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Arthur's anthesis, 1847.

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THE

ANABASIS

OF

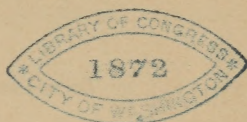
XENOPHON;

CHIEFLY ACCORDING TO THE TEXT OF L. DINDORF,

WITH

NOTES:

FOR THE USE OF SCHOOLS AND COLLEGES.

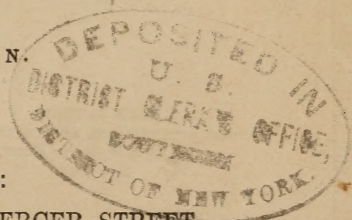


BY

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*John J. Owen*



THIS WORK

IS RESPECTFULLY INSCRIBED TO THE

REV. THEODORE D. WOOLSEY, D. D., LL. D.,

PRESIDENT OF YALE COLLEGE,

AS A TRIBUTE TO SINCERE PIETY, PROFOUND ERUDITION, AND AN

ENTHUSIASTIC DEVOTEDNESS TO THE INTERESTS OF

Greek Literature.

THE Map which accompanies this edition of the Anabasis, is copied substantially from that prefixed to "Travels in the Track of the Ten Thousand Greeks," by William F. Ainsworth, Surgeon to the late Euphrates Expedition, London, 1844. How well grounded are his claims for accuracy and fidelity, will appear from the following quotation from his preface to the above-mentioned work: "The present illustrator of the Anabasis has by accident enjoyed advantages possessed by no other person, of following at intervals the whole line of this celebrated Expedition, from the plain of Caystrus, and the Cilician Gates, through Syria down the Euphrates, to the field of Cunaxa, and of again travelling in the line of the still more memorable retreat across the plains of Babylonia and Media by Larissa and Mes-Pylæ, and thence through the well-defended passes of the Tigris and Kurdistan, to the cold elevated uplands of Armenia, which were the scene of so many disasters and so much suffering to the Greeks. Then again from Trebizond westward he has visited on various parts of the coast of Asia Minor, localities to which an interest is given by the notices of the Athenian historian, independent of their own importance as ancient sites and colonies; and where he has not been personally on that part of the route, as well as in the localities of the first assembling of the troops under Cyrus, the researches of W. J. Hamilton, Pococke, Arundel, and others, fully fill up the slight deficiencies which might otherwise occur. Indeed, out of a journey evaluated by the historian at three thousand four hundred and sixty-five miles altogether, there is not above six hundred miles that the illustrator has not personally explored."

## P R E F A C E .

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THIS edition of Xenophon's *Anabasis* is chiefly based upon the text of L. Dindorf's larger edition, 1825. Whenever it differs from that, the variation is usually found in the notes at the latter end of the volume. The following are the editions to which the editor has had access in the correction of the text and in the preparation of the notes. 1. Hutchinson's, Glasgow, 1825, a work so well known to students as to need no passing remark. 2. Schneider's. 3. Bornemann's, Leipzig, 1825, an excellent edition, especially as throwing light upon obscure and doubtful readings. 4. Dindorf's, Leipzig, 1825, in which the text has been made perhaps as perfect as in any edition extant. 5. Poppo's, Leipzig, valuable among other things for the Index of Greek words based on Zeune's, but enlarged and improved. 6. Krüger's, Halle, containing brief but very valuable notes. 7. Belfour's, London, 1830. 8. Long's, London, 1837, a beautiful edition, following the text of Dindorf, with the more important variations noted at the foot of the page.

References to the Grammar of E. A. Sophocles will be found at the bottom of each page of the text, as far as the end of the first book. To have continued them through the whole work, would have swelled the volume to an expensive size, and besides, they were principally designed to assist the student in acquiring habits of accuracy and research, by frequently introducing him to his grammar in the opening pages of his author, and not falsely to impress him with the idea that he is to make no references, solve no grammatical or



lexical difficulties, save such as are presented to his notice by the editor.

The Notes have been prepared with special reference to students in the earlier stages of their education, who cannot be expected to have at their command rare and expensive helps to elucidate the meaning of the author they are studying. Hence will be found explanations of idioms, unusual constructions, the use of moods, &c., which to a ripe scholar might seem superfluous, or which apparently might have been dismissed by a simple reference to some grammar or commentary, where the point is fully discussed and explained. But it may be asserted that, even when they have the means at their command, students seldom turn aside from the immediate duty of preparing themselves for recitation, to search out references and investigate idiomatic constructions. It will be seen, however, that after a given explanation has once been made, a similar word or construction, usually, is either passed by without comment, or simply referred to the note where the explanation has been previously given. In the preparation of the notes, much help has been derived from the labors of others, which I have aimed to acknowledge, although in some instances, through inadvertence or a desire of brevity, I may have omitted to do this.

The references to Buttman's and Matthiæ's Grammars are quite copious, inasmuch as the editor believes that these works have now quite an extensive circulation, and are in the hands of almost every teacher of the language. Equally copious references were originally made to Thiersch's and Rost's Grammars, but were mostly suppressed from the belief that very few copies of those excellent works are in the private libraries of teachers and students.

The punctuation is essentially that of Dindorf, carefully revised, however, by a comparison of the punctuation of Bornemann, Krüger, and Poppo. It may appear to some that too many of the usual points have been omitted. If the editor has erred in this, it has been done with the approbation of some of the best classical scholars in this country, whom he

consulted in reference to the principles of punctuation, and with the example of eminent scholars abroad, whose recently published works have fewer points of punctuation than appeared in older editions.

As it regards the geography of the places spoken of in the *Anabasis*, the editor has taken pains to avail himself of the best helps within his reach, yet he is far from claiming to have done more than partial justice to this most important task of the commentator. The geography of Western Asia, especially of those countries through which the Retreat was in part conducted, is so imperfect, that there is great difficulty in locating many places with accuracy. The facilities of access to those regions however are now so great, that they will doubtless soon be explored and their geographical statistics more accurately defined, when, if it shall please the public to receive this my first offering to the cause of classical literature with kindness and favor, so as to call for a second edition, I shall endeavor to prefix a map, to assist the student in tracing both the *ἀνάβασις* and *κατάβασις* of the Greeks, and in locating the places referred to by the historian.

I should do injustice to my feelings, were I to forbear acknowledging my obligations to Professors Felton of Harvard University, Woolsey of Yale College, and Lewis and Johnson of the New York University, for many valuable suggestions in the plan of the work. Especially to Prof. Woolsey and Dr. Robinson am I indebted, for the freely proffered use of their choice and extensive libraries, which placed within my reach many books that were of great use in preparing this edition.

CORNELIUS INSTITUTE, May 2, 1843.

## PREFACE TO THE REVISED EDITION.



THE first edition of this *Anabasis* was published in 1843. Since that time about 35,000 copies have been printed and sold. The stereotype plates having become somewhat worn by this great number of impressions, it has been deemed advisable to recast them in the Porsonian type, and in a style corresponding to the editor's more recent classical editions. The notes having been thoroughly revised and pruned of redundancies and all irrelevancies, are enriched by copious references to the grammars of Sophocles, Crosby, Kühner, and Hadley. In addition to the references to Sophocles's grammar at the foot of the page and extending through the first book, copious references to their respective grammars, for that same portion of the text, have been made expressly for this edition by S. H. Taylor, LL. D. of Phillips Academy, Andover, Mass., and Prof. Hadley of Yale College. The book is thus rendered invaluable to all who wish to become well grounded in the elements of the Greek language.

In order to promote uniformity, the same system of punctuation has been followed as in the other works of the editor, viz., to give to every oxytone standing before a punctuation-mark, whether in a Greek or English sentence, the acute accent.

NEW YORK FREE ACADEMY, August, 1861.



## S U M M A R Y .



## B O O K I .

## CHAP.

- I. CYRUS the Younger is accused to his brother Artaxerxes of plotting against him, upon which he is apprehended, and obtains his liberty only at his mother's intercession. He returns to his satrapy, and secretly raises an army, part of which are Greeks, in order to make war against his brother.
- II. He sets out from Sardis, and marches through Lydia, Phrygia, and Lycaonia into Cappadocia, whence he enters Cilicia and finds it deserted by Syennesis, who is however at last induced by his wife to have an interview with Cyrus.
- III. The Greeks suspecting the real object of the enterprise, refuse to go any further; but by the prudence of Clearchus they consent to follow Cyrus, who says that the expedition is intended against Abrocomas.
- IV. The army passes the Pylæ Syriæ. Two of the Greek generals, Xenias and Pasion, having taken offence at Cyrus, desert the expedition. The magnanimity of Cyrus in not pursuing them, causes the army to follow him with great enthusiasm. They reach Thapsacus on the Euphrates, where Cyrus discloses the real design of the expedition; but the army, by fresh promises and the craft of Menon, are induced to cross the river.
- V. They pass through a desert country, having the Euphrates on their right. Many of the beasts of burden perish for want of fodder. While provisions are brought over from Carmande, a town on the opposite bank of the Euphrates, a quarrel arises between Clearchus and Menon, which is settled by a serious appeal from Cyrus.
- VI. Orontes, a relative of Cyrus, is apprehended when on the point of deserting to the king. He is tried and condemned to death.
- VII. Cyrus, supposing that the king would join battle the next day, reviews his army at midnight, and makes an encouraging speech to the

- CHAP. Greeks. The next day, with his army in order of battle, he passes a trench dug by the king, after which, thinking that his brother had given up all intention of fighting, he proceeds less cautiously.
- VIII. Suddenly and unexpectedly it is announced that the king's army is approaching in fine order, whereupon Cyrus and the Greek commanders hastily marshal their forces and prepare for battle. The Greeks, whose position is on the right wing, charge the enemy, and easily rout that part of the royal forces opposed to them. Cyrus, seeing the king in the centre, rashly attacks him and is slain.
- IX. The eulogy of Cyrus.
- X. The king takes and plunders the camp of Cyrus, but is repulsed from the Grecian camp. Joined by Tissaphernes, he proceeds against the main body of the Greeks, who again put his army to flight. The Greeks return to their camp.

## BOOK II.

- I. The Greeks hear with surprise and grief of the death of Cyrus. They offer the throne of Persia to Ariæus, who declines it, and expresses his intention of returning forthwith to Ionia. The king summons the Greeks to deliver up their arms. Finding them resolute and undismayed, the envoy, in the name of the king, offers them peace if they remain where they are, but threatens them with war in case they advance or retreat. They dismiss the messenger with a bold answer.
- II. The Greeks join Ariæus, with whom they form a treaty, and take counsel in reference to their return. During the night following the first day's march, the army is seized with a panic, which Clearchus pleasantly allays.
- III. The next morning the king proposes a truce, and sends guides to conduct the Greeks where they can obtain provisions. A treaty is here concluded between the two parties, the terms of which are, that the Persians shall faithfully conduct the Greeks to their own country, furnishing them with provisions, which the Greeks are to buy, or procure from the country through which they pass, without doing injury to it.
- IV. Mutual suspicion, which ripens into enmity, arises between the Greeks and Persians. The armies pass the Median wall and cross the Tigris.
- V. Having halted at the river Zabatus, Clearchus, in order to put an end to the suspicions, seeks an interview with Tissaphernes, at whose invitation he repairs the next day to the Persian camp, with four other generals and twenty captains. At a given signal, the generals are made

- CHAP. prisoners, and the captains put to death. Ariæus then comes to the Greek camp, and in the king's name demands the surrender of their arms. The Greeks return a reproachful answer.
- VI. The character of the five generals.

## B O O K I I I .

- I. The Greeks are in great dejection. Xenophon, awakened from his slumbers by a remarkable dream, arouses first the captains of Proxenus, and then the generals and captains of the other divisions. At his suggestion, they elect new commanders in place of those who had been seized by Tissaphernes.
- II. A new council is held, at which, after speeches made by Chirisophus, Cleanor, and Xenophon, the order of march is resolved upon, and his post assigned to each commander.
- III. As the Greeks are about to commence their march, Mithridates, under the guise of friendship, comes to them, but soon shows that he is an enemy, and they resolve for the future to enter into no negotiations with the Persian king. After the passage of the Zabatus, they are harassed by Mithridates, and suffer for the want of slingers and horsemen. By Xenophon's advice, men are enrolled for these services.
- IV. Mithridates again pursues the Greeks, but is easily repulsed. They reach the Tigris, after which they are attacked by Tissaphernes with a large army. The Greeks repulse him and then change their order of march. Passing over a mountainous country, they are harassed by the enemy, but getting possession of an eminence, commanding the one occupied by the Persians, they descend into the plain.
- V. Having arrived at a point where the Carduchian mountains press close upon the river, and being still harassed by the enemy, the generals hold a consultation, and resolve to march over the mountains.

## B O O K I V .

- I. They enter the Carduchian territory, but suffer much from the wind and cold, and also from the assaults of the barbarians, by whom they are shut up in a valley.
- II. A prisoner is compelled to serve as a guide, who conducts a part of the army to an eminence, whence they disperse the barbarians, and thus enable the Greeks to leave the valley.
- III. They arrive at the river Centrites, which, by a series of skilful ma-

- οὐδ'.** *nœuvres*, they cross in safety, and disperse the Persians, who are drawn up on the opposite bank to oppose their passage.
- IV.** The Greeks enter Armenia, pass the sources of the Tigris, and reach the Teleboas. Here they make a treaty with Teribazus, the satrap of the province, whom they soon find to be insincere.
- V.** In their march through the country, they suffer intensely from the cold, and deep snow, as well as from the want of food. At length they reach some villages well stored with provisions, where they remain seven days.
- VI.** They set out from these villages with a guide, who, being struck by Chirisophus, deserts them. After wandering about for several days, they reach the river Phasis. Thence having marched two days, they arrive at a mountain occupied by the Phasiani, whom with much address and gallantry the Greeks dislodge.
- VII.** Entering the country of the Taochi, the Greeks storm a fort, in which they find a great number of cattle, upon which they subsist while passing through the country of the Chalybes. They cross the Harpasus, and march through the country of the Scythini to Gymnias, from which town a guide conducts them to Mount Teches, where they obtain a view of the sea.
- VIII.** The Greeks having descended the mountain, and made a treaty with the Macrones, ascend the Colchian mountains, and rout the enemy who are drawn up to oppose them. Thence they descend into well-furnished villages in the plain, and in two days reach Trapezus, a Grecian city on the Euxine Sea.

## B O O K V .

- I.** Chirisophus is sent to obtain ships from Anaxibius, the Spartan admiral. Xenophon, in the mean while, takes other measures to procure ships, in case the mission of Chirisophus should prove unsuccessful, and sees that the roads are well prepared for the army, should it be obliged to proceed by land. Dexippus betrays the trust reposed in him and deserts the army.
- II.** The Greeks being in want of provisions, Xenophon leads a foraging expedition against the Drilæ. Destroying all their property in the fields, these people shut themselves up in their principal fort, which the Greeks, after meeting with a fierce resistance, take and burn. The next day they return to Trapezus.
- III.** Embarking the camp-followers, invalids, and baggage, in the ships, the army commences its march towards Greece by land. At Cerasus, they divide the money raised from the sale of captives. The tenth part



- CHAP. is given to the generals to be kept for Apollo and Artemis of Ephesus. A short description of Scillus, the residence of Xenophon.
- IV. The Mossynœcians prohibit the Greeks from passing through their territory. An alliance is formed with a part of the Mossynœcians hostile to those opposing the Greeks. With these allies the Greeks force their way into the chief city, which is destroyed. The barbarous manners of the Mossynœcians described.
- V. The army passes through the country of the Chalybes, and arrive at Cotyora. Not being hospitably received, the Greeks subsist by plundering the Paphlagonians and the territory of Cotyora. Of this the people of Sinope, through their ambassadors, complain, but are satisfied by the reply of Xenophon.
- VI. The Greeks are advised by these ambassadors to proceed by sea. The design of Xenophon to build a city in Pontus, is frustrated by the treachery of Silanus, to whom he had communicated it.
- VII. Xenophon defends himself from the charge of intending to sail to the Phasis, and accuses certain of the soldiers, who some time previous had insulted the ambassadors from Cerasus.
- VIII. The conduct and accounts of the generals being investigated, some are fined for delinquencies. Xenophon being accused of using severity towards the soldiers, admits the fact, but shows, in an eloquent speech, that he was justified in the circumstances.

## BOOK VI.

- I. The ambassadors of the Paphlagonians, coming to negotiate a peace, are treated with a sumptuous banquet. Peace is concluded with them, after which the Greeks sail to Sinope. Here the army determines to choose a commander-in-chief, and elect Xenophon, but he declines the appointment, the omens he offered being unpropitious. Chirisophus is then chosen.
- II. The Greeks sail to Heraclea. At this place a dissension arises, which results in the division of the army into three parts, one composed of the Arcadians under their own leaders, the other two respectively under Chirisophus and Xenophon.
- III. At the port of Calpe, the Arcadians disembark, and making a predatory incursion against the Bithynians, are in imminent danger of destruction, but are rescued by the timely arrival of Xenophon. They all return to Calpe and join Chirisophus.
- IV. The army pass a decree, that it shall be a capital offence to propose another separation. Neon, contrary to the auguries, leads out two thousand men to forage, but is attacked by Pharnabazus, and retreats with

- CHAP. the loss of five hundred men. He is brought back to the camp by Xenophon.
- V. The next day, Xenophon under favorable auspices leads out the troops, buries those who had been slain the day before, and puts to flight the enemy, who suddenly had shown themselves on a hill.
- VI. The army now finds plenty of booty, which they take in perfect security. Cleander, the Spartan harmostes of Byzantium, arrives, and by the intrigues of Dexippus is at first prejudiced against the Greeks, but is reconciled through the wise endeavors of Xenophon. The command of the army is offered to him, which he declines, the omens being unfavorable. The army reach Chrysopolis.

## B O O K V I I .

- I. At the instance of Pharnabazus, who wishes to get the Greeks out of his territories, Anaxibius, the Spartan admiral, invites the army, by a false promise of pay, to cross over to Byzantium. Having been treacherously excluded from the city by Anaxibius, the Greeks force their way in, but are appeased by Xenophon. Cœratades, a Theban, proposes himself to the army as their general, promising to conduct them into the Delta of Thrace, but soon resigns the office conferred upon him.
- II. Many of the soldiers now leave the army, while those who remain in Byzantium are sold as slaves by Aristarchus, the successor of Cleander. The Greeks wish to cross back into Asia, but are hindered by Aristarchus. Xenophon repairs to Seuthes, a Thracian chief, who had invited the army to enter his service, to learn upon what terms he wishes to engage their services.
- III. The Greeks accept the offers of Seuthes, and proceed to his quarters, where they are hospitably entertained.
- IV. They march against his enemies, whose villages they burn, but are attacked in their quarters by some fugitives, who had pretended submission, and thus spied out the situation of the camp. The barbarians are repulsed, and submit to Seuthes.
- V. Seuthes neglects to pay the army as he had promised, whereupon the Greeks cast the blame of the affair upon Xenophon.
- VI. Xenophon defends himself from certain charges and suspicions in respect to the pay withheld by Seuthes. He refuses to remain with Seuthes, preferring to accompany the army into Asia, whither it is about to proceed to engage in the war with Tissaphernes.
- VII. The absurdity of the charge of Medosades, a Thracian, against Xenophon, is shown by him, upon which the Lacedæmonian deputies refuse to

CHAP. conduct the Greeks into Asia until Seuthes has paid them. Xenophon at last prevails on Seuthes to pay the wages due to the army.

VIII. Xenophon himself receives no pay, and is so straitened as to be obliged to sell his horse to raise funds. He proceeds with the army to Pergamus, where he is hospitably received by Hellas the wife of Gongylus. By her advice he attacks the castle of Asidates. At first he is unsuccessful, but on the following day he takes Asidates prisoner, with his wife, children, and all his riches. He receives a large share of the booty, and delivers the army to Thimbron, to be incorporated with the forces levied against Tissaphernes.

## ABBREVIATIONS AND EXPLANATIONS.

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S.	stands for	Sophocles' Greek Grammar.		
H.	“ “	Hadley's	“ “	
C.	“ “	Crosby's	“ “	
K.	“ “	Kühner's	“ “	
Mt.	“ “	Matthiæ's	“ “	
Butt.	“ “	Buttmann's	“ “	
Vig.	“ “	Viger's Greek Idioms (Seager's ed.).		
N.	“ “	note.		
cf.	“ “	compare, consult.		
c. v.	“ “	connecting vowel.		
κ. τ. λ.	“ “	<i>καὶ τὰ λοιπά</i> = &c.		
th.	“ “	theme.		
lit.	“ “	literally.		
pen.	“ “	penult.		
sc.	“ “	scilicet, to wit, understand.		
synt.	“ “	syntax.		

The references to Buttmann are made to his larger grammar, revised by his son and translated by Dr. Robinson, and published in 1851. The references to Kühner are to his Elementary Greek Grammar, translated by S. H. Taylor, LL. D.



ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ Α.

CAP. I.

1. ΔΑΡΕΙΟΥ<sup>1</sup> καὶ Παρυσάτιδος γίνονται παῖδες δύο,<sup>2</sup> πρεσβύτερος μὲν Ἀρταξέρξης, νεώτερος<sup>3</sup> δὲ Κῦρος. Ἐπεὶ δε ἡσθένει Δαρεῖος καὶ ὑπώπτευε τελευτὴν τοῦ βίου, ἐβούλετο<sup>4</sup> τὼ παῖδε ἀμφοτέρω παρεῖναι. 2. Ὁ μὲν οὖν πρεσβύτερος<sup>5</sup> παρὼν<sup>6</sup> ἐτύγχανε.<sup>7</sup> Κῦρον δὲ μετάπεμπεται ἀπὸ τῆς ἀρχῆς<sup>8</sup> ἧς αὐτὸν σατράπην ἐποίησε,<sup>9</sup> καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε<sup>9</sup> πάντων ὅσοι εἰς Καστωλοῦ πεδῖον ἀθροίζονται. Ἀναβαίνει οὖν ὁ Κῦρος λαβὼν Τισσαφέρην ὡς φίλον· καὶ τῶν Ἑλλήνων δὲ ἔχων ὀπλίτας ἀνέβη<sup>10</sup> τριακοσίους, ἄρχοντα<sup>11</sup> δὲ αὐτῶν Ξερίαν Παρράσιον.

3. Ἐπεὶ δὲ ἐτελεύτησε Δαρεῖος καὶ κατέστη εἰς τὴν βασιλείαν Ἀρταξέρξης, Τισσαφέρην διαβάλλει τὸν Κῦρον πρὸς τὸν ἀδελφὸν ὡς ἐπιβουλεύει<sup>12</sup> αὐτῷ. Ὁ δὲ πείθεται τε καὶ συλλαμβάνει Κῦρον ὡς ἀποκτενῶν.<sup>13</sup> ἡ δὲ μήτηρ ἐξαιτησαμένη<sup>14</sup> αὐτὸν ἀποπέμπει πάλιν ἐπὶ τὴν ἀρχήν. 4. Ὁ δ' ὡς ἀπῆλθε κινδυνεύσας καὶ ἀτιμασθεὶς, βουλεύεται ὅπως<sup>15</sup> μήποτε ἔτι ἔσται ἐπὶ τῷ ἀδελφῷ, ἀλλ' ἦν δύνηται βασιλεύσει ἀντ' ἐκείνου. Παρύσατις μὲν δὴ ἡ μήτηρ

<sup>1</sup> § 190. — <sup>2</sup> § 157. N. 3. — <sup>3</sup> § 63. 1. — <sup>4</sup> Root? — <sup>5</sup> § 63. 2. — <sup>6</sup> § 146. — <sup>7</sup> § 225. 8. — <sup>8</sup> Account for the circumflex accent (§ 34. 2). — <sup>9</sup> § 185. — <sup>10</sup> § 133. B; 126. 1. — <sup>11</sup> § 189. — <sup>12</sup> § 213. 2. — <sup>13</sup> § 225. 5. — <sup>14</sup> What is this mid. voice equivalent to (§ 209. 2.)? — <sup>15</sup> §§ 214. a.; 236. N. 3.

ὑπῆρχε τῷ Κύρῳ,<sup>1</sup> φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρταξέρξην. 5. Ὅστις δ' ἀφικνεῖτο τῶν παρὰ βασιλέως πρὸς αὐτὸν πάντα οὕτω διατιθεὶς ἀπεπέμπετο ὡς<sup>2</sup> ἑαυτῷ<sup>3</sup> μᾶλλον φίλους εἶναι ἢ βασιλεῖ. Καὶ τῶν παρ' ἑαυτῷ δὲ βαρβάρων<sup>4</sup> ἐπεμελεῖτο ὡς πολεμεῖν τε ἱκανοὶ εἴησαν καὶ εὐνοϊκῶς ἔχοιεν<sup>5</sup> αὐτῷ. 6. Τὴν δὲ Ἑλληνικὴν δύναμιν ἠθροίζεν ὡς<sup>6</sup> μάλιστα ἐδύνατο ἐπικρυπτόμενος, ὅπως ὅτι<sup>6</sup> ἀπαρασκευότατον λάβοι βασιλέα. Ὡδε οὖν ἐποιεῖτο τὴν συλλογὴν. Ὅπόσας εἶχε φυλακὰς<sup>7</sup> ἐν ταῖς πόλεσι παρήγγειλε τοῖς φρουράρχοις<sup>8</sup> ἐκάστοις λαμβάνειν<sup>9</sup> ἄνδρας Πελοποννησίους ὅτι<sup>6</sup> πλείστους καὶ βελτίστους, ὡς ἐπιβουλεύοντος Τισσαφέρνους<sup>10</sup> ταῖς πόλεσι. Καὶ γὰρ ἦσαν αἱ Ἰωνικαὶ πόλεις Τισσαφέρνους<sup>11</sup> τὸ ἀρχαῖον ἐκ βασιλέως δεδομένα, τότε δ' ἀφεστήκεσαν πρὸς Κύρον πᾶσαι πλὴν Μιλήτου. 7. Ἐν Μιλήτῳ δὲ Τισσαφέρνης προαισθόμενος τὰ αὐτὰ<sup>12</sup> ταῦτα βουλευομένους, ἀποστήναι πρὸς Κύρον, τοὺς μὲν αὐτῶν ἀπέκτεινε<sup>13</sup> τοὺς δ' ἐξέβαλεν. Ὁ δὲ Κύρος ὑπολαβὼν τοὺς φεύγοντας συλλέξας<sup>14</sup> στράτευμα ἐπολιόρκει Μίλητον καὶ κατὰ γῆν<sup>15</sup> καὶ κατὰ θάλατταν καὶ ἐπειράτο κατάγειν τοὺς ἐκπεπτωκότας. Καὶ αὕτη αὐτῷ ἄλλη πρόφασις ἦν αὐτῷ τοῦ ἀθροίζειν<sup>16</sup> στράτευμα. 8. Πρὸς δὲ βασιλέα πέμπων ἠξίου ἀδελφὸς ὢν αὐτοῦ δοθῆναι<sup>17</sup> οἱ ταύτας τὰς πόλεις μᾶλλον ἢ Τισσαφέρνην ἄρχειν αὐτῶν, καὶ ἡ μήτηρ συνέπραττεν αὐτῷ ταῦτα· ὥστε βασιλεὺς τῆς μὲν πρὸς αὐτὸν ἐπιβουλῆς<sup>18</sup> οὐκ ἠσθάνετο,<sup>19</sup> Τισσαφέρνει δὲ ἐνόμιζε πολεμοῦντα αὐτὸν ἀμφὶ τὰ στρατεύματα δαπανᾶν· ὥστε οὐδὲν ἠχθετο<sup>20</sup> αὐτῶν πολεμούντων· καὶ γὰρ ὁ Κύρος ἀπέπεμπε τοὺς γιγνομένους δασμοὺς βασιλεῖ ἐκ τῶν πόλεων<sup>21</sup>

<sup>1</sup> Why in the Dat? — <sup>2</sup> §§ 21; 15. 2. — <sup>3</sup> § 202. 1. — <sup>4</sup> § 192. 1. — <sup>5</sup> § 214. 1. — <sup>6</sup> § 159. 5. — <sup>7</sup> § 175. 2. — <sup>8</sup> Component parts? — <sup>9</sup> §§ 101. 1; 14. 1. — <sup>10</sup> What does this gen. abs. denote (§ 226)? — <sup>11</sup> Synt.? — <sup>12</sup> § 160. 5. — <sup>13</sup> §§ 133. K; 110. 2. — <sup>14</sup> §§ 110. 1; 14. 3; 13. 3. — <sup>15</sup> Account for the circumflex. — <sup>16</sup> § 222. 2. — <sup>17</sup> Why does the ult. here take the acute accent (§ 37. 2)? — <sup>18</sup> § 192. 1. — <sup>19</sup> Account for the ι subs. — <sup>20</sup> Theme? Used here in a lit. or trop. sense? — <sup>21</sup> § 47. 5.

ὧν ὁ Τισσαφέρνης ἐτύχανεν<sup>1</sup> ἔχων. 9. Ἄλλο δὲ στράτευμα αὐτῷ συνελέγετο ἐν Χερρόνησῳ τῇ<sup>2</sup> καταντιπέρας Ἀβύδου τόνδε τὸν τρόπον. Κλέαρχος Λακεδαιμόνιος φυγὰς ἦν· τούτῳ συγγενόμενος ὁ Κῦρος ἠγάσθη τε αὐτὸν καὶ διδώσιν αὐτῷ μυρίους δαρεικοὺς.<sup>3</sup> Ὁ δὲ λαβὼν τὸ χρυσίου στράτευμα συνέλεξεν ἀπὸ τούτων τῶν χρημάτων καὶ ἐπολέμει ἐκ Χερρόνησου ὀρμώμενος τοῖς Θραξί τοῖς<sup>4</sup> ὑπὲρ Ἑλλησποντον οἰκοῦσι καὶ ὠφέλει τοὺς Ἑλληνας· ὥστε καὶ χρήματα συνεβάλλοντο αὐτῷ εἰς τὴν τροφήν τῶν στρατιωτῶν αἱ Ἑλλησποντιακαὶ πόλεις ἐκούσαι. Τοῦτο δ' αὐ οὕτω τρεφόμενον ἐλάνθανεν<sup>5</sup> αὐτῷ τὸ στράτευμα. 10. Ἀρίστιππος δὲ ὁ Θετταλὸς ξένος ὧν ἐτύχανεν<sup>6</sup> αὐτῷ, καὶ πιεζόμενος ὑπὸ τῶν οἴκοι<sup>6</sup> ἀντιστασιωτῶν ἔρχεται πρὸς τὸν Κῦρον καὶ αἰτεῖ<sup>7</sup> αὐτὸν εἰς δισχιλίους ξένους καὶ τριῶν μῆνων<sup>8</sup> μισθόν, ὡς οὕτω περιγεγόμενος<sup>9</sup> ἂν τῶν ἀντιστασιωτῶν.<sup>10</sup> Ὁ δὲ Κῦρος δίδωσιν αὐτῷ εἰς τετρακισχιλίους καὶ ἕξ μηνῶν μισθόν, καὶ δεῖται αὐτοῦ<sup>11</sup> μὴ πρόσθεν καταλύσαι πρὸς τοὺς ἀντιστασιώτας πρὶν ἂν αὐτῷ συμβουλευσῆται. Οὕτω δὲ αὐ τὸ ἐν Θετταλίᾳ ἐλάνθανεν αὐτῷ τρεφόμενον στράτευμα. 11. Πρόξενον δὲ τὸν Βοιωτίου ξένου ὄντα αὐτῷ<sup>12</sup> ἐκέλευσε λαβόντα ἄνδρας ὅτι πλειστοὺς παραγενέσθαι,<sup>13</sup> ὡς εἰς Πεισίδας βουλόμενος<sup>9</sup> στρατεύεσθαι,<sup>14</sup> ὡς πράγματα παρεχόντων τῶν Πεισιδῶν τῇ ἑαυτοῦ χώρᾳ. Σοφαίνετον δὲ τὸν Στυμφάλιον καὶ Σωκράτην τὸν Ἀχαιοῦ, ξένους ὄντας καὶ τούτους, ἐκέλευσεν ἄνδρας λαβόντας<sup>15</sup> ἐλθεῖν ὅτι πλείστους, ὡς πολεμήσων<sup>10</sup> Τισσαφέρνει σὺν τοῖς φυγάσι<sup>17</sup> τῶν Μιλησίων. Καὶ ἐποίουν<sup>18</sup> οὕτως οὗτοι.

<sup>1</sup> §§ 101. 1; 14. 2; 225. 8. — <sup>2</sup> § 169. 2. — <sup>3</sup> Value of the daric? See Note. — <sup>4</sup> § 169. 2. — <sup>5</sup> § 225. 8. — <sup>6</sup> Why not *properispon.* (§ 31. 1)? — <sup>7</sup> Accus. of thing following this verb? — <sup>8</sup> What does this genitive denote (§ 188. N. 1)? — <sup>9</sup> § 225. 4. — <sup>10</sup> § 198. 2. — <sup>11</sup> § 200. 3. — <sup>12</sup> § 201. 3. — <sup>13</sup> Why *paroxytone* (§ 35. 2)? — <sup>14</sup> Why *proparoxytone* (§§ 35. 1; 31. 1)? — <sup>15</sup> §§ 133. Δ; 101. 1; 14. 1. — <sup>16</sup> §§ 107; 225. 4. — <sup>17</sup> §§ 39. 1; 13. 8. — <sup>18</sup> Why the imperf.?



## CAP. II.

1. Ἐπεὶ δ' ἐδόκει ἤδη πορεύεσθαι αὐτῷ ἄνω, τὴν μὲν πρόφασιν ἐποιεῖτο<sup>1</sup> ὡς Πεισίδας βουλόμενος ἐκβαλεῖν παντάπασιν ἐκ τῆς χώρας· καὶ ἀθροίζει ὡς ἐπὶ τούτους τό τε βαρβαρικὸν καὶ τὸ Ἑλληνικὸν τὸ ἐνταῦθα στράτευμα, καὶ παραγγέλλει τῷ τε Κλεάρχῳ λαβόντι ἤκειν ὅσον ἦν αὐτῷ στράτευμα, καὶ τῷ Ἀριστίππῳ συναλλαγέντι πρὸς τοὺς οἴκοι ἀποπέμψαι<sup>2</sup> πρὸς ἑαυτὸν ὃ εἶχε στράτευμα· καὶ Ξενία τῷ Ἀρκάδι, ὃς αὐτῷ<sup>3</sup> προεστήκει τοῦ ἐν ταῖς πόλεσι<sup>4</sup> ξενικοῦ, ἤκειν παραγγέλλει λαβόντα τοὺς ἄνδρας πλὴν ὅποσοι<sup>5</sup> ἱκανοὶ ἦσαν τὰς ἀκροπόλεις φυλάττειν. 2. Ἐκάλεσε<sup>6</sup> δὲ καὶ τοὺς Μίλητον πολιορκούντας, καὶ τοὺς φυγάδας<sup>7</sup> ἐκέλευσε σὺν αὐτῷ στρατεύεσθαι, ὑποσχόμενος<sup>8</sup> αὐτοῖς, εἰ καλῶς καταπράξειεν<sup>9</sup> ἐφ'<sup>10</sup> ἃ ἐστρατεύετο, μὴ πρόσθεν παύσασθαι πρὶν αὐτοὺς κατὰγοι οἴκαδε.<sup>11</sup> Οἱ δὲ ἠδέως ἐπέδουτο· ἐπίστευον γὰρ αὐτῷ· καὶ λαβόντες τὰ ὄπλα παρήσαν εἰς Σάρδεις. 3. Ξενίας μὲν δὴ τοὺς ἐκ τῶν πόλεων λαβὼν παρεγένετο<sup>12</sup> εἰς Σάρδεις ὀπλίτας εἰς τετρακισχιλίους. Πρόξενος δὲ παρήν ἔχων ὀπλίτας<sup>13</sup> μὲν εἰς πεντακοσίους καὶ χιλίους, γυμνήτας δὲ πεντακοσίους· Σοφαίνετος δὲ ὁ Στυμφάλιος ὀπλίτας ἔχων χιλίους· Σωκράτης δὲ ὁ Ἀχαιὸς ὀπλίτας ἔχων ὡς πεντακοσίους· Πασίων δὲ ὁ Μεγαρεὺς εἰς τριακοσίους μὲν ὀπλίτας, τριακοσίους δὲ πελταστὰς ἔχων παρεγένετο· ἦν δὲ καὶ οὗτος καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευομένων.<sup>14</sup> 4. Οὗτοι μὲν εἰς Σάρδεις αὐτῷ ἀφίκοντο. Τισσαφέρνης δὲ κατανοήσας ταῦτα, καὶ μείζονα ἠγησάμενος<sup>15</sup> εἶναι ἢ ὡς ἐπὶ Πεισίδας τὴν παρασκευὴν, πορεύεται ὡς βασιλέα ἢ ἐδύνατο τάχιστα, ἰππέας ἔχων ὡς πεν-

<sup>1</sup> Why the imperf. ? — <sup>2</sup> Why *paroxytone* (§ 35. 2) ? — <sup>3</sup> Synt. (§ 201. 1. 2) ? — <sup>4</sup> Dat. plur. how formed ? — <sup>5</sup> Pronoun adj. of what kind ? — <sup>6</sup> § 107. N. 2. — <sup>7</sup> Nom. how formed ? — <sup>8</sup> § 133. γ. — <sup>9</sup> § 118. 4. — <sup>10</sup> How does ἐπὶ become ἐφ' (§§ 21; 15. 2) ? — <sup>11</sup> § 134. 3. — <sup>12</sup> Tense-root ? Connecting vowel ? Termin. ? — <sup>13</sup> § 139. — <sup>14</sup> Synt. ? — <sup>15</sup> § 210.



τακοσίους. 5. Καὶ βασιλεὺς μὲν δὴ ἐπεὶ ἤκουσε παρὰ Τισσαφέρνους τὸν Κύρου στόλον, ἀντιπαρεσκευάζετο.<sup>1</sup>

Κῦρος δὲ ἔχων οὓς<sup>2</sup> εἴρηκα ὠρμάτω<sup>3</sup> ἀπὸ Σάρδεων· καὶ ἐξελαύνει<sup>4</sup> διὰ τῆς Λυδίας σταθμούς τρεῖς παρασάγγας εἴκοσι καὶ δύο ἐπὶ τὸν Μαίανδρον ποταμόν. Τούτου τὸ εὖρος δύο πλέθρα· γέφυρα δὲ ἐπὴν ἐξευγμένη<sup>5</sup> πλοίοις ἐπτά.

6. Τούτον διαβὰς<sup>6</sup> ἐξελαύνει διὰ Φρυγίας σταθμὸν ἓνα παρασάγγας ὀκτὼ εἰς Κολοσσάς, πόλιν οἰκουμένην, εὐδαίμονα καὶ μεγάλην. Ἐνταῦθα ἔμεινεν ἡμέρας ἐπτά· καὶ ἦκε Μένων ὁ Θετταλὸς ὀπλίτας ἔχων χιλίους καὶ πέλταστὰς πεντακοσίους, Δόλοπας<sup>7</sup> καὶ Αἰνιᾶνας καὶ Ὀλυνησίους.

7. Ἐντεῦθεν ἐξελαύνει σταθμούς τρεῖς παρασάγγας εἴκοσιν εἰς Κελαινὰς τῆς Φρυγίας πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα Κύρῳ βασιλεία ἦν<sup>8</sup> καὶ παράδεισος μέγας ἀγρίων θηρίων<sup>9</sup> πλήρης, ἃ ἐκεῖνος ἐθήρευεν ἀπὸ ἵππου, ὅποτε γυμνάσαι<sup>10</sup> βούλοιτο ἑαυτόν<sup>11</sup> τε καὶ τοὺς ἵππους. Διὰ μέσου δὲ τοῦ παραδείσου ρεῖ<sup>12</sup> ὁ Μαίανδρος ποταμὸς· αἱ δὲ πηγαὶ αὐτοῦ εἰσιν<sup>13</sup> ἐκ τῶν βασιλείων· ρεῖ δὲ καὶ διὰ τῆς Κελαινῶν πόλεως.

8. Ἔστι δὲ καὶ μεγάλου βασιλέως βασιλεία ἐν Κελαιναῖς ἐρυμνὰ ἐπὶ ταῖς πηγαῖς<sup>14</sup> τοῦ Μαρσίου ποταμοῦ<sup>15</sup> ὑπὸ τῇ ἀκροπόλει· ρεῖ δὲ καὶ οὗτος διὰ τῆς πόλεως καὶ ἐμβάλλει εἰς τὸν Μαίανδρον· τοῦ δὲ Μαρσίου τὸ εὖρὸς ἐστὶν εἴκοσι καὶ πέντε ποδῶν.<sup>16</sup> Ἐνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι<sup>17</sup> Μαρσύαν, νικήσας ἐρίζοντά<sup>18</sup> οἱ περὶ σοφίας καὶ τὸ δέρμα κρεμάσαι<sup>19</sup> ἐν τῷ ἄντρῳ ὄθεν<sup>20</sup> αἱ πηγαὶ· διὰ δὲ τοῦτο ὁ ποταμὸς καλεῖται Μαρσύας.

9. Ἐνταῦθα Ξέρξης, ὅτε ἐκ τῆς Ἑλλάδος ἠττηθεὶς<sup>21</sup> τῇ μάχῃ ἀπεχώρει, λέγεται οἰκοδομήσαι<sup>22</sup> ταῦτά τε τὰ βασιλεία καὶ

<sup>1</sup> §§ 146; 231. — <sup>2</sup> § 172. 4. — <sup>3</sup> In what tenses are pure verbs contracted? — <sup>4</sup> § 17. 1. — <sup>5</sup> § 91. 2. — <sup>6</sup> Participle, how formed? — <sup>7</sup> § 48. 1. — <sup>8</sup> Why the sing.? — <sup>9</sup> Synt. ? — <sup>10</sup> What has become of the ζ of the pres.? — <sup>11</sup> Why the acute accent (§ 37. 3)? — <sup>12</sup> § 4. 2. — <sup>13</sup> Why unaccented? — <sup>14</sup> § 34. 2. — <sup>15</sup> § 14. 3. — <sup>16</sup> §§ 190; 48. c. Copula and grammatical predicate of this clause? — <sup>17</sup> §§ 110. 2; 31. 1; 30. 4. — <sup>18</sup> Why two accents? — <sup>19</sup> § 107. N. 3. — <sup>20</sup> §§ 134. 2; 76. 1. — <sup>21</sup> Dif. between *depon. pass.* and *depon. mid.*? — <sup>22</sup> § 144. 1.

τὴν Κελαινῶν ἀκρόπολιν.<sup>1</sup> Ἐνταῦθα ἔμεινε Κύρος ἡμέρας<sup>2</sup> τριάκοντα· καὶ ἦκε Κλέαρχος ὁ Λακεδαιμόνιος φυγὰς ἔχων ὀπλίτας χιλίους καὶ πελταστὰς Θρᾶκας ὀκτακοσίους καὶ τοξότας Κρήτας διακοσίους. Ἄμα δὲ καὶ Σωσίας παρῆν ὁ Συρακούσιος ἔχων ὀπλίτας τριακοσίους, καὶ Σοφαίνετος ὁ Ἄρκας ἔχων ὀπλίτας χιλίους. Καὶ ἐνταῦθα Κύρος ἐξέτασιν καὶ ἀριθμὸν τῶν Ἑλλήνων ἐποίησεν ἐν τῷ παραδείσῳ, καὶ ἐγένοντο οἱ σύμπαντες ὀπλίται μὲν μύριοι καὶ χίλιοι, πελτασταὶ δὲ ἀμφὶ τοὺς δισχιλίους.

10. Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας δέκα εἰς Πέλτας, πόλιν οἰκουμένην. Ἐνταῦθ' ἔμεινεν ἡμέρας τρεῖς· ἐν αἷς Ξενίας ὁ Ἄρκας τὰ Λύκαια ἔδυσε καὶ ἀγῶνα ἔθηκε.<sup>3</sup> τὰ δὲ ἄλλα ἦσαν στλεγγίδες χρυσαῖ.<sup>4</sup> ἐθεώρει δὲ τὸν ἀγῶνα καὶ Κύρος. Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας δώδεκα εἰς Κεραμῶν ἀγοράν, πόλιν οἰκουμένην, ἐσχάτην πρὸς τῇ Μυσίᾳ χώρᾳ. 11. Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας τριάκοντα εἰς Καῦστρου πεδῖον, πόλιν οἰκουμένην. Ἐνταῦθ' ἔμεινεν ἡμέρας πέντε· καὶ τοῖς στρατιώταις ὠφείλετο μισθὸς πλέον ἢ τριῶν μηνῶν,<sup>5</sup> καὶ πολλάκις ἰόντες ἐπὶ τὰς θύρας ἀπήτουν.<sup>6</sup> Ὁ δὲ ἐλπίδας<sup>7</sup> λέγων<sup>8</sup> διήγε καὶ δήλος ἦν ἀνιώμενος· οὐ γὰρ ἦν πρὸς τοῦ Κύρου τρόπου ἔχοντα μὴ ἀποδιδόναι.<sup>9</sup>

12. Ἐνταῦθα ἀφικνεῖται Ἐπύαξα ἡ Συεννέσιος γυνὴ<sup>10</sup> τοῦ Κιλίκων βασιλέως παρὰ Κύρον· καὶ ἐλέγετο Κύρῳ δοῦναι χρήματα πολλά. Τῇ δ' οὖν στρατιᾷ τότε ἀπέδωκε Κύρος μισθὸν τεττάρων μηνῶν. Εἶχε<sup>11</sup> δὲ ἡ Κίλισσα καὶ φύλακας περὶ αὐτὴν Κίλικας καὶ Ἀσπευδίου· ἐλέγετο δὲ καὶ συγγενέσθαι<sup>12</sup> Κύρον τῇ Κιλίσσῃ. 13. Ἐντεῦθεν δ' ἐξελαύνει σταθμοὺς δύο παρασάγγας δέκα εἰς Θύμβριον, πόλιν οἰκουμένην. Ἐνταῦθα ἦν παρὰ τὴν ὁδὸν κρήνη ἡ Μίδου καλουμένη τοῦ Φρυγῶν βασιλέως, ἐφ' ἣ λέγεται Μίδας τὸν Σάτυρον θηρεῦσαι οἴνω κεράσας<sup>13</sup> αὐτήν. 14. Ἐντεῦθεν

<sup>1</sup> Comp. parts? — <sup>2</sup> Synt.? — <sup>3</sup> § 110. N. 1. — <sup>4</sup> Why perispom.? — <sup>5</sup> § 34. N. 3. a. Synt.? — <sup>6</sup> Account for the ι subs. — <sup>7</sup> Nom. how formed? — <sup>8</sup> § 225. 8. — <sup>9</sup> § § 121; 35. 2. — <sup>10</sup> § 56. — <sup>11</sup> § 93. 2. — <sup>12</sup> § 14. 2. — <sup>13</sup> § 133. K.

ἐξελαύνει σταθμούς δύο παρασάγγας δέκα εἰς Τυριαῖον, πόλιν οἰκουμένην· ἐνταῦθα ἔμεινεν<sup>1</sup> ἡμέρας τρεῖς. Καὶ λέγεται δεηθῆναι<sup>2</sup> ἢ Κίλισσα Κύρου<sup>3</sup> ἐπιδειξάι<sup>4</sup> τὸ στράτευμα αὐτῇ. Βουλόμενος οὖν ἐπιδειξάι ἐξέτασιν ποιεῖται ἐν τῷ πεδίῳ τῶν Ἑλλήνων καὶ τῶν βαρβάρων. 15. Ἐκέλευσε δὲ τοὺς Ἑλληνας, ὡς νόμος<sup>5</sup> αὐτοῖς<sup>6</sup> εἰς μάχην, οὕτω ταχθῆναι<sup>7</sup> καὶ στήναι, συντάξαι δὲ ἕκαστον τοὺς ἑαυτοῦ.<sup>8</sup> Ἐτάχθησαν οὖν ἐπὶ τεττάρων.<sup>9</sup> εἶχε δὲ τὸ μὲν δεξιὸν Μένων καὶ οἱ σὺν αὐτῷ, τὸ δὲ εὐώνυμον Κλέαρχος καὶ οἱ ἐκείνου, τὸ δὲ μέσον οἱ ἄλλοι στρατηγοί. 16. Ἐθεώρει οὖν ὁ Κῦρος πρῶτον μὲν τοὺς βαρβάρους· οἱ δὲ παρήλαυνον τεταγμένοι κατ' ἴλας καὶ κατὰ τάξεις· εἶτα δὲ τοὺς Ἑλληνας, παρελύνων ἐφ' ἄρματος καὶ ἢ Κίλισσα ἐφ' ἄρμαμάξης. Εἶχον δὲ πάντες κράνη χαλκᾶ<sup>10</sup> καὶ χιτῶνας<sup>11</sup> φοινικοῦς καὶ κνημίδας καὶ τὰς ἀσπίδας ἐκκεκαθαρμένας.<sup>12</sup> 17. Ἐπειδὴ δὲ πάντας παρήλασε, στήσας τὸ ἄρμα πρὸ τῆς φάλαγγος, πέμψας Πίγρητα τὸν ἔρμηνέα παρὰ τοὺς στρατηγούς τῶν Ἑλλήνων ἐκέλευσε προβαλέσθαι<sup>13</sup> τὰ ὄπλα καὶ ἐπιχωρήσαι<sup>14</sup> ὅλην τὴν φάλαγγα. Οἱ δὲ ταῦτα προείπον<sup>15</sup> τοῖς στρατιώταις.<sup>16</sup> καὶ ἐπεὶ ἐσάλπιγξε,<sup>17</sup> προβαλλόμενοι τὰ ὄπλα ἐπήεσαν.<sup>18</sup> Ἐκ δὲ τούτου θάπτον προϊόντων σὺν κραυγῇ ἀπὸ τοῦ αὐτομάτου δρόμος ἐγένετο τοῖς στρατιώταις ἐπὶ τὰς σκηνάς. 18. Τῶν δὲ βαρβάρων<sup>19</sup> φόβος πολὺς καὶ ἄλλοις καὶ ἢ τε Κίλισσα ἔφυγεν<sup>20</sup> ἐκ τῆς ἄρμαμάξης καὶ οἱ ἐκ τῆς ἀγορᾶς<sup>21</sup> καταλιπόντες τὰ ὄνια ἔφευγον· οἱ δὲ Ἑλληνες σὺν γέλῳτι ἐπὶ τὰς σκηνὰς ἦλθον. Ἡ δὲ Κίλισσα ἰδοῦσα τὴν λαμπρότητα<sup>22</sup> καὶ τὴν τάξιν τοῦ στρατεύματος ἐθαύμασε. Κῦρος δὲ ἤσθη<sup>23</sup> τὸν ἐκ τῶν Ἑλλήνων εἰς τοὺς βαρβάρους φόβον ἰδών.

<sup>1</sup> Account for *ι* in the penult? — <sup>2</sup> § 133. Δ. — <sup>3</sup> § 200. 3. — <sup>4</sup> §§ 101. 1; 121. — <sup>5</sup> § 151. 4. — <sup>6</sup> § 201. 3. — <sup>7</sup> § 101. 1. Why is not the subject of the infin. here expressed? — <sup>8</sup> What does this gen. denote? — <sup>9</sup> Dialect (§ 10)? — <sup>10</sup> § 58. 5. — <sup>11</sup> Nom. how formed (§ 47. 3)? — <sup>12</sup> § 111. 3. — <sup>13</sup> Why has this verb one λ here and two in the pres.? — <sup>14</sup> Why *properispomenon*? — <sup>15</sup> § 133. E. — <sup>16</sup> § 201. 1. — <sup>17</sup> Account for ζ. — <sup>18</sup> Account for *ι* subs. — <sup>19</sup> Is this gen. *subjective* or *objective* (§ 187. N. 1)? — <sup>20</sup> § 102. (υ). — <sup>21</sup> § 34. 2. — <sup>22</sup> § 139. — <sup>23</sup> Account for σ.



19. Ἐντεῦθεν ἐξελαύνει σταθμούς τρεῖς παρασάγγας εἴκοσιν εἰς Ἰκόνιον, τῆς Φρυγίας πόλιν ἐσχάτην. Ἐνταῦθα ἔμεινε τρεῖς ἡμέρας. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Λυκαονίας σταθμούς πέντε παρασάγγας τριάκοντα. Ταύτην τὴν χώραν ἐπέτρεψε διαρπάσαι τοῖς Ἑλλησιν ὡς πολεμίαν οὔσαν.

20. Ἐντεῦθεν Κῦρος τὴν Κίλισσαν εἰς τὴν Κιλικίαν ἀπέμπει τὴν ταχίστην<sup>1</sup> ὁδόν·<sup>2</sup> καὶ συνέπεμψεν αὐτῇ στρατιώτας οὓς Μένων εἶχε καὶ αὐτὸν Μένωνα. Κῦρος δὲ μετὰ τῶν ἄλλων ἐξελαύνει διὰ Καππαδοκίας σταθμούς τέτταρας παρασάγγας εἴκοσι καὶ πέντε πρὸς Δάαναι, πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· ἐν ᾧ Κῦρος ἀπέκτεινεν<sup>3</sup> ἄνδρα Πέρσην Μεγαφέρην, φοινικιστὴν βασίλειον, καὶ ἕτερόν<sup>4</sup> τινα<sup>5</sup> τῶν ὑπάρχων δυνάστην, αἰτιασάμενος<sup>6</sup> ἐπιβουλεύειν<sup>2</sup> αὐτῷ. 21. Ἐντεῦθεν ἐπειρῶντο εἰσβάλλειν εἰς τὴν Κιλικίαν· ἡ δὲ εἰσβολὴ ἦν ὁδὸς ἀμαξιτὸς ὀρθία ἰσχυρῶς καὶ ἀμήχανος εἰσελθεῖν<sup>7</sup> στρατεύματι, εἴ τις ἐκώλυεν. Ἐλέγετο<sup>8</sup> δὲ καὶ Σύννεσις εἶναι ἐπὶ τῶν ἄκρων φυλάττων τὴν εἰσβολήν· δι' ἧ<sup>9</sup> ἔμεινε ἡμέραν ἐν τῷ πεδίῳ. Τῇ δ' ὑστεραία ἦκεν ἄγγελος λέγων ὅτι λελοιπῶς εἶη<sup>10</sup> Σύννεσις τὰ ἄκρα, ἐπεὶ ἦσθετο<sup>11</sup> τό τε Μένωνος στρατεύμα<sup>12</sup> ὅτι ἤδη ἐν Κιλικίᾳ ἦν εἴσω τῶν ὀρέων,<sup>13</sup> καὶ ὅτι τριήρεις ἤκουε περιπλεύσας ἀπ' Ἰωνίας εἰς Κιλικίαν Ταμῶν ἔχοντα<sup>14</sup> τὰς Λακεδαιμονίων καὶ αὐτοῦ Κύρου. 22. Κῦρος δ' οὖν ἀνέβη ἐπὶ τὰ ὄρη οὐδενὸς κωλύοντος<sup>15</sup> καὶ εἶδε τὰς σκηνὰς οὓς οἱ Κίλικες ἐφύλαττον.<sup>16</sup> Ἐντεῦθεν δὲ κατέβαινε εἰς πεδίον μέγα καὶ καλόν, ἐπίρρυτον,<sup>17</sup> καὶ δένδρων<sup>13</sup> παντοδαπῶν<sup>18</sup> ἔμπλεων καὶ ἀμπέλων· πολὺ δὲ καὶ σήσαμον καὶ μελίνην καὶ κέγχρον καὶ πυροὺς καὶ κριθὰς φέρει. Ὅρος δ' αὐτὸ περιέχει ὄχυρόν καὶ ὑψηλὸν πάντῃ ἐκ θαλάττης εἰς θάλατταν.

<sup>1</sup> § 65. — <sup>2</sup> Synt. — <sup>3</sup> § 133. K. — <sup>4</sup> What kind of adj.? — <sup>5</sup> Why no accent? — <sup>6</sup> § 194. N. 2. — <sup>7</sup> § 222. 6. — <sup>8</sup> Subj.? — <sup>9</sup> What would this be unaccented? — <sup>10</sup> §§ 213. 2; 89. 1. — <sup>11</sup> What kind of dep. verb (§ 210)? — <sup>12</sup> § 192. N. 3. — <sup>13</sup> Synt.? — <sup>14</sup> § 225. 7. — <sup>15</sup> What does this gen. abs. denote? — <sup>16</sup> Why the imperf.? — <sup>17</sup> §§ 7. 2; 142. -τος. — <sup>18</sup> If the ult. is to be accented, why *perispom.*?



23. Καταβὰς δὲ διὰ τούτου τοῦ πεδίου ἤλασε σταθμούς τέτταρας παρασύγγας πέντε καὶ εἴκοσιν εἰς Ταρσοῦς, τῆς Κιλικίας πόλιν μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα ἦσαν τὰ Σευενέσιος βασιλεία τοῦ Κιλικίων βασιλέως· διὰ μέσης δὲ τῆς πόλεως ῥεῖ ποταμὸς Κύδνος ὄνομα, εὖρος<sup>1</sup> δύο πλέθρων. 24. Ταύτην τὴν πόλιν ἐξέλιπον οἱ ἐνοικοῦντες μετὰ Σευενέσιος εἰς χωρίον ὀχυρὸν ἐπὶ τὰ ὄρη πλὴν οἱ τὰ καπηλεία ἔχοντες· ἔμειναν δὲ καὶ οἱ παρὰ τὴν θάλατταν οἰκοῦντες ἐν Σόλοις καὶ ἐν Ἴσσοῖς. 25. Ἐπύαξα δὲ ἡ Σευενέσιος γυνὴ προτέρα Κύρου πέντε ἡμέρας εἰς Ταρσοῦς ἀφίκετο. Ἐν δὲ τῇ ὑπερβολῇ τῶν ὀρῶν τῶν<sup>2</sup> εἰς τὸ πεδίου δύο λόχοι τοῦ<sup>3</sup> Μένωνος στρατεύματος ἀπόλωντο·<sup>4</sup> οἱ<sup>5</sup> μὲν ἔφασαν<sup>6</sup> ἀρπάζοντάς τι κατακοπήναι<sup>7</sup> ὑπὸ τῶν Κιλικίων, οἱ δὲ ὑπολειφθέντας καὶ οὐ δυναμένους εὐρεῖν τὸ ἄλλο στρατευμα οὐδὲ τὰς ὁδοὺς εἶτα πλανωμένους ἀπολέσθαι· ἦσαν δ' οὖν οὗτοι ἑκατὸν ὀπλίται. 26. Οἱ δ' ἄλλοι ἐπειδὴ ἦκον, τὴν τε πόλιν τοὺς Ταρσοῦς διήρπασαν, διὰ τὸν ὄλεθρον τῶν συστρατιωτῶν ὀργιζόμενοι, καὶ τὰ βασιλεία τὰ<sup>2</sup> ἐν αὐτῇ. Κύρος δὲ ἐπεὶ εἰσήλασεν εἰς τὴν πόλιν, μετεπέμπετο<sup>8</sup> τὸν Σένεσιον πρὸς ἑαυτὸν· ὁ δὲ οὔτε πρότερον οὐδενί<sup>9</sup> πω κρείττονι<sup>10</sup> ἑαυτοῦ<sup>11</sup> εἰς χεῖρας ἔλθειν ἔφη, οὔτε τότε Κύρω ἵεναι ἤθελε, πρὶν ἢ γυνὴ αὐτὸν ἔπεισε καὶ πίστεις ἔλαβε. 27. Μετὰ δὲ ταῦτα ἐπεὶ συνεγένοντο ἀλλήλοις<sup>12</sup> Σένεσις μὲν ἔδωκε<sup>13</sup> Κύρω χρήματα πολλὰ εἰς τὴν στρατιάν, Κύρος δ' ἐκείνῳ δῶρα ἃ νομίζεται<sup>14</sup> παρὰ βασιλεῖ τίμια, ἵππων χρυσοχάλινον καὶ στρεπτὸν χρυσοῦν<sup>15</sup> καὶ ψέλλια καὶ ἀκινάκην χρυσοῦν καὶ στολὴν Περσικὴν, καὶ τὴν χώραν μηκέτι ἀφαρπάζεσθαι·<sup>16</sup> τὰ δὲ ἥρπασμένα<sup>17</sup> ἀνδράποδα, ἦν που ἐντυγχάνωσιν, ἀπολαμβάνειν.

<sup>1</sup> § 182. — <sup>2</sup> § 169. 2. — <sup>3</sup> § 169. 1. — <sup>4</sup> § 113. — <sup>5</sup> § 166. 2. a. — <sup>6</sup> Root? — <sup>7</sup> Why *properisponemon*? — <sup>8</sup> What does this imperf. denote? — <sup>9</sup> § 201. 5. — <sup>10</sup> §§ 64. 3. Note; 65. — <sup>11</sup> § 198. 1. — <sup>12</sup> Synt.? — <sup>13</sup> § 110. N. 1. — <sup>14</sup> § 151. 1. — <sup>15</sup> § 58. 5. — <sup>16</sup> § 179. — <sup>17</sup> Account for σ in the antepenult.

## CAP. III.

1. Ἐνταῦθα ἔμεινε Κύρος καὶ ἡ στρατιὰ ἡμέρας<sup>1</sup> εἴκοσιν· οἱ γὰρ στρατιῶται οὐκ ἔφασαν ἰέναι τοῦ πρόσω· ὑπόπτεον, γὰρ ἤδη ἐπὶ βασιλέα ἰέναι· μισθωθῆναι δὲ οὐκ ἐπὶ τούτῳ ἔφασαν. Πρῶτος δὲ Κλέαρχος τοὺς αὐτοῦ στρατιώτας ἐβιάζετο<sup>2</sup> ἰέναι· οἱ δὲ αὐτόν τε ἔβαλλον<sup>3</sup> καὶ τὰ ὑποζύγια τὰ ἐκείνου, ἐπεὶ ἤρξατο προῖέναι. 2. Κλέαρχος δὲ τότε μὲν μικρὸν<sup>4</sup> ἐξέφυγε<sup>5</sup> τοῦ μὴ καταπετρωθῆναι, ὕστερον δ' ἐπεὶ ἔγνω ὅτι οὐ δυνήσεται βιάσασθαι, συνήγαγεν<sup>6</sup> ἐκκλησίαν τῶν αὐτοῦ στρατιωτῶν· καὶ πρῶτον μὲν ἐδάκρυε,<sup>3</sup> πολλὸν χρόνον ἐστῶς·<sup>7</sup> οἱ δὲ ὀρώντες ἐθαύμαζον,<sup>3</sup> καὶ ἐσιώπων· εἶτα δὲ ἔλεξε τοιάδε.<sup>8</sup>

3. Ἄνδρες στρατιῶται,<sup>9</sup> μὴ θαυμάζετε ὅτι χαλεπῶς φέρω τοῖς παροῦσι πράγμασιν. Ἐμοὶ<sup>10</sup> γὰρ Κύρος ξένος ἐγένετο καὶ με φεύγοντα ἐκ τῆς πατρίδος τά τε ἄλλα ἐτίμησε καὶ μυρίους ἔδωκε δαρεικούς· οὓς ἐγὼ λαβὼν οὐκ εἰς τὸ ἴδιον<sup>11</sup> κατεθέμην ἐμοὶ ἄλλ' οὐδὲ καθηδυστάθησα, ἀλλ' εἰς ὑμᾶς ἔδαπάνων. 4. Καὶ πρῶτον μὲν πρὸς τοὺς Θυράκας ἐπολέμησα, καὶ ὑπὲρ τῆς Ἑλλάδος ἐτιμωρούμην μεθ' ὑμῶν, ἐκ τῆς Χερρόνησου αὐτοὺς ἐξελαύνων βουλομένους ἀφαιρεῖσθαι τοὺς ἐνοικοῦντας Ἑλληνας<sup>12</sup> τὴν γῆν.<sup>12</sup> Ἐπειδὴ<sup>13</sup> δὲ Κύρος ἐκάλει, λαβὼν ὑμᾶς ἐπορευόμην, ἵνα εἴ τι δέοιτο ὠφελοῖν αὐτὸν ἀνθ'<sup>14</sup> ὦν<sup>15</sup> εὖ ἔπαθον ὑπ' ἐκείνου. 5. Ἐπεὶ δὲ ὑμεῖς οὐ βούλεσθε συμπορευέσθαι, ἀνάγκη δὴ μοι ἢ ὑμᾶς προδόντα τῇ Κύρου φιλίᾳ<sup>16</sup> χρῆσθαι ἢ πρὸς ἐκείνον ψευσάμενον μεθ' ὑμῶν ἰέναι. Εἰ μὲν δὴ δίκαια ποιήσω οὐκ οἶδα, αἰρήσομαι δ' οὖν ὑμᾶς καὶ σὺν ὑμῖν ὅ τι ἂν δέη πείσομαι.<sup>17</sup> Καὶ οὐ-

<sup>1</sup> § 186. 2. — <sup>2</sup> § 211. N. 12. — <sup>3</sup> What does this imperf. denote? — <sup>4</sup> § 135. 2. — <sup>5</sup> § 230. 3. — <sup>6</sup> § 94. 1. — <sup>7</sup> § 133. — <sup>8</sup> § 76. 1. — <sup>9</sup> § 156. N. 5. — <sup>10</sup> Synt. ? — <sup>11</sup> Ellipsis of what word with ἴδιον? — <sup>12</sup> § 184. 1. — <sup>13</sup> Moods which follow ἐπειδὴ (§ 217)? — <sup>14</sup> Does ἀντὶ have here its prim. or second. signif.? — <sup>15</sup> Antecedent of ὦν? Why the gen. (see N.)? — <sup>16</sup> § 206. N. 2. — <sup>17</sup> Root (§ 133. Π.)?

ποτε ἐρεῖ οὐδεὶς ὡς ἐγὼ "Ἕλληνας ἀγαγὼν εἰς τοὺς βαρβάρους, προδοὺς τοὺς "Ἕλληνας τὴν τῶν βαρβάρων φιλίαν εἰλόμην. 6. Ἄλλὰ ἐπεὶ ὑμεῖς ἐμοὶ οὐκ ἐθέλετε πείθεσθαι οὐδὲ ἔπεισθαι, ἐγὼ σὺν ὑμῖν ἔψομαι καὶ ὃ τι ἂν δέῃ πείσομαι. Νομίζω γὰρ ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμάχους, καὶ σὺν ὑμῖν μὲν ἂν οἶμαι εἶναι τίμιος ὅπου ἂν ᾧ, ὑμῶν<sup>1</sup> δ' ἔρημος ᾧ οὐκ ἂν ἰκανὸς εἶναι οἶμαι οὔτ' ἂν φίλον ὠφελῆσαι<sup>2</sup> οὔτ' ἂν ἐχθρὸν ἀλέξασθαι. Ὡς ἐμοῦ οὖν ἰόντος ὅπη ἂν καὶ ὑμεῖς οὕτω τὴν γνώμην ἔχετε. 7. Ταῦτα εἶπεν· οἱ δὲ στρατιῶται οἳ τε αὐτοῦ ἐκείνου καὶ οἱ ἄλλοι ταῦτα ἀκούσαντες ὅτι οὐ φαίη<sup>3</sup> παρὰ βασιλέα πορεύεσθαι ἐπήνεσαν·<sup>4</sup> παρὰ δὲ Ξενίου καὶ Πασίωνος πλείους ἢ δισχίλιοι λαβόντες τὰ ὅπλα καὶ τὰ σκευοφόρα ἐστρατοπεδεύσαντο παρὰ Κλεάρχῳ. 8. Κῦρος δὲ τούτοις<sup>5</sup> ἀπορῶν τε καὶ λυπούμενος μετεπέμπετο<sup>6</sup> τὸν Κλεάρχον· ὁ δὲ ἰέναι μὲν οὐκ ἤθελε, λάθρα δὲ τῶν στρατιωτῶν<sup>7</sup> πέμπων αὐτῷ ἄγγελον ἔλεγε θάρρῆν ὡς καταστησομένων τούτων<sup>8</sup> εἰς τὸ δέον· μεταπέμπεσθαι δ' ἐκέλευεν αὐτόν· αὐτὸς δ' οὐκ ἔφη ἰέναι. 9. Μετὰ δὲ ταῦτα συναγαγὼν τοὺς θ' ἑαυτοῦ στρατιώτας καὶ τοὺς προσελθόντας αὐτῷ καὶ τῶν ἄλλων<sup>9</sup> τὸν βουλόμενον, ἔλεξε τοιαύδε.

"Ἄνδρες στρατιῶται, τὰ μὲν δὴ Κύρου δῆλον ὅτι οὕτως ἔχει πρὸς ἡμᾶς ὥσπερ τὰ ἡμέτερα πρὸς ἐκείνον· οὔτε γὰρ ἡμεῖς ἐκείνον ἔτι στρατιῶται, ἐπεὶ γε οὐ συνεπέμεθα αὐτῷ, οὔτε ἐκείνος ἔτι ἡμῖν μισθοδότης. 10. "Ὅτι μέντοι ἀδικεῖσθαι νομίζει ὑφ' ἡμῶν οἶδα· ὥστε καὶ μεταπεμπομένου αὐτοῦ<sup>9</sup> οὐκ ἐθέλω ἐλθεῖν, τὸ μὲν μέγιστον αἰσχυρόμενος ὅτι σύνοιδα ἐμαντῷ πάντα ἐψευσμένος<sup>10</sup> αὐτόν· ἔπειτα δὲ καὶ δεδιώς<sup>11</sup> μὴ λαβὼν με δίκην ἐπιθῆ ᾧ νομίζει ὑπ' ἐμοῦ ἠδικῆσθαι. 11. Ἐμοὶ οὖν δοκεῖ οὐχ ὥρα εἶναι ἡμῖν<sup>12</sup> καθεύδειν οὐδ' ἀμελεῖν ἡμῶν<sup>13</sup> αὐτῶν, ἀλλὰ βουλευέσθαι ὃ τι χρῆ ποιεῖν ἐκ τούτων. Καὶ ἕως τε μένομεν αὐτοῦ σκεπτέον μοι

<sup>1</sup> § 203. 3. — <sup>2</sup> § 222. 6. — <sup>3</sup> § 213. 2. — <sup>4</sup> Account for the ι subs. — <sup>5</sup> Synt. ? — <sup>6</sup> Why the imperf. ? — <sup>7</sup> § 187. 2. — <sup>8</sup> § 226. a. — <sup>9</sup> Does this gen. abs. denote time or cause ? — <sup>10</sup> § 91. 2. — <sup>11</sup> § 133. Δ. — <sup>12</sup> Synt. ? — <sup>13</sup> § 193.



δοκεῖ<sup>1</sup> εἶναι ὅπως ἀσφαλέςτατα μενούμεν· εἴτε ἤδη δοκεῖ ἀπιέναι, ὅπως ὡς ἀσφαλέςτατα<sup>2</sup> ἄπιμεν, καὶ ὅπως τὰ ἐπιτήδεια ἔξομεν· ἄνευ γὰρ τούτων οὔτε<sup>3</sup> στρατηγοῦ οὔτε ἰδιώτου ὄφελος οὐδέν. 12. Ὁ δὲ ἀνὴρ πολλοῦ<sup>4</sup> μὲν ἄξιος φίλος ᾧ ἂν φίλος ἦ, χαλεπώτατος<sup>5</sup> δ' ἐχθρὸς ᾧ ἂν πολέμιος ἦ. Ἔτι δὲ δύναμιν ἔχει καὶ πεζὴν καὶ ἰππικὴν<sup>6</sup> καὶ ναυτικὴν ἢ πάντες ὁμοίως ὀρώμεν τε καὶ ἐπιστάμεθα· καὶ γὰρ οὐδὲ πόρρω δοκοῦμέν μοι αὐτοῦ καθῆσθαι· ὥστε ὦρα λέγειν<sup>7</sup> ὅ τι<sup>8</sup> τις γιγνώσκει ἄριστον<sup>9</sup> εἶναι. Ταῦτα εἰπὼν ἐπαύσατο.

13. Ἐκ δὲ τούτου ἀνίσταντο οἱ μὲν ἐκ τοῦ αὐτομάτου, λέξοντες ἃ ἐγίγνωσκον, οἱ δὲ καὶ ὑπ' ἐκείνου ἐγκέλευστοι, ἐπιδεικνύντες<sup>10</sup> οἷα εἴη ἡ ἀπορία ἄνευ τῆς Κύρου γνώμης<sup>11</sup> καὶ μένειν καὶ ἀπιέναι. 14. Εἷς δὲ δὴ εἶπε, προσποιούμενος σπεύδειν ὡς τάχιστα πορεύεσθαι εἰς τὴν Ἑλλάδα, στρατηγὸς μὲν ἐλέσθαι<sup>12</sup> ἄλλους ὡς τάχιστα, εἰ μὴ βούλεται Κλέαρχος ἀπάγειν· τὰ δ' ἐπιτήδεια ἀγοράζεσθαι.<sup>13</sup> (ἡ δ' ἀγορὰ ἦν ἐν τῷ βαρβαρικῷ στρατεύματι·) καὶ συσκευάζεσθαι.<sup>14</sup> ἔλθόντας δὲ Κύρον αἰτεῖν πλοῖα,<sup>15</sup> ὡς ἀποπλείειν.<sup>16</sup> εἰ δὲ μὴ διδῶ ταῦτα, ἡγεμόνα αἰτεῖν Κύρον ὅστις διὰ φιλίας τῆς χώρας ἀπάξει. Ἐὰν δὲ μηδὲ ἡγεμόνα διδῶ, συντάττεσθαι τὴν ταχίστην, πέμψαι δὲ καὶ προκαταληψομένους<sup>17</sup> τὰ ἄκρα, ὅπως μὴ φθάσωσι<sup>18</sup> μήτε Κύρος μήτε οἱ Κίλικες καταλάβοντες,<sup>19</sup> ὧν πολλοὺς καὶ πολλὰ χρήματα ἔχομεν ἀνηπακότες. Οὗτος<sup>20</sup> μὲν δὴ τοιαῦτα εἶπε· μετὰ δε τούτον Κλέαρχος εἶπε τοσοῦτον· 15. Ὡς μὲν στρατηγήσοντα ἐμὲ ταύτην τὴν στρατηγίαν μηδεὶς ὑμῶν λεγέτω· πολλὰ γὰρ ἐνορῶ δι' ἃ ἐμοὶ τούτο οὐ ποιητέον.<sup>21</sup> ὡς δὲ τῷ ἀνδρὶ<sup>22</sup> ὃν ἂν ἔλησθε πείσομαι<sup>24</sup> ἢ δυνατὸν μάλιστα, ἵνα εἰδῆτε ὅτι καὶ ἄρχεσθαι ἐπίσταμαι ὡς τις καὶ ἄλλος μάλιστα ἀνθρώπων. 16. Μετὰ τούτον ἄλλος ἀνέστη, ἐπιδεικνὺς μὲν τὴν εὐήθειαν

<sup>1</sup> § 153. a. — <sup>2</sup> Compare this adj. (§ 63. 4). — <sup>3</sup> § 229. 1. — <sup>4</sup> § 200. N. 2. — <sup>5</sup> Why *ωτατος* and not *οτατος*? — <sup>6</sup> § 142. — <sup>7</sup> § 222. 2. — <sup>8</sup> § 75. 2. — <sup>9</sup> Compare. — <sup>10</sup> § 123. — <sup>11</sup> § 197. 2. — <sup>12</sup> Root? — <sup>13</sup> § 143. — <sup>14</sup> Theme? — <sup>15</sup> § 184. 1. — <sup>16</sup> § 214. 1. — <sup>17</sup> Composition? Synt. (§ 225. 5)? — <sup>18</sup> Why subjunct. (§§ 212. 1; 214. 1)? — <sup>19</sup> § 225. 8. — <sup>20</sup> § 163. 1. — <sup>21</sup> § 206. 4. — <sup>22</sup> § 56. Synt.? — <sup>23</sup> § 133. II.



τοῦ τὰ πλοῖα αἰτεῖν<sup>1</sup> κελεύοντος, ὡσπερ<sup>2</sup> πάλιν τὸν στόλον Κύρου μὴ ποιουμένου, ἐπιδεικνὺς δὲ ὡς εὔηδες εἶη<sup>3</sup> ἡγεμόνα αἰτεῖν παρὰ τούτου ᾧ λυμαινόμεθα τὴν πράξιν. Εἰ δέ τι καὶ τῷ ἡγεμόνι<sup>4</sup> πιστεύσομεν ᾧ<sup>5</sup> ἂν Κύρος διδῶ, τί<sup>6</sup> κωλύει καὶ τὰ ἄκρα ἡμῖν κελεύειν Κύρον προκαταλαμβάνειν; 17. Ἐγὼ γὰρ ὀκνοίην<sup>7</sup> μὲν ἂν εἰς τὰ πλοῖα ἐμβαίνειν ἂ ἡμῖν δοίη, μὴ ἡμᾶς αὐταῖς ταῖς τριήρεσι καταδύσῃ,<sup>8</sup> φοβοίμην<sup>9</sup> δ' ἂν τῷ ἡγεμόνι ᾧ δοίη ἔπεσθαι, μὴ ἡμᾶς ἀγάγῃ ὄθεν οὐχ οἶόν<sup>10</sup> τε ἔσται ἐξελθεῖν. βουλοίμην δ' ἂν ἄκοντος ἀπιὼν Κύρου λαθεῖν αὐτὸν ἀπελθῶν. ὃ οὐ δυνατόν ἐστιν. 18. Ἄλλ' ἔγωγε<sup>11</sup> φημί ταῦτα μὲν φλυαρίας εἶναι. δοκεῖ δέ μοι ἄνδρας ἐλθόντας πρὸς Κύρον οὔτινες<sup>12</sup> ἐπιτήδειοι σὺν Κλεάρχῳ ἐρωτᾶν<sup>13</sup> ἐκεῖνον, τί<sup>14</sup> βούλεται ἡμῖν χρῆσθαι. καὶ ἐὰν μὲν ἢ πράξις ἢ παραπλησία οἴαπερ<sup>15</sup> καὶ πρόσθεν ἐχρήτο τοῖς ξένοις,<sup>16</sup> ἔπεσθαι καὶ ἡμᾶς καὶ μὴ κακίους<sup>17</sup> εἶναι τῶν πρόσθεν τούτῳ συναναβάντων. 19. ἐὰν δὲ μείζων<sup>17</sup> ἢ πράξις τῆς πρόσθεν φαίνεται καὶ ἐπιπικνωτέρα καὶ ἐπικινδυνωτέρα, ἀξιούν ἢ πείσαντα<sup>18</sup> ἡμᾶς ἄγειν ἢ πεισθέντα πρὸς φιλίαν ἀφιέναι. οὕτω γὰρ καὶ ἐπόμενοι<sup>19</sup> ἂν φίλοι αὐτῷ καὶ πρόθυμοι ἐποίμεθα καὶ ἀπιόντες ἀσφαλῶς ἂν ἀπίοιμεν. ὃ τι δ' ἂν πρὸς ταῦτα λέγῃ<sup>20</sup> ἀπαγγεῖλαι<sup>21</sup> δεῦρο. ἡμᾶς δ' ἀκούσαντας πρὸς ταῦτα βουλευέσθαι. 20. Ἔδοξε ταῦτα, καὶ ἄνδρας ἐλόμενοι σὺν Κλεάρχῳ πέμπουσιν, οἳ ἡρώτων Κύρον τὰ δόξαντα τῇ στρατιᾷ. Ὁ δ' ἀπεκρίνατο ὅτι ἀκούοι Ἀβροκόμαν ἐχθρὸν ἄνδρα<sup>22</sup> ἐπὶ τῷ Εὐφράτῃ ποταμῷ εἶναι, ἀπέχοντα δώδεκα σταδμούς. πρὸς τούτον οὖν ἔφη βούλεσθαι ἐλθεῖν. κὰν<sup>23</sup> μὲν ἢ ἐκεῖ, τὴν δίκην ἔφη χρήζειν ἐπιθεῖναι αὐτῷ, ἣν δὲ φεύγῃ, ἡμεῖς ἐκεῖ πρὸς ταῦτα βουλευσόμεθα.

<sup>1</sup> § 179. a. — <sup>2</sup> § 226. a. — <sup>3</sup> Subject? — <sup>4</sup> Synt. ? — <sup>5</sup> Why the dat. ? —

<sup>6</sup> What does the accent show this to be? — <sup>7</sup> §§ 117. c. ; 215. 1. — <sup>8</sup> Why subjunct. ? — <sup>9</sup> Why optat. ? — <sup>10</sup> § 157. d. — <sup>11</sup> § 68. N. 3. — <sup>12</sup> Decline. —

<sup>13</sup> Accus. of thing (§ 184. 1) ? — <sup>14</sup> § 182. — <sup>15</sup> § 171. 1. — <sup>16</sup> § 206. N. 2. —

<sup>17</sup> How formed (§ 64. 3) ? — <sup>18</sup> Root? Tense how formed? — <sup>19</sup> § 225. 6. —

<sup>20</sup> Upon what verb does this subjunct. depend? — <sup>21</sup> § 110. 2. — <sup>22</sup> § 156. N. 5. — <sup>23</sup> § 20. N. 1.

21. Ἀκούσαντες δὲ ταῦτα οἱ αἵρετοὶ<sup>1</sup> ἀναγγέλλουσι τοῖς στρατιώταις· τοῖς δὲ ὑποψία<sup>2</sup> μὲν ἦν ὅτι ἄγει πρὸς βασιλέα, ὅμως δὲ ἐδόκει<sup>3</sup> ἔπεσθαι. Προσαιτούσι δὲ μισθόν· ὁ Κύρος ὑπισχνεῖται ἡμίλιον πᾶσι δώσειν οὐ πρότερον ἔφερον, ἀντὶ δαρεικοῦ τρία ἡμιδαρεικὰ τοῦ μηνὸς<sup>4</sup> τῷ στρατιώτῃ· ὅτι δὲ ἐπὶ βασιλέα ἄγοι οὐδ' ἐνταῦθ' ἤκουσεν οὐδεὶς ἔν γε τῷ φανερώ.

## CAP. IV.

1. Ἐντεῦθεν ἐξελαύνει σταθμούς δύο παρασάγγας δέκα ἐπὶ τὸν Σάρον ποταμόν, οὗ ἦν τὸ εὖρος τρία πλέθρα. Ἐντεῦθεν ἐξελαύνει σταθμὸν ἕνα παρασάγγας πέντε ἐπὶ τὸν Πύραμον ποταμόν, οὗ τὸ εὖρος στάδιον. Ἐντεῦθεν ἐξελαύνει σταθμούς δύο παρασάγγας πεντεκαίδεκα εἰς Ἴσσοῦς, τῆς Κιλικίας ἐσχάτην πόλιν ἐπὶ τῇ θαλάττῃ οἰκουμένην,<sup>5</sup> μεγάλην<sup>6</sup> καὶ εὐδαίμονα. 2. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ Κύρῳ παρήσαν<sup>7</sup> αἱ ἐκ Πελοποννήσου νῆες τριάκοντα καὶ πέντε καὶ ἐπ' αὐταῖς ναύαρχος<sup>8</sup> Πυθαγόρας Λακεδαιμόνιος. Ἠγεῖτο δ' αὐτῶν<sup>9</sup> Ταμῶς Αἰγύπτιος ἐξ Ἐφέσου, ἔχων ναῦς<sup>10</sup> ἑτέρας Κύρου πέντε καὶ εἴκοσιν, αἷς ἐπολιόρκει Μίλητον, ὅτε Τισσαφέρην φίλη<sup>11</sup> ἦν, καὶ συνεπολέμει<sup>5</sup> Κύρῳ πρὸς αὐτόν. 3. Παρῆν<sup>12</sup> δὲ καὶ Χειρίσοφος ὁ Λακεδαιμόνιος ἐπὶ τῶν νεῶν, μετὰπεμπτος ὑπὸ Κύρου, ἑπτακοσίους ἔχων ὀπλίτας, ὧν ἐστρατήγει, παρὰ Κύρῳ. Αἱ δὲ νῆες<sup>13</sup> ὄρμουν παρὰ τὴν Κύρου σκηνήν. Ἐνταῦθα καὶ οἱ παρ' Ἀβροκόμα μισθοφόροι Ἕλληνες ἀποστάντες ἦλθον παρὰ Κύρον τετρακόσιοι ὀπλίται καὶ συνεστρατεύοντο ἐπὶ βασιλέα.

4. Ἐντεῦθεν ἐξελαύνει σταθμὸν ἕνα παρασάγγας πέντε ἐπὶ πύλας τῆς Κιλικίας καὶ τῆς Συρίας. Ἦσαν δὲ ταῦτα

<sup>1</sup> § 142. — <sup>2</sup> § 139. Theme? — <sup>3</sup> Subj. (§ 153. a)? — <sup>4</sup> Synt.? — <sup>5</sup> Theme? — <sup>6</sup> § 62. — <sup>7</sup> Significations of παρὰ when followed by the gen., dat. and accus.? — <sup>8</sup> § 144. 2. — <sup>9</sup> § 189. — <sup>10</sup> Decline. — <sup>11</sup> Why fem. gend.? — <sup>12</sup> Followed by what case? — <sup>13</sup> Dialect?

δύο τείχη,<sup>1</sup> καὶ τὸ μὲν ἔσωθεν πρὸ τῆς Κιλικίας Συέννεσις εἶχε καὶ Κιλικῶν φυλακή, τὸ δ' ἔξω τὸ<sup>2</sup> πρὸ τῆς Συρίας βασιλέως ἐλέγετο φυλακή φυλάττειν. Διὰ μέσου δὲ ρεῖ τούτων ποταμὸς Κέρσος ὄνομα,<sup>3</sup> εὖρος πλέθρου. Ἄπαν δὲ τὸ μέσον τῶν τειχῶν ἦσαν στάδιοι τρεῖς· καὶ παρελθεῖν οὐκ ἦν<sup>4</sup> βία· ἦν γὰρ ἡ πάροδος στενὴ καὶ τὰ τείχη εἰς τὴν θάλατταν καθήκοντα, ὑπερθεῖν<sup>5</sup> δ' ἦσαν πέτραι ἠλίβατοι· ἐπὶ δὲ τοῖς τείχεσιν ἀμφοτέροις ἐφειστήκεσαν<sup>6</sup> πύλαι. 5. Ταύτης ἕνεκα τῆς παρόδου Κῦρος τὰς ναῦς μετεπέμψατο,<sup>7</sup> ὅπως ὀπλίτας ἀποβιβάσειεν<sup>8</sup> εἰς τὸν ποταμὸν καὶ ἔξω τῶν πυλῶν, καὶ βιασάμενοι τοὺς πολεμίους παρέλθοιεν, εἰ φυλάττοιεν ἐπὶ ταῖς Συρίαις πύλαις, ὅπερ ᾤετο ποιήσειεν ὁ Κῦρος τὸν Ἀβροκόμαν, ἔχοντα πολὺ στρατεύμα. Ἀβροκόμας δὲ οὐ τοῦτο ἐποίησεν, ἀλλ' ἐπεὶ ἤκουσε Κῦρον ἐν Κιλικίᾳ ὄντα,<sup>9</sup> ἀναστρέψας ἐκ Φοινίκης παρὰ βασιλέα ἀπήλυνεν, ἔχων, ὡς ἐλέγετο, τριάκοντα μυριάδας<sup>10</sup> στρατιᾶς.

6. Ἐντεῦθεν ἐξελαύνει διὰ Συρίας σταδμὸν ἓνα παρασάγγας πέντε εἰς Μυρίανδρον, πόλιν οἰκουμένην ὑπὸ Φοινίκων ἐπὶ τῇ θαλάττῃ· ἐμπόριον δ' ἦν τὸ χωρίον καὶ ὄρμον ἀνιόδι<sup>11</sup> ὁλκάδες πολλαί. 7. Ἐνταῦθ' ἔμειναν ἡμέρας ἑπτὰ· καὶ Ξενίας ὁ Ἀρκὰς στρατηγὸς καὶ Πασίων ὁ Μεγαρεὺς ἐμβάντες<sup>12</sup> εἰς πλοῖον καὶ τὰ πλείστου ἄξια ἐνδήμενοι ἀπέπλευσαν,<sup>13</sup> ὡς μὲν τοῖς πλείστοις ἐδόκουν, φιλοτιμηθέντες ὅτι τοὺς στρατιώτας αὐτῶν τοὺς παρὰ Κλέαρχον ἀπελθόντας, ὡς ἀπιόντας εἰς τὴν Ἑλλάδα πάλιν καὶ οὐ πρὸς βασιλέα, εἶα<sup>14</sup> Κῦρος τὸν Κλέαρχον ἔχειν. Ἐπεὶ δ' οὖν ἦσαν ἀφανεῖς,<sup>15</sup> διήλθε λόγος ὅτι διώκοι αὐτοὺς Κῦρος τριήρεσι·<sup>16</sup> καὶ οἱ μὲν εὐχοντο ὡς δολίους ὄντας αὐτοὺς ληφθῆναι,<sup>17</sup> οἱ δ' ὄκτειρον<sup>18</sup> εἰ ἀλώσειντο.<sup>19</sup>

8. Κῦρος δὲ συγκαλέσας<sup>20</sup> τοὺς στρατηγοὺς εἶπεν· Ἀπο-

<sup>1</sup> When are nouns of the third declens. contracted? — <sup>2</sup> § 169. 2. — <sup>3</sup> § 182. — <sup>4</sup> Subj. ? — <sup>5</sup> § 134. 2. — <sup>6</sup> § 91. b. N. 3. — <sup>7</sup> Why mid. voice? — <sup>8</sup> Why optat. ? — <sup>9</sup> § 225. 7. — <sup>10</sup> § 79. 5. — <sup>11</sup> § 134. 1. — <sup>12</sup> Root? — <sup>13</sup> Why πλεν here and πλε in the pres. ? — <sup>14</sup> Augment? — <sup>15</sup> Why *perispom.* ? — <sup>16</sup> Synt. ? — <sup>17</sup> § 133. Δ. — <sup>18</sup> Account for *i* subs. — <sup>19</sup> Root? — <sup>20</sup> Account for *γ*.



λελοίπασιν<sup>1</sup> ἡμᾶς Ξενίας καὶ Πασίων· ἀλλ' εὖ γε μέντοι ἐπιστάσθωσαν ὅτι οὔτε ἀποδεδράκασιν·<sup>2</sup> οἶδα γὰρ ὅπη οἴχονται· οὔτε ἀποπεφεύγασιν· ἔχω γὰρ τριήρεις ὥστε ἐλεῖν<sup>3</sup> τὸ ἐκείνων πλοῖον. Ἀλλὰ μὰ<sup>4</sup> τοὺς Θεοὺς οὐκ ἔγωγε αὐτοὺς διώξω· οὐδὲ ἐρεῖ οὐδεὶς ὡς ἐγὼ ἕως μὲν ἂν παρῆ<sup>5</sup> τις χρώμαι, ἐπειδὴν δὲ ἀπιέναι βούληται, συλλαβὼν καὶ αὐτοὺς κακῶς ποιῶ καὶ τὰ χρήματα ἀποσυλῶ. Ἀλλὰ ἰόντων,<sup>6</sup> εἰδότες ὅτι κακίους εἰσὶ<sup>7</sup> περὶ ἡμᾶς ἢ ἡμεῖς περὶ ἐκείνους. Καίτοι ἔχω γε αὐτῶν καὶ τέκνα καὶ γυναῖκας<sup>8</sup> ἐν Τράλλεσι φρουρούμενα· ἀλλ' οὐδὲ τούτων<sup>9</sup> στερήσονται, ἀλλ' ἀπολήψονται τῆς πρόσθεν<sup>10</sup> ἕνεκα περὶ ἐμὲ ἀρετῆς. 9. Καὶ ὁ μὲν ταῦτα εἶπεν· οἱ δὲ Ἕλληνας, εἴ τις καὶ ἀδυμότερος ἦν πρὸς τὴν ἀνάβασιν,<sup>11</sup> ἀκούοντες τὴν Κύρου ἀρετὴν ἡδίου καὶ προδυμότερον συνεπορεύοντο.

Μετὰ ταῦτα Κύρος ἐξελαύνει σταθμοὺς τέτταρας παρασάγγας εἴκοσιν ἐπὶ τὸν Χάλον ποταμόν, ὄντα τὸ εὖρος πλέθρου, πλήρη δ' ἰχθύων μεγάλων καὶ πραέων,<sup>12</sup> οὓς οἱ Σύροι Θεοὺς ἐνόμιζον καὶ ἀδικεῖν<sup>13</sup> οὐκ εἶον, οὐδὲ τὰς περιστερὰς. Αἱ δὲ κῶμαι ἐν αἷς ἐσκήνουν<sup>14</sup> Παρυσάτιδος<sup>15</sup> ἦσαν εἰς ζώνην δεδομέναι. 10. Ἐντεῦθεν ἐξελαύνει σταθμοὺς πέντε παρασάγγας τριάκοντα ἐπὶ τὰς πηγὰς τοῦ Δαράδακος ποταμοῦ,<sup>16</sup> οὗ τὸ εὖρος πλέθρου. Ἐνταῦθα ἦσαν τὰ Βελέστος βασιλεια τοῦ Συρίας<sup>17</sup> ἄρξαντος, καὶ παράδεισος πάνυ μέγας καὶ καλός, ἔχων πάντα ὅσα<sup>18</sup> ὦραι φύουσι. Κύρος δ' αὐτὸν ἐξέκοψε καὶ τὰ βασιλεια κατέκαυσεν.

11. Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας πεντεκαίδεκα ἐπὶ τὸν Εὐφράτην ποταμόν, ὄντα τὸ εὖρος τετάρων σταδίων· καὶ πόλις αὐτόθι ᾠκέϊτο μεγάλη καὶ εὐδαίμων Θάψακος ὀνόματι.<sup>19</sup> Ἐνταῦθα ἔμειναν ἡμέρας πέντε· καὶ Κύρος μεταπεμφάμενος τοὺς στρατηγούς τῶν Ἑλλήνων

<sup>1</sup> § 99. — <sup>2</sup> § 133. Δ. How does δρᾶω become διδράσκω? — <sup>3</sup> § 223. 1. Root? — <sup>4</sup> § 183. — <sup>5</sup> § 217. 2. — <sup>6</sup> § 117. 4. — <sup>7</sup> Dif. between εἰσι and εἶσι? — <sup>8</sup> § 56. — <sup>9</sup> §§ 200. 3; 177. 3. — <sup>10</sup> § 161. 1. — <sup>11</sup> § 139. — <sup>12</sup> § 62. Decline. — <sup>13</sup> § 222. 3. — <sup>14</sup> Theme? — <sup>15</sup> § 190. — <sup>16</sup> Why *perispom.*? — <sup>17</sup> Synt.? — <sup>18</sup> Δ pronom. adj. of what kind? — <sup>19</sup> § 206. 2.



ἔλεγεν ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα μέγαν εἰς Βαβυλῶνα· καὶ κελεύει αὐτοὺς λέγειν ταῦτα τοῖς στρατιώταις καὶ ἀναπεῖθειν ἔπεσθαι. 12. Οἱ δὲ ποιήσαντες ἐκκλησίαν ἀπήγγελλον ταῦτα· οἱ δὲ στρατιῶται ἐχαλέπαινον τοῖς στρατηγοῖς, καὶ ἔφασαν αὐτοὺς<sup>1</sup> πάλαι ταῦτα εἰδότες<sup>2</sup> κρύπτειν,<sup>3</sup> καὶ οὐκ ἔφασαν ἰέναι,<sup>4</sup> ἐὰν μὴ τις αὐτοῖς χρήματα διδῶ,<sup>5</sup> ὥσπερ καὶ τοῖς προτέροις μετὰ Κύρου ἀναβάσι παρὰ τὸν πατέρα τοῦ Κύρου, καὶ ταῦτα οὐκ ἐπὶ μάχην ἰόντων, ἀλλὰ καλοῦντος τοῦ πατρὸς<sup>6</sup> Κύρου. 13. Ταῦτα οἱ στρατηγοὶ Κύρῳ ἀπήγγελλον· ὁ δ' ὑπέσχετο<sup>7</sup> ἀνδρὶ ἐκάστῳ<sup>8</sup> δώσειν πέντε ἀργυρίου μνᾶς,<sup>9</sup> ἐπ' ἂν<sup>10</sup> εἰς Βαβυλῶνα ἦκωσι, καὶ τὸν μισθὸν ἐντελῆ μέχρις ἂν καταστήσῃ τοὺς Ἑλληνας εἰς Ἰωνίαν πάλιν. Τὸ μὲν δὴ πολὺ τοῦ Ἑλληνικοῦ οὕτως ἐπέισθη. Μένων δὲ πρὶν δῆλον εἶναι τί ποιήσουσιν οἱ ἄλλοι στρατιῶται, πότερον ἔψονται Κύρῳ ἢ οὐ, συνέλεξε τὸ αὐτοῦ στρατεύμα χωρὶς τῶν ἄλλων<sup>11</sup> καὶ ἔλεξε τάδε.<sup>12</sup>

14. Ἄνδρες, ἐὰν ἐμοὶ πεισθῆτε, οὔτε κινδυνεύσαντες οὔτε πονήσαντες τῶν ἄλλων πλέον προτιμήσεσθε στρατιωτῶν ὑπὸ Κύρου. Τί οὖν κελεύω ποιῆσαι; Νῦν δεῖται Κύρος ἔπεσθαι τοὺς Ἑλληνας ἐπὶ βασιλέα· ἐγὼ οὖν φημί ὑμᾶς χρῆναι διαβῆναι τὸν Εὐφράτην ποταμὸν πρὶν δῆλον εἶναι<sup>13</sup> ὅ τι οἱ ἄλλοι Ἑλληνες ἀποκρινοῦνται Κύρῳ. 15. Ἦν μὲν γὰρ ψηφίσωνται<sup>14</sup> ἔπεσθαι, ὑμεῖς δόξετε αἴτιοι εἶναι ἄρξαντες τοῦ διαβαίνειν<sup>15</sup> καὶ ὡς προθυμοτάτοις οὔσιν ὑμῖν χάριν εἴσεται Κύρος καὶ ἀποδώσει· (ἐπίσταται δ' εἶ τις καὶ ἄλλος·) ἢν δ' ἀποψηφίσωνται οἱ ἄλλοι, ἀπιμεν μὲν ἅπαντες εἰς τοῦμπαλιν, ὑμῖν δ' ὡς μόνοις πειδομένοις πιστοτάτοις χρήσεται καὶ εἰς φρούρια καὶ εἰς λοχαγίας· καὶ ἄλλου οὐτινος ἂν δέησθε οἶδα ὅτι ὡς φίλου τεύξεσθε Κύρου.<sup>16</sup> 16. Ἀκούσαντες ταῦτα ἐπέειδοντο καὶ διέβησαν πρὶν τοὺς ἄλλους

<sup>1</sup> § 160. 4. — <sup>2</sup> § 133. E. — <sup>3</sup> § 101. 1. Accusative of person (§ 184. 1)? — <sup>4</sup> § 222. b. — <sup>5</sup> Why subjunct.? — <sup>6</sup> What does this gen. abs. denote? — <sup>7</sup> § 133. γ. — <sup>8</sup> § 76. 2. — <sup>9</sup> Why circumflexed (§ 43. 5)? — <sup>10</sup> Composition? — <sup>11</sup> Synt.? — <sup>12</sup> § 74. — <sup>13</sup> § 223. 1. — <sup>14</sup> § 143. Theme? — <sup>15</sup> § 189. — <sup>16</sup> § 197. 2.

ἀποκρίνασθαι. Κύρος δ' ἐπεὶ ἦσθετο<sup>1</sup> διαβεβηκότας,<sup>2</sup> ἦσθη<sup>3</sup> τε καὶ τῷ στρατεύματι πέμψας Γλοῦν εἶπεν· Ἐγὼ μὲν, ὦ ἄνδρες, ἤδη ὑμᾶς ἐπαινῶ· ὅπως δὲ καὶ ὑμεῖς ἐμὲ ἐπαινέσετε ἐμοὶ μελήσει,<sup>4</sup> ἢ μηκέτι με Κύρον νομίζετε. 17. Οἱ μὲν δὴ στρατιῶται ἐν ἐλπίσι<sup>5</sup> μεγάλαις ὄντες εὐχοντο αὐτὸν εὐτυχῆσαι· Μένωνι δὲ καὶ δῶρα ἐλέγετο πέμψαι μεγαλοπρεπῶς. Ταῦτα δὲ ποιήσας διέβαινε· συνείπετο δὲ καὶ τὸ ἄλλο στρατεύμα αὐτῷ ἅπαν· καὶ τῶν διαβαινόντων<sup>6</sup> τὸν ποταμὸν οὐδεὶς ἐβρέχθη ἀνωτέρω<sup>7</sup> τῶν μασθῶν<sup>8</sup> ὑπὸ τοῦ ποταμοῦ. 18. Οἱ δὲ Θαψακηνοὶ ἔλεγον ὅτι οὐ πώποθ'<sup>9</sup> οὗτος<sup>10</sup> ὁ ποταμὸς διαβατὸς<sup>11</sup> γένοιτο πεζῇ εἰ μὴ τότε, ἀλλὰ πλοίοις ἂν τότε Ἀβροκόμας προῖων<sup>12</sup> κατέκαυσεν, ἵνα μὴ Κύρος διαβῆ. Ἐδόκει<sup>4</sup> δὴ θεῖον εἶναι καὶ σαφῶς ὑποχωρῆσαι τὸν ποταμὸν Κύρῳ ὡς βασιλεύσονται.

19. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Συρίας σταθμοὺς ἐννέα παρασάγγας πεντήκοντα, καὶ ἀφικνοῦνται πρὸς τὸν Ἀράξην ποταμὸν. Ἐνταῦθα ἦσαν κῶμαι πολλαὶ μεσταὶ σίτου καὶ οἴνου. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο.<sup>13</sup>

## CAP. V.

1. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Ἀραβίας τὸν Εὐφράτην ποταμὸν ἐν δεξιᾷ ἔχων σταθμοὺς ἐρήμους πέντε παρασάγγας τριάκοντα καὶ πέντε. Ἐν τούτῳ δὲ τῷ τόπῳ ἦν μὲν ἡ γῆ πεδῖον ἅπαν ὀμαλὸν ὡσπερ θάλαττα, ἀψινθίου δὲ πλήρες<sup>14</sup> εἰ δέ τι καὶ ἄλλο ἐνῆν ὕλης ἢ καλάμου, ἅπαντα ἦσαν εὐώδη ὡσπερ ἀρώματα· δένδρον δ' οὐδὲν ἐνῆν. 2. Θηρία δὲ παντοῖα,<sup>15</sup> πλείστοι μὲν ὄνοι ἄγριοι, οὐκ ὀλίγα<sup>16</sup> δὲ στρουθοὶ αἰ μεγάλοι· ἐνῆσαν δὲ καὶ ὠτίδες καὶ δορκάδες· ταῦτα δὲ τὰ

<sup>1</sup> Account for ι subs. — <sup>2</sup> § 225. 7. — <sup>3</sup> Root? — <sup>4</sup> Subj.? — <sup>5</sup> How formed? — <sup>6</sup> §§ 225. 1; 188. 1. — <sup>7</sup> § 65. — <sup>8</sup> § 198. 1. — <sup>9</sup> §§ 21; 15. 2. Composition? — <sup>10</sup> § 163. 1. — <sup>11</sup> § 142. — <sup>12</sup> § 95. 1. — <sup>13</sup> Theme? — <sup>14</sup> Decline. — <sup>15</sup> Why *properispomenon* (§§ 142; 30. 4)? — <sup>16</sup> § 64. N.

θηρία οἱ ἵππεῖς ἐνίοτε ἐδίωκον.<sup>1</sup> Καὶ οἱ μὲν ὄνοι, ἐπεὶ τις διώκοι, προδραμόντες<sup>2</sup> ἂν ἔστασαν·<sup>3</sup> πολὺ γὰρ τῶν ἵππων δάττον ἔτρεχον· καὶ πάλιν ἐπεὶ πλησιάζοι<sup>4</sup> ὁ ἵππος ταύτων ἐποιοῦν,<sup>5</sup> καὶ οὐκ ἦν λαβεῖν, εἰ μὴ διαστάντες οἱ ἵππεῖς θηρῶν<sup>6</sup> διαδεχόμενοι τοῖς ἵπποις.<sup>7</sup> Τὰ δὲ κρέα τῶν ἀλισκομένων<sup>8</sup> ἦν παραπλήσια τοῖς ἐλαφείοις, ἀπαλώτερα δέ. 3. Στρουθὸν δὲ οὐδεὶς ἔλαβεν· οἱ δὲ διώξαντες τῶν ἵππέων<sup>9</sup> ταχὺ ἐπαύοντο· πολὺ γὰρ ἀπεσπάτο φεύγουσα, τοῖς μὲν ποσὶ δρόμῳ, ταῖς δὲ πτέρυξιν<sup>10</sup> ἄρασα,<sup>11</sup> ὥσπερ ἰστίῳ χρωμένῃ. Τὰς δὲ ὠτίδας ἂν τις ταχὺ ἀνιστῆ, ἔστι λαμβάνειν, πέτονται<sup>12</sup> γὰρ βραχύ, ὥσπερ πέρδικες, καὶ ταχὺ ἀπαγορεύουσι. Τὰ δὲ κρέα αὐτῶν ἥδιστα ἦν.

4. Πορευόμενοι δὲ διὰ ταύτης τῆς χώρας ἀφικνούνται ἐπὶ τὸν Μασκᾶν ποταμόν, τὸ εὖρος πλεθριαῖον.<sup>13</sup> Ἐνταῦθα ἦν πόλις ἐρήμη, μεγάλη, ὄνομα<sup>14</sup> δὲ αὐτῇ Κορσωτή· περιεῖρήετο<sup>15</sup> δὲ αὕτη ὑπὸ τοῦ Μασκᾶ κύκλω. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο.<sup>16</sup> 5. Ἐντεῦθεν ἐξελαύνει σταθμοὺς ἐρήμους τρεῖς καὶ δέκα παρασάγγας ἐνενήκοντα τὸν Εὐφράτην ποταμόν ἐν δεξιᾷ ἔχων, καὶ ἀφικνεῖται ἐπὶ Πύλας. Ἐν τούτοις τοῖς σταθμοῖς πολλὰ τῶν ὑποζυγίων ἀπώλετο<sup>17</sup> ὑπὸ λιμοῦ· οὐ γὰρ ἦν χόρτος οὐδὲ ἄλλο οὐδὲν δένδρον, ἀλλὰ ψιλὴ ἦν ἅπασα<sup>18</sup> ἡ χώρα· οἱ δὲ ἐνοικούντες ὄνους ἀλέτας παρὰ τὸν ποταμόν ὀρύττοντες καὶ ποιοῦντες εἰς Βαβυλῶνα ἦγον καὶ ἐπώλουν καὶ ἀνταγοράζοντες σῖτον ἕζων. 6. Τὸ δὲ στράτευμα ὃ σῖτος ἐπέλιπε, καὶ πρίασθαι οὐκ ἦν εἰ μὴ ἐν τῇ Λυδία ἀγορᾷ<sup>19</sup> ἐν τῷ Κύρου βαρβαρικῷ, τὴν καπίθην<sup>7</sup> ἀλεύρων ἢ ἀλφίτων τεττάρων σίγλων·<sup>20</sup> ὃ δὲ σίγλος δύναται<sup>21</sup> ἑπτὰ ὀβολοὺς καὶ ἡμιοβόλιον Ἀττικῶν· ἡ δὲ καπίθη δύο χοίνας<sup>10</sup> Ἀττικὰς ἐχώρει.<sup>22</sup> Κρέα οὖν ἐσθίουντες οἱ στρα-

<sup>1</sup> What does this imperf. denote? — <sup>2</sup> § 133. T. — <sup>3</sup> §§ 211. N. 6; 215. 1. — <sup>4</sup> Theme? — <sup>5</sup> § 211. N. 10. — <sup>6</sup> § 117. c. — <sup>7</sup> Synt.? — <sup>8</sup> Signif. of perf. act. (§ 207. N. 2)? — <sup>9</sup> § 188. 1. — <sup>10</sup> Nom. how formed? — <sup>11</sup> § 110. N. 5. — <sup>12</sup> Dep. pass. or dep. mid.? — <sup>13</sup> § 142. — <sup>14</sup> §§ 150. 4; 149. 2. — <sup>15</sup> §§ 95. 1; 7. 2. — <sup>16</sup> Why mid. voice? — <sup>17</sup> Root? Logical subject (§ 149. 2)? — <sup>18</sup> §§ 59. N. 5; 13. 8; 14. 4. — <sup>19</sup> Why *perispom.*? — <sup>20</sup> § 200. 4. — <sup>21</sup> § 210. N. 1. — <sup>22</sup> Theme?



τιῶται διεγίγνοντο. 7. Ἦν δὲ τούτων τῶν σταθμῶν<sup>1</sup> οὓς πάνν μακροὺς ἤλαυνεν, ὅποτε ἢ πρὸς ὕδωρ<sup>2</sup> βούλοιτο διατελέσαι ἢ πρὸς χιλόν. Καὶ δὴ ποτε στενοχωρίας<sup>3</sup> καὶ πηλοῦ φανέντος ταῖς ἀμάξαις δυσπορεύτου<sup>4</sup> ἐπέστη ὁ Κύρος σὺν τοῖς περὶ αὐτὸν ἀρίστοις καὶ εὐδαιμονεστάτοις καὶ ἔταξε<sup>5</sup> Γλοῦν καὶ Πίγρητα λαβόντας τοῦ βαρβαρικοῦ στρατοῦ<sup>6</sup> συνεκβιβάζειν<sup>7</sup> τὰς ἀμάξας. 8. Ἐπεὶ δὲ ἐδόκουν αὐτῷ σχολαίως ποιεῖν, ὥσπερ ὀργῇ ἐκέλευσε τοὺς περὶ αὐτὸν Πέρσας τοὺς κρατίστους συνεπισπεύσαι τὰς ἀμάξας. Ἐνθα δὴ μέρος τι<sup>8</sup> τῆς εὐταξίας ἦν θεάσασθαι. Ῥίψαντες<sup>9</sup> γὰρ τοὺς πορφυροὺς κἀνδύς<sup>10</sup> ὅπου ἔτυχεν ἕκαστος ἔστηκώς,<sup>11</sup> ἴεντο ὥσπερ ἂν δράμοι τις περὶ νίκης, καὶ μάλα κατὰ πρανοῦς γηλόφου, ἔχοντες τούτους τε τοὺς πολυτελεῖς χιτῶνας καὶ τὰς ποικίλας ἀναξυρίδας, ἔνιοι δὲ καὶ στρεπτοὺς περὶ τοῖς τραχήλοις καὶ ψέλλια περὶ ταῖς χερσίν· εὐθὺς δὲ σὺν τούτοις εἰσπηδήσαντες εἰς τὸν πηλὸν θάπτου<sup>12</sup> ἢ ὡς τις ἂν φέτο μετεώρους ἐξεκόμισαν τὰς ἀμάξας. 9. Τὸ δὲ σύμπαν δῆλος ἦν Κύρος σπεύδων πᾶσαν τὴν ὁδὸν<sup>13</sup> καὶ οὐ διατρίβων ὅπου μὴ ἐπισιτισμοῦ ἔνεκα ἢ τινὸς ἄλλου ἀναγκαίου ἐκαθέζετο, νομίζων, ὅσω μὲν ἂν θάπτου ἔλθοι, τοσοῦτῳ ἀπαρασκευαστοτέρῳ<sup>14</sup> βασιλεῖ μάχεσθαι, ὅσω δὲ σχολαιότερον, τοσοῦτῳ πλείον συναγείρεσθαι βασιλεῖ στρατεύμα. Καὶ συνιδεῖν δ' ἦν τῷ προσέχοντι<sup>15</sup> τὸν νοῦν ἢ βασιλέως ἀρχὴ πλήθει<sup>16</sup> μὲν χώρας καὶ ἀνθρώπων ἰσχυρὰ οὔσα, τοῖς δὲ μήκεσι τῶν ὁδῶν καὶ τῷ διεσπᾶσθαι<sup>17</sup> τὰς δυνάμεις ἀσθενής, εἴ τις διὰ ταχέων τὸν πόλεμον ποιοῖτο.

10. Πέραν δὲ τοῦ Εὐφράτου ποταμοῦ<sup>18</sup> κατὰ τοὺς ἐρήμους σταθμοὺς ἦν πόλις εὐδαίμων καὶ μεγάλη, ὄνομα δὲ Χαρμάνδη. Ἐκ ταύτης οἱ στρατιῶται ἠγόραζον<sup>19</sup> τὰ ἐπιτήδεια, σχεδίαις διαβαίνοντες ὧδε. Διφθέρας ἄς εἶχον σκεπά-

<sup>1</sup> Synt. ? — <sup>2</sup> § 56. — <sup>3</sup> Composition ? — <sup>4</sup> § 142. — <sup>5</sup> Tense-root ? — <sup>6</sup> § 191. — <sup>7</sup> § 101. 1. Force of σὺν and ἐκ in this word ? — <sup>8</sup> § 37. b. — <sup>9</sup> § 4. 2. — <sup>10</sup> Why not *perispom.* in accus. plur. like ἰχθῦς (§ 47. 5) ? — <sup>11</sup> § 225. 8. — <sup>12</sup> §§ 10 ; 135. 1. Compare. — <sup>13</sup> § 182. — <sup>14</sup> Theme ? — <sup>15</sup> § 225. 1. — <sup>16</sup> § 206. 2. — <sup>17</sup> § 222. 2. — <sup>18</sup> § 187. 4. — <sup>19</sup> Theme ? § 143.



σματα<sup>1</sup> ἐπίμπλασαν<sup>2</sup> χόρτου<sup>3</sup> κούφου, εἶτα συνήγουν καὶ συνέσπων, ὡς μὴ ἄπτεσθαι τῆς κάρφης<sup>4</sup> τὸ ὕδωρ.<sup>5</sup> Ἐπὶ τούτων διέβαινον καὶ ἐλάμβανον τὰ ἐπιτήδεια, οἶνόν τε ἐκ τῆς βαλάνου πεποιημένον<sup>6</sup> τῆς ἀπὸ τοῦ φοίνικος<sup>7</sup> καὶ σίτου μελίης.<sup>8</sup> τοῦτο γὰρ ἦν ἐν τῇ χώρᾳ πλείστον.

11. Ἀμφιλεξάντων δέ τι ἐνταῦθα τῶν τε τοῦ Μένωνος στρατιωτῶν καὶ τῶν τοῦ Κλεάρχου, ὁ Κλεάρχος κρίνας ἀδικεῖν τὸν<sup>9</sup> τοῦ Μένωνος πληγὰς ἐνέβαλεν. ὁ<sup>10</sup> δ' ἐλθὼν πρὸς τὸ ἑαυτοῦ στράτευμα ἔλεγεν· ἀκούσαντες δ' οἱ στρατιῶται ἐχαλέπαινον καὶ ὠργίζοντο<sup>11</sup> ἰσχυρῶς τῷ Κλεάρχῳ. 12. Τῇ δ' αὐτῇ ἡμέρᾳ Κλεάρχος ἐλθὼν ἐπὶ τὴν διάβασιν<sup>12</sup> τοῦ ποταμοῦ καὶ ἐκεῖ κατασκεψάμενος τὴν ἀγορὰν ἀφιππεύει<sup>13</sup> ἐπὶ τὴν αὐτοῦ σκηνὴν διὰ τοῦ Μένωνος στρατεύματος σὺν ὀλίγοις τοῖς περὶ αὐτόν· (Κῦρος δ' οὐπω ἦκεν, ἀλλ' ἔτι προσήλαννε·) τῶν δὲ Μένωνος στρατιωτῶν ξύλα σχίζων τις ὡς εἶδε τὸν Κλεάρχον διελαύνοντα, ἴησι τῇ ἀξίνῃ. Καὶ οὗτος μὲν αὐτοῦ<sup>14</sup> ἡμαρτεν,<sup>15</sup> ἄλλος δὲ λίθῳ καὶ ἄλλος, εἶτα πολλοί, κραυγῆς γενομένης.<sup>16</sup>

13. Ὁ δὲ καταφεύγει εἰς τὸ ἑαυτοῦ στράτευμα, καὶ εὐδὺς παραγγέλλει εἰς τὰ ὄπλα· καὶ τοὺς μὲν ὀπλίτας αὐτοῦ ἐκέλευσε μείναι<sup>17</sup> τὰς ἀσπίδας πρὸς τὰ γόνατα<sup>18</sup> θέντας· αὐτὸς δὲ λαβὼν τοὺς Θρᾶκας καὶ τοὺς ἰππέας οἳ ἦσαν αὐτῷ ἐν τῷ στρατεύματι πλείους<sup>19</sup> ἢ τετταράκοντα, τούτων δ' οἱ πλείστοι Θρᾶκες, ἤλανεν ἐπὶ τοὺς Μένωνος,<sup>20</sup> ὥστε ἐκείνους ἐκπεπλήχθαι<sup>21</sup> καὶ αὐτὸν Μένωνα, καὶ τρέχειν ἐπὶ τὰ ὄπλα. Ὁ δὲ καὶ ἔστασαν<sup>22</sup> ἀπορούντες τῷ πράγματι. 14. Ὁ δὲ Πρόξενος, ἔτυχε γὰρ ὕστερος προσιῶν<sup>23</sup> καὶ τάξις αὐτῷ ἐπομένη τῶν ὀπλιτῶν, εὐδὺς οὖν εἰς τὸ μέσον ἀμφοτέρων ἄγων ἔδετο

<sup>1</sup> § 139. — <sup>2</sup> § 133. Π. — <sup>3</sup> § 200. 3. — <sup>4</sup> § 192. 1. — <sup>5</sup> Why does *v* take the rough breathing? — <sup>6</sup> Account for *η* in the antepen. — <sup>7</sup> Nom. how formed? — <sup>8</sup> What relation does this gen. denote? — <sup>9</sup> § 168. 1. — <sup>10</sup> § 166. 2. — <sup>11</sup> Theme? — <sup>12</sup> What do verbal nouns ending in *sis* denote? — <sup>13</sup> § 211. N. 1. — <sup>14</sup> § 197. 2. — <sup>15</sup> Root? — <sup>16</sup> What does this gen. abs. denote? — <sup>17</sup> Why *properispon.*? — <sup>18</sup> § 56. — <sup>19</sup> Compare and decline. — <sup>20</sup> Relation denoted? — <sup>21</sup> How is *πλησσο* formed from *πλασ* (§ 133. Π)? Account for *χ* in the penult. — <sup>22</sup> Why the imperf.? — <sup>23</sup> § 225. 8.

τὰ ὄπλα, καὶ ἐδεῖτο τοῦ Κλεάρχου μὴ ποιεῖν ταῦτα. Ὁ δὲ ἐχάλειπαιεν ὅτι αὐτοῦ ὀλίγου δεῖσαντος καταλευσθῆναι<sup>1</sup> πρῶως λέγοι τὸ αὐτοῦ πάθος· ἐκέλευέ τε αὐτὸν ἐκ τοῦ μέσου ἐξίστασθαι.<sup>2</sup> 15. Ἐν τούτῳ δὲ ἐπήγει καὶ Κῦρος καὶ ἐπυθέτο<sup>3</sup> τὸ πρᾶγμα, εὐθύς δ' ἔλαβε τὰ παλτὰ εἰς τὰς χεῖρας καὶ σὺν τοῖς παροῦσι<sup>4</sup> τῶν πιστῶν<sup>5</sup> ἤκεν ἐλαύνων εἰς τὸ μέσον, καὶ λέγει τάδε. 16. Κλέαρχε καὶ Πρόξενε καὶ οἱ ἄλλοι οἱ παρόντες Ἕλληνες, οὐκ ἴστε<sup>6</sup> ὅ τι ποιεῖτε. Εἰ γάρ τινα<sup>7</sup> ἀλλήλοις μάχην συνάψετε νομίζετε ἐν τῇδε τῇ ἡμέρᾳ ἐμέ τε κατακεκόψεσθαι<sup>8</sup> καὶ ὑμᾶς οὐ πολὺ ἐμοῦ ὕστερον· κακῶς γὰρ τῶν ἡμετέρων ἐχόντων πάντες οὗτοι οὓς ὀράτε Βάρβαροι πολεμιώτεροι ἡμῖν ἔσονται τῶν<sup>9</sup> παρὰ βασιλεῖ ὄντων. 17. Ἀκούσας ταῦτα ὁ Κλέαρχος ἐν ἑαυτῷ ἐγένετο· καὶ παυσάμενοι<sup>10</sup> ἀμφότεροι κατὰ χώραν ἔθεντο τὰ ὄπλα.

## CAP. VI.

1. Ἐντεῦθεν προΐοντων<sup>11</sup> ἐφαίνετο<sup>12</sup> ἵχνια ἵππων καὶ κόπρος εἰκάζετο δὲ εἶναι ὁ στίβος ὡς δισχιλίων<sup>13</sup> ἵππων.<sup>9</sup> Οὗτοι προΐοντες ἔκαιον καὶ χιλὸν καὶ εἴ τι ἄλλο χρήσιμον ἦν. Ὁρόντης δὲ Πέρσης ἀνὴρ, γένει<sup>14</sup> τε προσήκων βασιλεῖ καὶ τὰ πολεμικὰ<sup>15</sup> λεγόμενος ἐν τοῖς ἀρίστοις Περσῶν<sup>16</sup> ἐπιβουλεύει Κύρῳ καὶ πρόσθεν πολεμήσας. 2. Καταλλαγεὶς δὲ οὗτος Κύρῳ εἶπεν, εἰ αὐτῷ δοίῃ<sup>17</sup> ἵππέας χιλίους, ὅτι τοὺς προκατακαίοντας ἵππέας ἢ κατακαίνοι ἂν ἐνεδρεύσας ἢ ζῶντας πολλοὺς αὐτῶν ἔλοι καὶ κωλύσειε<sup>18</sup> τοῦ καίειν<sup>19</sup> ἐπιόντας, καὶ ποιήσειεν ὥστε μήποτε δύνασθαι αὐτοὺς ἰδόντας<sup>20</sup> τὸ Κύρου στράτευμα βασιλεῖ διαγγεῖλαι. Τῷ δὲ Κύρῳ ἀκού-

<sup>1</sup> Synt. ? — <sup>2</sup> Relation denoted ? — <sup>3</sup> Root ? — <sup>4</sup> What is this participle preceded by the article, equivalent to ? — <sup>5</sup> § 188. 1. — <sup>6</sup> §§ 133 ; 129. 2. — <sup>7</sup> Why not accented ? — <sup>8</sup> § 211. N. 3. — <sup>9</sup> Synt. ? — <sup>10</sup> Why mid. voice ? — <sup>11</sup> §§ 39 ; 226. — <sup>12</sup> Why sing. ? — <sup>13</sup> § 79. 1. — <sup>14</sup> § 206. 2. — <sup>15</sup> Deriv. ? Synt. ? — <sup>16</sup> § 188. 1. — <sup>17</sup> § 215. 1. — <sup>18</sup> § 118. 4. — <sup>19</sup> §§ 222. 2 ; 197. 2. — <sup>20</sup> § 133. E.

σαντι ταῦτα ἐδόκει ὠφέλιμα<sup>1</sup> εἶναι· καὶ ἐκέλευσεν αὐτὸν λαμβάνειν μέρος παρ' ἐκάστου τῶν ἡγεμόνων.

3. Ὁ δὲ Ὀρόντης νομίσας ἐτοιμούς αὐτῷ εἶναι τοὺς ἰππέας γράφει ἐπιστολὴν παρὰ βασιλέα ὅτι ἦξοι ἔχων ἰππέας ὡς ἂν δύνηται πλείστους· ἀλλὰ φράσαι<sup>2</sup> τοῖς ἑαυτοῦ ἰππεῦσιν<sup>3</sup> ἐκέλευεν ὡς φίλιον αὐτὸν ὑποδέχεσθαι. Ἐνὴν δ' ἐν τῇ ἐπιστολῇ καὶ τῆς πρόσθεν<sup>4</sup> φιλίας ὑπομνήματα καὶ πίστεως. Ταύτην τὴν ἐπιστολὴν δίδωσι πιστῷ ἀνδρὶ ὡς ᾤετο· ὁ δὲ λαβὼν Κύρῳ δείκνυσιν. 4. Ἀναγνοὺς<sup>5</sup> δε αὐτὴν ὁ Κύρος συλλαμβάνει<sup>6</sup> Ὀρόντην, καὶ συγκαλεῖ<sup>7</sup> εἰς τὴν ἑαυτοῦ σκηπὴν Περσῶν τοὺς ἀρίστους τῶν περὶ αὐτὸν ἑπτὰ· καὶ τοὺς τῶν Ἑλλήνων στρατηγούς ἐκέλευεν ὀπλίτας ἀγαγεῖν, τούτους δὲ θέσσαι τὰ ὄπλα περὶ τὴν αὐτοῦ σκηπὴν. Οἱ δὲ ταῦτα ἐποίησαν, ἀγαγόντες ὡς τρισχιλίους ὀπλίτας. 5. Κλέαρχον δὲ καὶ εἴσω παρεκάλεσε σύμβουλον, ὅς γε καὶ αὐτῷ καὶ τοῖς ἄλλοις ἐδόκει προτιμηθῆναι μάλιστα τῶν Ἑλλήνων. Ἐπεὶ δ' ἐξῆλθεν, ἐξήγγειλε τοῖς φίλοις τὴν κρίσιν τοῦ Ὀρόντου ὡς ἐγένετο· οὐ γὰρ ἀπόρρητον<sup>8</sup> ἦν. Ἐφη δὲ Κύρον ἄρχειν τοῦ λόγου<sup>9</sup> ὧδε·

6. Παρεκάλεσα ὑμᾶς, ἄνδρες φίλοι, ὅπως σὺν ὑμῖν βουλευόμενος, ὃ τι δίκαιόν ἐστι καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων, τοῦτο πράξω<sup>10</sup> περὶ Ὀρόντου τουτουί.<sup>11</sup> Τοῦτον γὰρ πρῶτον μὲν ὁ ἐμὸς πατὴρ ἔδωκεν ὑπήκοον ἐμοὶ εἶναι.<sup>12</sup> Ἐπεὶ δὲ ταχθεῖς, ὡς ἔφη αὐτός, ὑπὸ τοῦ ἐμοῦ ἀδελφοῦ οὗτος ἐπολέμησεν ἐμοὶ ἔχων τὴν ἐν Σάρδεσιν ἀκρόπολιν, καὶ ἐγὼ αὐτὸν προσπολεμῶν ἐποίησα ὥστε δόξαι τούτῳ τοῦ πρὸς ἐμὲ πολέμου<sup>13</sup> παύσασθαι, καὶ δεξιὰν ἔλαβον καὶ ἔδωκα. 7. Μετὰ ταῦτα, ἔφη, ὦ Ὀρόντα,<sup>14</sup> ἔστιν ὃ τι<sup>15</sup> σε ἠδίκησα;<sup>16</sup> Ὁ δὲ ἀπεκρίνατο, ὅτι<sup>17</sup> οὐ. Πάλιν δὲ ὁ Κύρος ἠρώτα· Οὐκοῦν<sup>18</sup> ὕστερον, ὡς αὐτὸς σὺ ὁμολογεῖς, οὐδὲν ὑπ' ἐμοῦ ἀδικούμενος

<sup>1</sup> § 142. — <sup>2</sup> Root? — <sup>3</sup> Why *properispom.*? — <sup>4</sup> § 169. 1. — <sup>5</sup> §§ 133. Γ; 48. 1; 13. 8; 14. 4. — <sup>6</sup> §§ 14. 3; 211. Ν. — <sup>7</sup> § 14. 2. — <sup>8</sup> §§ 142; 4. 2. — <sup>9</sup> § 197. 2. — <sup>10</sup> § 214. 1. — <sup>11</sup> § 77. 1. — <sup>12</sup> § 222. 5. — <sup>13</sup> Synt.? — <sup>14</sup> § 43. a. — <sup>15</sup> Why *ἃ τι* and not *ὅτι*? Synt. (§ 182)? — <sup>16</sup> Theme? — <sup>17</sup> § 213. 1. — <sup>18</sup> § 17. 3.



ἀποστάς εἰς Μυσοὺς κακῶς ἐποίεις<sup>1</sup> τὴν ἐμὴν χώραν ὃ τι ἐδύνα;<sup>2</sup> Ἔφη ὁ Ὀρόντης. Οὐκοῦν, ἔφη ὁ Κύρος, ὁπότ' αὐ ἔγνωσ<sup>3</sup> τὴν σεαυτοῦ δύναμιν, ἔλθῶν ἐπὶ τὸν τῆς Ἀρτεμίδος βωμὸν μεταμέλειν τέ σοι ἔφησθα<sup>4</sup> καὶ πείσας ἐμέ, πιστὰ πάλιν ἔδωκάς μοι καὶ ἔλαβες παρ' ἐμοῦ; Καὶ ταῦθ'<sup>5</sup> ὠμολόγει ὁ Ὀρόντης. 8. Τί οὖν, ἔφη ὁ Κύρος, ἀδικηθεῖς ὑπ' ἐμοῦ νῦν τὸ τρίτον ἐπιβουλεύων<sup>6</sup> μοι φανερὸς γέγονας; Εἰπόντος δὲ τοῦ Ὀρόντου ὅτι οὐδὲν<sup>7</sup> ἀδικηθεῖς, ἠρώτησεν<sup>8</sup> ὁ Κύρος αὐτόν· Ὁμολογεῖς οὖν περὶ ἐμέ ἀδικος<sup>9</sup> γεγενῆσθαι; Ἡ γὰρ ἀνάγκη, ἔφη ὁ Ὀρόντης. Ἐκ τούτου πάλιν ἠρώτησεν ὁ Κύρος· Ἔτι οὖν ἂν γένοιο τῷ ἐμῷ ἀδελφῷ πολέμιος, ἐμοὶ δὲ καὶ φίλος καὶ πιστός; Ὁ δὲ ἀπεκρίνατο ὅτι οὐδ' εἰ γενοίμην, ὦ Κύρε, σοὶ γ' ἂν ἔτι ποτὲ δόξαιμι.

9. Πρὸς ταῦτα ὁ Κύρος εἶπε τοῖς παροῦσιν· Ὁ μὲν ἀνῆρ τοιαῦτα μὲν πεποίηκε, τοιαῦτα δὲ λέγει· ὑμῶν δὲ σὺ πρῶτος, ὦ Κλέαρχε, ἀπόφηναι γνώμην ὃ τι σοι δοκεῖ. Κλέαρχος δὲ εἶπε τάδε Συμβουλεύω ἐγὼ τὸν ἄνδρα τούτου<sup>10</sup> ἐκποδῶν<sup>11</sup> ποιεῖσθαι ὡς τάχιστα, ὡς μηκέτι δέη τοῦτου φυλάττεσθαι, ἀλλὰ σχολῇ ἢ ἡμῖν τὸ κατὰ τοῦτον εἶναι<sup>12</sup> τοὺς ἐξελουτὰς φίλους τούτους εὖ ποιεῖν. 10. Ταύτη δὲ τῇ γνώμῃ ἔφη καὶ τοὺς ἄλλους προσθέσθαι. Μετὰ ταῦτα κελεύοντος Κύρου ἐλάβοντο τῆς ζώνης<sup>13</sup> τὸν Ὀρόντην ἐπὶ θανάτῳ, ἅπαντες ἀναστάντες καὶ οἱ συγγενεῖς.<sup>14</sup> εἶτα δὲ ἐξήγηον αὐτὸν οἷς προσετάχθη. Ἐπεὶ δὲ εἶδον αὐτὸν οὔπερ πρόσθεν προσεκύνουσιν, καὶ τότε προσεκύνησαν,<sup>15</sup> καίπερ εἰδότες ὅτι ἐπὶ θανάτῳ ἄγοιτο.<sup>16</sup> 11. Ἐπεὶ δὲ εἰς τὴν Ἀρταπάτου σκηνὴν εἰσηνέχθη τοῦ πιστοτάτου τῶν Κύρου σκηπτοῦχων,<sup>17</sup> μετὰ ταῦτα οὔτε ζῶντα Ὀρόντην οὔτε τεθνηκότα<sup>18</sup> οὐδεὶς εἶδε πώποτε, οὐδ' ὅπως ἀπέθανεν οὐδεὶς εἰδὼς ἔλεγεν· εἴκαζον δ' ἄλλοι ἄλλως· τάφος δ' οὐδεὶς πώποτε αὐτοῦ ἐφάνη.

<sup>1</sup> § 184. N. 2. — <sup>2</sup> § 123. — <sup>3</sup> § 126. 1. What connect. vowel is dropped (§ 116)? — <sup>4</sup> § 115. 3. — <sup>5</sup> Account for θ. — <sup>6</sup> § 225. 7. — <sup>7</sup> § 182. — <sup>8</sup> Accus. of thing (§ 184. 1) following this verb? — <sup>9</sup> § 224. — <sup>10</sup> § 170. 2. — <sup>11</sup> § 135. 3. — <sup>12</sup> § 223. 2. 9. — <sup>13</sup> § 192. 2. — <sup>14</sup> Account for γ in the antepen. — <sup>15</sup> Theme? — <sup>16</sup> § 213. 2. — <sup>17</sup> Why *paroxytone*? — <sup>18</sup> § 133. Θ.



## CAP. VII.

1. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Βαβυλωνίας σταθμούς τρεῖς παρασάγγας δώδεκα. Ἐν δὲ τῷ τρίτῳ σταθμῷ Κύρος ἐξέτασιν ποιεῖται τῶν Ἑλλήνων καὶ τῶν βαρβάρων ἐν τῷ πεδίῳ περὶ μέσας νύκτας.<sup>1</sup> ἐδόκει γὰρ εἰς τὴν ἐπιούσαν ἕω ἤξειν βασιλέα σὺν τῷ στρατεύματι μαχόμενον.<sup>2</sup> καὶ ἐκέλευε Κλέαρχον μὲν τοῦ δεξιοῦ κέρως<sup>3</sup> ἡγεῖσθαι, Μένωνα δὲ τὸν Θετταλὸν τοῦ εὐωνύμου· αὐτὸς δὲ τοὺς ἑαυτοῦ διέταξε.

2. Μετὰ δὲ τὴν ἐξέτασιν ἅμα τῇ ἐπιούσῃ ἡμέρᾳ<sup>4</sup> ἤκοντες αὐτόμολοι παρὰ μεγάλου βασιλέως ἀπήγγελλον Κύρῳ περὶ τῆς βασιλέως στρατιᾶς. Κύρος δὲ συγκαλέσας<sup>5</sup> τοὺς στρατηγούς καὶ λοχαγούς τῶν Ἑλλήνων συνεβουλεύετό<sup>6</sup> τε πῶς ἂν τὴν μάχην ποιῶτο, καὶ αὐτὸς παρήνει<sup>7</sup> θαρρύνων τοιαύδε. 3. Ὡ ἄνδρες Ἕλληνες, οὐκ ἀνδρώπων<sup>8</sup> ἀπορῶν βαρβάρων συμμαχούς ἡμᾶς ἄγω, ἀλλὰ νομίζων ἀμείνονας καὶ κρείττους πολλῶν βαρβάρων ὑμᾶς εἶναι, διὰ τοῦτο προσέλαβον. Ὅπως οὖν ἔσεσθε<sup>9</sup> ἄνδρες ἄξιοι τῆς ἐλευθερίας<sup>9</sup> ἧς<sup>10</sup> κέκτησθε καὶ ὑπὲρ ἧς ὑμᾶς ἐγὼ εὐδαιμονίζω.<sup>11</sup> Εὖ γὰρ ἴστε ὅτι τὴν ἐλευθερίαν<sup>12</sup> ἐλοίμην ἂν ἀντὶ ὧν ἔχω πάντων καὶ ἄλλων πολλαπλασίῳν. 4. Ὅπως δὲ καὶ εἰδῆτε εἰς οἶον<sup>13</sup> ἔρχεσθε ἀγῶνα, ἐγὼ ὑμᾶς εἰδῶς διδάξω. Τὸ μὲν γὰρ πλήθος πολὺ καὶ κραυγῇ<sup>10</sup> πολλῇ ἐπίασιν· ἂν δὲ ταῦτα ἀνάσχησθε, τὰ ἄλλα<sup>14</sup> καὶ αἰσχύνεσθαι μοι δοκῶ οἴους ἡμῖν γνώσεσθε τοὺς ἐν τῇ χώρᾳ ὄντας ἀνθρώπους. Ἑμῶν δὲ ἀνδρῶν<sup>15</sup> ὄντων καὶ εὐτόλμων γενομένων, ἐγὼ ὑμῶν<sup>10</sup> τὸν μὲν οἴκαδε βουλόμενον ἀπιέναι τοῖς οἴκοι<sup>17</sup> ζηλωτὸν ποιήσω ἀπελθεῖν· πολλοὺς δ' οἶμαι ποιήσειεν τὰ<sup>18</sup> παρ' ἐμοὶ ἐλέσθαι ἀντὶ τῶν οἴκοι.

5. Ἐνταῦθα Γαυλίτης παρῶν φυγὰς Σάμιος, πιστὸς δὲ

<sup>1</sup> Nom. how formed? — <sup>2</sup> § 225. 5. — <sup>3</sup> § 47. 3-ās. — <sup>4</sup> Synt.? — <sup>5</sup> Why e in the penult, contrary to gen. rule (§ 107)? — <sup>6</sup> Why two accents? — <sup>7</sup> Account for the ι sub-s. — <sup>8</sup> § 214. N. 3. — <sup>9</sup> § 200. N. 2. — <sup>10</sup> Synt.? — <sup>11</sup> Theme? — <sup>12</sup> § 139-ia. — <sup>13</sup> Pronom. adj. of what kind? — <sup>14</sup> § 182. — <sup>15</sup> §§ 56; 34. q. — <sup>16</sup> § 188. 1. — <sup>17</sup> § 134-oi — <sup>18</sup> § 168. 2.

Κύρω, εἶπε· Καὶ μὴν, ὦ Κύρε, λέγουσί τινες ὅτι πολλὰ ὑπισχυῆ νῦν διὰ τὸ ἐν τοιούτῳ εἶναι τοῦ κινδύνου προσιόντος· ἂν δ' εὖ γένηται τι, οὐ μεμνήσθαι<sup>1</sup> σέ<sup>2</sup> φασιν· ἐνιοὶ δὲ οὐδ' εἰ μεμνήσθαι<sup>3</sup> τε καὶ βούλοιο δύνασθαι ἂν ἀποδοῦναι ὅσα<sup>4</sup> ὑπισχυῆ. 6. Ἀκούσας ταῦτα ἔλεξεν ὁ Κύρος· Ἄλλ' ἔστι μὲν ἡμῖν, ὦ ἄνδρες, ἡ ἀρχὴ ἢ πατρώα πρὸς μὲν μεσημβρίαν μέχρῃς οὐ<sup>5</sup> διὰ καῦμα οὐ δύνανται οἰκεῖν ἄνθρωποι· πρὸς δὲ ἄρκτον μέχρῃς οὐ διὰ χειμῶνα· τὰ δ' ἐν μέσῳ τούτων ἅπαντα σατραπεύουσιν οἱ τοῦ ἐμοῦ ἀδελφοῦ φίλοι. 7. Ἦν δ' ἡμεῖς νικήσωμεν, ἡμᾶς δεῖ τοὺς ἡμετέρους φίλους τούτων ἐγκρατεῖς ποιῆσαι. Ὡστε οὐ τοῦτο δέδοικα<sup>6</sup> μὴ<sup>7</sup> οὐκ ἔχω ὅ τι δῶ ἐκάστω τῶν φίλων, ἂν εὖ γένηται,<sup>8</sup> ἀλλὰ μὴ οὐκ ἔχω ἰκανοὺς οἷς δῶ. Ὑμῶν δὲ τῶν Ἑλλήνων καὶ στέφανον ἐκάστω χρυσοῦν δώσω. 8. Οἱ δὲ ταῦτα ἀκούσαντες αὐτοὶ τε ἦσαν πολὺ προθυμότεροι καὶ τοῖς ἄλλοις ἐξηγγελλον. Εἰσήεσαν δὲ παρ' αὐτὸν οἱ τε στρατηγοὶ καὶ τῶν ἄλλων Ἑλλήνων τινές,<sup>9</sup> ἀξιούντες εἰδέναι τί σφισιν ἔσται, ἐὰν κρατήσωσιν. Ὁ δὲ ἐμπιπλὰς ἀπάντων τὴν γνώμην ἀπέπεμπε. 9. Παρεκελεύοντο δ' αὐτῷ πάντες ὅσοιπερ διελέγοντο μὴ μάχεσθαι, ἀλλ' ὀπισθεν ἑαυτῶν<sup>10</sup> τάττεσθαι. Ἐν δὲ τῷ καιρῷ τούτῳ Κλέαρχος ὠδέ πως ἤρετο Κύρον· Οἶει γάρ σοι μαχεῖσθαι, ὦ Κύρε, τὸν ἀδελφόν; Νῆ<sup>11</sup> Δί', ἔφη ὁ Κύρος, εἴπερ γε Δαρείου καὶ Περσῆδος ἐστὶ παῖς, ἐμὸς δὲ ἀδελφός, οὐκ ἀμαχεῖ ταῦτα ἐγὼ λήψομαι.

10. Ἐνταῦθα δὲ ἐν τῇ ἐξοπλισίᾳ ἀριθμὸς<sup>12</sup> ἐγένετο τῶν μὲν Ἑλλήνων ἄσπις μυρία καὶ τετρακοσία· πελτασταὶ δὲ δισχίλιοι καὶ πεντακόσιοι· τῶν δὲ μετὰ Κύρου βαρβάρων δέκα μυριάδες καὶ ἄρματα δρεπανηφόρα ἀμφὶ τὰ εἴκοσι. 11. Τῶν δὲ πολεμίων ἐλέγοντο εἶναι ἑκατὸν καὶ εἴκοσι μυριάδες καὶ ἄρματα δρεπανηφόρα διακόσια. Ἄλλοι δὲ ἦσαν ἑξα-

<sup>1</sup> Would this word have received two accents had it been *paroxytone*? —

<sup>2</sup> § 37. a. — <sup>3</sup> Account for the *ι* subs. — <sup>4</sup> §§ 172. 4; 76. Demons. 1. — <sup>5</sup> §§ 199; 175. N. — <sup>6</sup> § 112. 1; 133. Δ. — <sup>7</sup> § 214. a.; 230. N. 4. — <sup>8</sup> § 152. a. — <sup>9</sup> Why does this enclitic retain its accent? — <sup>10</sup> Synt.? — <sup>11</sup> § 183. — <sup>12</sup> Subj. or pred.?

κισχίλιοι ἰππεῖς, ὧν Ἀρταγέρσης ἦρχεν· οὔτοι δὲ πρὸ αὐτοῦ βασιλέως τεταγμένοι ἦσαν. 12. Τοῦ δὲ βασιλέως στρατεύματος ἦσαν ἄρχοντες καὶ στρατηγοὶ καὶ ἡγεμόνες τέτταρες, τριάκοντα μυριάδων ἕκαστος, Ἀβροκόμας, Τισσαφέρης, Γωβρίας, Ἀρβάκης. Τούτων δὲ παρεγένοντο ἐν τῇ μάχῃ ἐννευήκοντα μυριάδες καὶ ἄρματα δρεπανηφόρα ἑκατὸν καὶ πεντήκοντα· Ἀβροκόμας γὰρ ὑστέρησε τῆς μάχης<sup>1</sup> ἡμέρας πέντε, ἐκ Φοινίκης ἐλαύνων. 13. Ταῦτα δὲ ἠγγελλον πρὸς Κῦρον οἱ αὐτομολήσαντες ἐκ τῶν πολεμίων παρὰ μεγάλου βασιλέως πρὸ τῆς μάχης· καὶ μετὰ τὴν μάχην, οὐ ὕστερον ἐλήφθησαν τῶν πολεμίων, ταῦτα ἠγγελλον. 14. Ἐντεῦθεν δὲ Κῦρος ἐξελαύνει σταδμὸν ἕνα παρασάγγας τρεῖς συντεταγμένῳ τῷ στρατεύματι<sup>2</sup> παντὶ καὶ τῷ Ἑλληνικῷ καὶ τῷ βαρβαρικῷ· ὦετο<sup>3</sup> γὰρ ταύτῃ τῇ ἡμέρᾳ μαχεῖσθαι βασιλέα· κατὰ γὰρ μέσον τὸν σταδμὸν τοῦτον τάφρος ἦν ὀρυκτῆ<sup>4</sup> βαδεία, τὸ μὲν εὖρος ὀργυιαὶ πέντε, τὸ δὲ βάθος ὀργυιαὶ τρεῖς. 15. Παρετέτατο<sup>5</sup> δὲ ἡ τάφρος ἄνω διὰ τοῦ πεδίου ἐπὶ δώδεκα παρασάγγας μέχρι τοῦ Μηδίας τείχους. Ἐνθα δὲ εἰσὶν αἱ διώρυχες, ἀπὸ τοῦ Τίγρητος ποταμοῦ ρέουσαι·<sup>6</sup> εἰσὶ<sup>7</sup> δὲ τέτταρες, τὸ μὲν εὖρος πλεθριαῖαι,<sup>8</sup> βαδείαι δὲ ἰσχυρῶς, καὶ πλοῖα πλεῖ ἐν αὐταῖς σιταγωγά·<sup>9</sup> εἰσβάλλουσι δὲ εἰς τὸν Εὐφράτην, διαλείπουσι<sup>10</sup> δὲ ἑκάστη παρασάγγην, γέφυραι δὲ ἔπεισιν. 16. Ἦν δὲ παρ' αὐτὸν τὸν Εὐφράτην πάροδος στενὴ μεταξὺ τοῦ ποταμοῦ<sup>11</sup> καὶ τῆς τάφρου ὡς εἴκοσι ποδῶν τὸ εὖρος. Ταύτην δὲ τὴν τάφρον βασιλεὺς μέγας ποιεῖ ἀντὶ ἐρύματος, ἐπειδὴ πυνθάνεται Κῦρον προσελαύνοντα.<sup>12</sup> 17. Ταύτην δὲ τὴν πάροδον Κῦρός τε καὶ ἡ στρατιὰ παρήλθε καὶ ἐγένοντο εἴσω τῆς τάφρου. Ταύτῃ μὲν οὖν τῇ ἡμέρᾳ<sup>13</sup> οὐκ ἐμαχέσατο βασιλεὺς, ἀλλ' ὑποχωρούντων φανερὰ ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἵχνη πολλά. 18. Ἐνταῦθα Κῦρος Σιλιανὸν καλέσας τὸν Ἀμβρακιώτην μάντιν ἔδωκεν αὐτῷ δαρεικοὺς τρισχι-

<sup>1</sup> Synt. ? — <sup>2</sup> § 206. 5. — <sup>3</sup> Why the imperf. ? — <sup>4</sup> § 142. Theme ? — <sup>5</sup> Root ? — <sup>6</sup> When does ρ take the rough breathing ? — <sup>7</sup> What does the accent show this to be ? — <sup>8</sup> What kind of adj. ? — <sup>9</sup> Composition ? — <sup>10</sup> § 151. 2. — <sup>11</sup> Synt. ? — <sup>12</sup> §§ 225. 7 H. ; 799. 3. — <sup>13</sup> § 204.



λίους, ὅτι τῇ ἐνδεκάτῃ ἀπ' ἐκείνης τῆς ἡμέρας πρότερον θυόμενος εἶπεν αὐτῷ ὅτι βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν.<sup>1</sup> Κύρος δ' εἶπεν, Οὐκ ἄρα ἔτι μαχεῖται, εἰ ἐν ταύταις οὐ μαχεῖται ταῖς ἡμέραις· ἐὰν δ' ἀληθεύσης,<sup>2</sup> ὑπισχνούμαι σοι δέκα τάλαντα. Τοῦτο τὸ χρυσίον τότε ἀπέδωκεν, ἐπεὶ παρήλθον αἱ δέκα ἡμέραι. 19. Ἐπεὶ δ' ἐπὶ τῇ τάφρῳ οὐκ ἐκώλυε βασιλεὺς τὸ Κύρου στράτευμα διαβαίνειν,<sup>3</sup> ἔδοξε καὶ Κύρῳ καὶ τοῖς ἄλλοις ἀπεγνωκέναι τοῦ μάχεσθαι<sup>4</sup> ὥστε τῇ ὑστεραία Κύρος ἐπορεύετο ἡμελημένος μᾶλλον. 20. Τῇ δὲ τρίτῃ ἐπὶ τε τοῦ ἄρματος καθήμενος<sup>5</sup> τὴν πορείαν ἐποιεῖτο καὶ ὀλίγους ἐν τάξει ἔχων πρὸ αὐτοῦ τὸ δὲ πολὺ αὐτῷ ἀνατεταραγμένον ἐπορεύετο καὶ τῶν ὀπλων τοῖς στρατιώταις πολλὰ ἐπὶ ἀμαξῶν ἤγοντο καὶ ὑποζυγίων.

## CAP. VIII.

1. Καὶ ἤδη τε ἦν ἀμφὶ ἀγορὰν πλήθουσαν καὶ πλησίον<sup>6</sup> ἦν σταθμὸς ἔνθα ἔμελλε<sup>7</sup> καταλύσειν, ἠνίκα Παταγίας ἀνὴρ Πέρσης<sup>8</sup> τῶν ἀμφὶ Κύρον πιστῶν προφαίνεται ἐλαύνων ἀνὰ κράτος ἰδροῦντι τῷ ἵππῳ· καὶ εὐθὺς πᾶσιν οἷς ἐνετύγχανεν ἐβόα καὶ βαρβαρικῶς<sup>9</sup> καὶ Ἑλληνικῶς, ὅτι βασιλεὺς σὺν στρατεύματι πολλῷ προσέρχεται ὡς εἰς μάχην παρεσκευασμένος.<sup>10</sup> 2. Ἐνθα δὴ πολὺς τάραχος ἐγένετο· αὐτίκα γὰρ ἐδόκουν οἱ Ἕλληνες καὶ πάντες δὲ ἀτάκτοις σφίσι ἐπιπεσεῖσθαι. 3. Καὶ Κύρός τε καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδου, καὶ ἀναβὰς ἐπὶ τὸν ἵππον τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε, τοῖς τε ἄλλοις πᾶσι παρήγγελλεν<sup>11</sup> ἐξοπλιζεσθαι<sup>12</sup> καὶ καθίστασθαι εἰς τὴν ἑαυτοῦ τάξιν ἔκμιστον. 4. Ἐνθα δὴ σὺν πολλῇ σπουδῇ καθίσταντο, Κλέαρχος μὲν τὰ δεξιὰ τοῦ κέρατος<sup>13</sup> ἔχων πρὸς τῷ Εὐφράτῃ ποταμῷ, Πρόξε-

<sup>1</sup> § 196. — <sup>2</sup> Theme? How formed (§ 143)? — <sup>3</sup> §§ 222. 2; 197. 2. — <sup>4</sup> Snt. ? — <sup>5</sup> How is καθῆμαι formed from κατὰ and ἦμαι? — <sup>6</sup> § 135. 3. — <sup>7</sup> § 89. 2. — <sup>8</sup> § 156. N. 5. — <sup>9</sup> § 134. 5. — <sup>10</sup> Account for σ in the antepen. (§ 13. 7). — <sup>11</sup> Why the imperf. ? — <sup>12</sup> Theme? — <sup>13</sup> §§ 47. 3; 188. 1.



νος δὲ ἐχόμενος· οἱ δ' ἄλλοι μετὰ τοῦτον. Μένων δὲ καὶ τὸ στρατεύμα τὸ εὐωνύμου κέρας ἔσχε τοῦ Ἑλληνικοῦ.<sup>1</sup> 5. Τοῦ δὲ βαρβαρικοῦ ἵππεῖς μὲν Παφλαγῶνες εἰς χιλίους παρὰ Κλέαρχον ἔστησαν ἐν τῷ δεξιῷ, καὶ τὸ Ἑλληνικὸν πελταστικόν· ἐν δὲ τῷ εὐωνύμῳ Ἀριαῖός τε ὁ Κύρου ὑπαρχος καὶ τὸ ἄλλο βαρβαρικόν. 6. Κῦρος δὲ καὶ ἵππεῖς μετ' αὐτοῦ ὅσον ἑξακόσιοι ὀπλισμένοι θώραξι<sup>2</sup> μὲν αὐτοὶ καὶ παραμηριδίους καὶ κράνεσι<sup>3</sup> πάντες πλὴν Κύρου. Κῦρος δὲ ψιλὴν ἔχων τὴν κεφαλὴν εἰς τὴν μάχην καθίστατο. [Λέγεται δὲ καὶ τοὺς ἄλλους Πέρσας ψιλαῖς ταῖς κεφαλαῖς<sup>4</sup> ἐν τῷ πολέμῳ διακινδυνεύειν.] 7. Οἱ δ' ἵπποι ἅπαντες οἱ μετὰ Κύρου εἶχον καὶ προμετωπίδια<sup>5</sup> καὶ προστερνίδια εἶχον δὲ καὶ μαχαίρας οἱ ἵππεῖς Ἑλληνικάς.

8. Καὶ ἤδη τε ἦν μέσον ἡμέρας<sup>6</sup> καὶ οὐπω καταφανεῖς<sup>7</sup> ἦσαν οἱ πολέμοι· ἠνίκα δὲ δέλη ἐγίγνετο, ἐφάνη κοινορτός<sup>8</sup> ὥσπερ νεφέλη λευκή, χρόνῳ<sup>4</sup> δὲ [οὐ] συχνῶ ὕστερον ὥσπερ μελανία τις ἐν τῷ πεδίῳ ἐπὶ πολύ. Ὅτε δὲ ἐγγύτερον ἐγίγνοντο, τάχα δὴ καὶ χαλκός τις ἤστραπτε,<sup>9</sup> καὶ αἱ λόγχοι καὶ αἱ τάξεις καταφανεῖς ἐγίγνοντο. 9. Καὶ ἦσαν ἵππεῖς<sup>10</sup> μὲν λευκοθώρακες<sup>11</sup> ἐπὶ τοῦ εὐωνύμου τῶν πολεμίων. Τισσαφέρνης ἐλέγετο τούτων ἄρχειν· ἐχόμενοι δὲ τούτων γεβρόφοροι· ἐχόμενοι δὲ ὀπλῖται σὺν ποδήρεσι ξυλίταις<sup>12</sup> ἀσπίσιν·<sup>13</sup> Αἰγύπτιοι δὲ οὗτοι ἐλέγοντο εἶναι· ἄλλοι δ' ἵππεῖς ἄλλοι τοξόται. Πάντες δὲ οὗτοι κατὰ ἔθνη ἐν πλαισίῳ πλήρει ἀνθρώπων ἕκαστον τὸ ἔθνος ἐπορεύετο. 10. Πρὸ δ' αὐτῶν ἄρματα διαλείποντα συχνὸν ἀπ' ἀλλήλων τὰ δρεπανηφόρα<sup>14</sup> καλούμενα·<sup>15</sup> εἶχον δὲ τὰ δρέπανα ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα καὶ ὑπὸ τοῖς δίφοροις εἰς γῆν βλέποντα, ὡς διακόπτειν<sup>10</sup> ὅτῳ ἐντυγχάνοιεν. Ἡ δὲ γνώμη ἦν ὡς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλώντων<sup>17</sup> καὶ διακοψόντων. 11. Ὅ

<sup>1</sup> § 142. (-ικος). — <sup>2</sup> Nom. how formed? — <sup>3</sup> § 51. 1. — <sup>4</sup> Synt.? — <sup>5</sup> § 141. (-ίδιον). — <sup>6</sup> § 188. 1. — <sup>7</sup> Root? — <sup>8</sup> Theme? — <sup>9</sup> What does this imperf. denote? — <sup>10</sup> § 47. 4. b. — <sup>11</sup> Composition? — <sup>12</sup> § 142. — <sup>13</sup> How formed? — <sup>14</sup> Theme? — <sup>15</sup> What is the gram. and log. subj. of this proposition? — <sup>16</sup> § 223. 1. — <sup>17</sup> § 226. a. Why *paroxytone* and not *properispomenon*?

μέντοι Κῦρος εἶπεν, ὅτε καλέσας παρεκελεύετο τοῖς Ἑλλησι τὴν κραυγὴν τῶν βαρβάρων ἀνέχεσθαι,<sup>1</sup> ἐφρεύσθῃ τοῦτο.<sup>2</sup> οὐ γὰρ κραυγῇ ἀλλὰ σιγῇ ὡς ἀνυστὸν καὶ ἡσυχῇ<sup>3</sup> ἐν ἴσῳ καὶ βραδέως προσήεσαν. 12. Καὶ ἐν τούτῳ Κῦρος παρελαύνων αὐτὸς σὺν Πίγρητι τῷ<sup>4</sup> ἔρμηνεὶ καὶ ἄλλοις τρισὶν ἢ τέτταρσι τῷ Κλεάρχῳ ἐβόα ἄγειν τὸ στράτευμα κατὰ μέσον τὸ τῶν πολεμίων,<sup>5</sup> ὅτι ἐκεῖ βασιλεὺς εἶη.<sup>6</sup> Κὰν<sup>7</sup> τοῦτο, ἔφη, νικῶμεν, πάνθ<sup>8</sup> ἡμῖν πεποίηται. 13. Ὁρῶν δὲ ὁ Κλεάρχος τὸ μέσον στῖφος καὶ ἀκούων Κύρου<sup>10</sup> ἔξω ὄντα<sup>11</sup> τοῦ Ἑλληνικοῦ εὐωνύμου βασιλέα· τοσοῦτον<sup>5</sup> γὰρ πλήθει περιῆν βασιλεὺς ὥστε μέσον τὸ ἑαυτοῦ ἔχων<sup>12</sup> τοῦ Κύρου εὐωνύμου ἔξω ἦν· ἀλλ' ὅμως ὁ Κλεάρχος οὐκ ἠθέλεν ἀποσπάσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρας, φοβούμενος μὴ<sup>13</sup> κυκλωθεῖν ἑκατέρωθεν.<sup>14</sup> τῷ δὲ Κύρῳ ἀπεκρίνατο ὅτι αὐτῷ μέλοι ὅπως καλῶς ἔχοι.<sup>15</sup>

14. Καὶ ἐν τούτῳ τῷ καιρῷ τὸ μὲν βαρβαρικὸν στράτευμα ὁμαλῶς προῆει.<sup>16</sup> τὸ δ' Ἑλληνικὸν ἔτι ἐν τῷ αὐτῷ μένον συνετάττετο ἐκ τῶν ἔτι προσιόντων. Καὶ ὁ Κῦρος παρελαύνων οὐ πᾶν πρὸς αὐτῷ τῷ στρατεύματι κατεθεάτο ἑκατέρωσε ἀποβλέπων εἰς τε τοὺς πολεμίους καὶ τοὺς φίλους. 15. Ἴδὼν δὲ αὐτὸν ἀπὸ τοῦ Ἑλληνικοῦ Ξενοφῶν Ἀθηναῖος, ὑπελάσας ὡς συναντήσαι ἤρετο εἴ τι παραγγέλλοι· ὁ δ' ἐπιστήσας εἶπε καὶ λέγειν ἐκέλευε πᾶσιν, ὅτι καὶ τὰ ἱερά καὶ τὰ σφάγια καλὰ.<sup>17</sup> 16. Ταῦτα δὲ λέγων, Θορύβου<sup>5</sup> ἤκουσε διὰ τῶν τάξεων ἰόντος, καὶ ἤρετο τίς<sup>18</sup> ὁ Θορύβος εἶη. Ὁ δὲ Ξενοφῶν εἶπεν ὅτι τὸ σύνδημα παρέρχεται δεύτερον ἤδη. Καὶ ὃς<sup>19</sup> ἐθαύμασε τίς παραγγέλλει καὶ ἤρετο ὅ τι εἶη τὸ σύνδημα. Ὁ δὲ ἀπεκρίνατο ὅτι ΖΕΥΣ ΣΩΤΗΡ ΚΑΙ ΝΙΚΗ. 17. Ὁ δὲ Κῦρος ἀκούσας, Ἀλλὰ δέχομαι τε, ἔφη,

<sup>1</sup> Subj. ? — <sup>2</sup> § 182. — <sup>3</sup> § 135. 1. — <sup>4</sup> § 169. 2. — <sup>5</sup> Synt. ? — <sup>6</sup> Upon what verb does this optat. depend (§§ 212. 3; 213. 2)? — <sup>7</sup> What is this kind of contraction called? — <sup>8</sup> Account for θ. — <sup>9</sup> § 211. N. 3. — <sup>10</sup> § 192. N. 3. — <sup>11</sup> § 225. 7. — <sup>12</sup> § 225. 6. — <sup>13</sup> §§ 214. a.; 230. N. 2. — <sup>14</sup> § 134. 2. — <sup>15</sup> §§ 152. a.; 214. 1. — <sup>16</sup> §§ 133; 124 (εἶμι). — <sup>17</sup> § 150. 4. — <sup>18</sup> § 164. — <sup>19</sup> §§ 171. b.; 172. 2. b.

καὶ τοῦτο ἔστω. Ταῦτα δὲ εἰπὼν εἰς τὴν ἑαυτοῦ χώραν ἀπή-  
 λαυνε· καὶ οὐκ ἔτι τρία ἢ τέτταρα στάδια<sup>1</sup> διειχέτην τῷ φά-  
 λαγγε ἀπ' ἀλλήλων, ἠνίκα ἐπαιάνιζον τε οἱ Ἕλληνες καὶ  
 ἦρχοντο ἀντίοι ἰέναι<sup>2</sup> τοῖς πολεμίοις. 18. Ὡς δὲ πορευομέ-  
 νων<sup>3</sup> ἐξεκύμαινέ τι τῆς φάλαγγος, τὸ ἐπιλειπόμενον ἤρξατο  
 δρόμῳ<sup>4</sup> θεῖν· καὶ ἅμα ἐφθέγγξαντο<sup>5</sup> πάντες οἶον περ τῷ Ἐνυ-  
 αλίῳ ἐλελίζουσι, καὶ πάντες δὲ ἔθεον. Λέγουσι δέ τινες ὡς  
 καὶ ταῖς ἀσπίσι πρὸς τὰ δόρατα ἐδοῦπήσαν φόβον ποιοῦντες  
 τοῖς ἵπποις. 19. Πρὶν δὲ τόξευμα ἐξικνεῖσθαι<sup>6</sup> ἐκκλίνουσιν  
 οἱ βάρβαροι καὶ φεύγουσι. Καὶ ἐνταῦθα δὴ ἐδίωκον μὲν  
 κατὰ κράτος οἱ Ἕλληνες, ἐβόων δὲ ἀλλήλοις μὴ θεῖν δρόμῳ,  
 ἀλλ' ἐν τάξει ἔπεσθαι. 20. Τὰ δὲ ἄρματα ἐφέρετο τὰ μὲν<sup>7</sup>  
 δι' αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ διὰ τῶν Ἑλλήνων, κενὰ  
 ἠνιόχων.<sup>8</sup> Οἱ δέ, ἐπεὶ προῖδοιεν, δίσταντο· ἔστι δ' ὅστις<sup>9</sup>  
 καὶ κατελήφθη ὡσπερ ἐν ἵπποδρόμῳ ἐκπλαγείς.<sup>10</sup> καὶ οὐδὲν  
 μέντοι οὐδὲ τοῦτον παθεῖν ἔφασαν,<sup>11</sup> οὐδὲ ἄλλος δὲ τῶν Ἑλ-  
 λήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδεὶς οὐδέν,<sup>12</sup> πλὴν ἐπὶ τῷ  
 εὐωνύμῳ τοξευθῆναι τις ἐλέγετο.

21. Κύρος δὲ ὀρών τοὺς Ἕλληνας νικῶντας<sup>13</sup> τὸ κατ' αὐ-  
 τοὺς καὶ διώκοντας, ἠδόμενος καὶ προσκυνούμενος ἤδη ὡς  
 βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτόν, οὐδ' ὡς ἐξήχθη διώκειν· ἀλλὰ  
 συνεσπειραμένην ἔχων τὴν τῶν σὺν ἑαυτῷ ἑξακοσίων ἵππέων  
 τάξιν ἐπεμελεῖτο, ὅτι ποιήσει βασιλεὺς. Καὶ γὰρ ἦδει αὐ-  
 τὸν ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατεύματος. 22. Καὶ  
 πάντες δὲ οἱ τῶν βαρβάρων ἄρχοντες μέσον ἔχοντες τὸ αὐ-  
 τῶν<sup>1</sup> ἠγοῦντο, νομίζοντες οὕτω καὶ ἐν ἀσφαλεστάτῳ<sup>14</sup> εἶναι,  
 ἢν ἢ ἢ ἰσχὺς αὐτῶν ἐκατέρωθεν, καὶ εἴ τι παραγγεῖλαι χρή-  
 ζοιεν, ἠμίσει<sup>15</sup> ἂν χρόνῳ αἰσθάνεσθαι τὸ στράτευμα. 23.  
 Καὶ βασιλεὺς δὴ τότε, μέσον ἔχων τῆς ἑαυτοῦ στρατιᾶς  
 ὁμως ἔξω ἐγένετο τοῦ Κύρου εὐωνύμου κέρατος. Ἐπεὶ δὲ

<sup>1</sup> Synt. ? — <sup>2</sup> §§ 197. 2; 222. 2. — <sup>3</sup> What does this gen. abs. denote? —  
<sup>4</sup> § 206. 2. — <sup>5</sup> Root? Tense how formed? — <sup>6</sup> § 223. 3. — <sup>7</sup> § 166. 2. — <sup>8</sup>  
 § 200. 3. — <sup>9</sup> § 172. X. 2. — <sup>10</sup> Why πλαγ in this tense, and πλησσ in the  
 pres.? — <sup>11</sup> Why subject not expressed? — <sup>12</sup> § 230. 1. — <sup>13</sup> § 225. 7. — <sup>14</sup>  
 § 63. 4. — <sup>15</sup> Decline.



οὐδείς αὐτῷ ἐμάχετο ἐκ τοῦ ἐναντίου οὐδὲ τοῖς αὐτοῦ τεταγμένοις ἔμπροσθεν, ἐπέκαμπτεν ὡς εἰς κύκλωσιν. 24. Ἐνθα δὴ Κύρος δείσας<sup>1</sup> μὴ ὀπισθεν γινόμενος κατακόψη τὸ Ἑλληνικὸν ἐλαύνει ἀντίος· καὶ ἐμβαλὼν σὺν τοῖς ἑξακοσίοις νικᾷ τοὺς πρὸ βασιλέως τεταγμένους καὶ εἰς φυγὴν ἔτρεψε τοὺς ἑξακισχιλίους· καὶ ἀποκτεῖναι λέγεται αὐτὸς τῇ ἑαυτοῦ χειρὶ Ἄρταγέρσην τὸν ἄρχοντα αὐτῶν.

25. Ὡς δὲ ἡ τροπὴ ἐγένετο διασπείρονται καὶ οἱ Κύρου ἑξακόσιοι εἰς τὸ διώκειν ὀρμήσαντες· πλὴν πάνυ ὀλίγοι ἀμφ' αὐτὸν κατελείφθησαν,<sup>2</sup> σχεδὸν οἱ ὀμοτράπεζοι καλούμενοι.<sup>3</sup> 26. Σὺν τούτοις δὲ ὦν καθορᾷ βασιλέα καὶ τὸ ἀμφ' ἐκείνον στίφος· καὶ εὐθύς οὐκ ἠνέσχετο,<sup>4</sup> ἀλλ' εἰπὼν, Τὸν ἄνδρα ὀρῶ, ἴετο<sup>5</sup> ἐπ' αὐτὸν καὶ παίει<sup>6</sup> κατὰ τὸ στέρνον καὶ τιτρώσκει διὰ τοῦ θώρακος, ὡς φησὶ<sup>7</sup> Κτησίας ὁ ἰατρὸς καὶ ἰᾶσθαι αὐτὸς τὸ τραυμά φησι. 27. Παίοντα δ' αὐτὸν ἀκοντίζει τις παλτῷ ὑπὸ τὸν ὀφθαλμὸν βιαίως· καὶ ἐνταῦθα μαχόμενοι καὶ βασιλεὺς καὶ Κύρος καὶ οἱ ἀμφ' αὐτοὺς ὑπὲρ ἑκατέρου, ὅπόσοι μὲν τῶν ἀμφὶ βασιλέα ἀπέθνησκον Κτησίας λέγει· παρ' ἐκείνῳ γὰρ ἦν· Κύρος δὲ αὐτὸς τε ἀπέθανε καὶ ὀκτῶ οἱ ἄριστοι τῶν περὶ αὐτὸν ἔκειντο ἐπ' αὐτῷ. 28. Ἄρταπάτης δὲ ὁ πιστότατος αὐτῷ τῶν σκηπτούχων θεράπων λέγεται, ἐπειδὴ πεπτωκότα<sup>8</sup> εἶδε Κύρον, καταπηδήσας ἀπὸ τοῦ ἵππου περιπεσεῖν<sup>9</sup> αὐτῷ. 29. Καὶ οἱ μὲν φασὶ βασιλέα κελεύσαι<sup>10</sup> ἐπισφάζαι αὐτὸν Κύρῳ· οἱ δέ, ἑαυτὸν ἐπισφάζαι, σπασάμενον τὸν ἀκινάκην· εἶχε γὰρ χρυσοῦν, καὶ στρεπτὸν δὲ ἐφόρει καὶ ψέλλια καὶ τὰ ἄλλα ὥσπερ οἱ ἄριστοι τῶν Περσῶν· ἐτετίμητο γὰρ ὑπὸ Κύρου δι' εὐνοίαν τε καὶ πιστότητα.<sup>11</sup>

<sup>1</sup> Tense how formed? — <sup>2</sup> Root? Account for φ in the antepen. — <sup>3</sup> §§ 158. 1; 225. 1. — <sup>4</sup> § 95. N. 2. — <sup>5</sup> Why mid. voice? — <sup>6</sup> § 211. N. 1. — <sup>7</sup> Why is φησι here accented? — <sup>8</sup> Account for πτω in the root of the perf., and πιπ in that of the present. — <sup>9</sup> § 105. 1. — <sup>10</sup> § 165. — <sup>11</sup> §§ 139; 47. 3.



## CAP. IX.

1. Κῦρος μὲν οὖν οὕτως ἐτελεύτησεν, ἀνὴρ ὢν Περσῶν τῶν μετὰ Κῦρον τὸν ἀρχαῖον γενομένων βασιλικώτατός τε καὶ ἄρχειν ἀξιώτατος, ὡς παρὰ πάντων ὁμολογεῖται τῶν Κύρου δοκούντων ἐν πείρᾳ γενέσθαι. 2. Πρῶτον μὲν γὰρ ἔτι παῖς ὢν ὅτε ἐπαιδεύετο<sup>1</sup> καὶ σὺν τῷ ἀδελφῷ καὶ σὺν τοῖς ἄλλοις παισί,<sup>2</sup> πάντων πάντα κράτιστος<sup>3</sup> ἐνομίζετο. 3. Πάντες γὰρ οἱ τῶν ἀρίστων Περσῶν παῖδες ἐπὶ ταῖς βασιλέως θύραις παιδεύονται· ἔνθα πολλὴν μὲν σωφροσύνην καταμάθοι ἂν τις, αἰσχροὺς δ' οὐδὲν<sup>4</sup> οὔτε ἀκούσαι οὔτ' ἰδεῖν ἔστι. 4. Θεῶνται δ' οἱ παῖδες καὶ τοὺς τιμωμένους ὑπὸ βασιλέως καὶ ἀκούουσι, καὶ ἄλλους ἀτιμαζομένους·<sup>5</sup> ὥστε εὐθὺς παῖδες ὄντες μανθάνουσιν ἄρχειν τε καὶ ἄρχεσθαι. 5. Ἐνθα Κῦρος αἰδημονέστατος<sup>6</sup> μὲν πρῶτον τῶν ἡλικιωτῶν ἐδόκει εἶναι, τοῖς τε πρεσβυτέροις<sup>7</sup> καὶ τῶν ἑαυτοῦ ὑποδεεστέρων<sup>8</sup> μᾶλλον πείθεσθαι· ἔπειτα δὲ φιλιππότατος<sup>9</sup> καὶ τοῖς ἵπποις ἄριστα χρῆσθαι. Ἐκρινον δ' αὐτὸν καὶ τῶν εἰς τὸν πόλεμον ἔργων, τοξικῆς τε καὶ ἀκοντίσεως,<sup>10</sup> φιλομαθέστατον εἶναι καὶ μελετηρότατον.<sup>11</sup> 6. Ἐπεὶ δὲ τῇ ἡλικίᾳ<sup>8</sup> ἔπρεπε, καὶ φιλοδηρότατος<sup>9</sup> ἦν καὶ πρὸς τὰ θηρία<sup>12</sup> μέντοι φιλοκινδυνότατος. Καὶ ἄρκτον ποτὲ ἐπιφερομένην οὐκ ἔτρεσεν, ἀλλὰ συμπεσὼν κατεσπᾶσθη ἀπὸ τοῦ ἵππου· καὶ τὰ μὲν ἔπαθεν,<sup>13</sup> ὢν καὶ τὰς ὠτειλὰς φανερὰς εἶχε, τέλος<sup>14</sup> δὲ κατέκανε<sup>15</sup> καὶ τὸν πρῶτον μέντοι βοηθήσαντα πολλοῖς μακαριστὸν ἐποίησεν.

7. Ἐπεὶ δὲ κατεπέμφθη ὑπὸ τοῦ πατρὸς σατράπης<sup>16</sup> Λυδίας τε καὶ Φρυγίας τῆς μεγάλης καὶ Καππαδοκίας, στρατηγὸς<sup>16</sup> δὲ καὶ πάντων ἀπεδείχθη οἷς καθήκει εἰς Καστωλοῦ πεδίου ἀθροίζεσθαι, πρῶτον μὲν ἐπέδειξεν αὐτόν, ὅτι περὶ

<sup>1</sup> Theme? — <sup>2</sup> How formed? — <sup>3</sup> Compare. — <sup>4</sup> § 192. N. 3. — <sup>5</sup> §§ 147; 143. — <sup>6</sup> §§ 142; 63. 4. — <sup>7</sup> § 63. 2. — <sup>8</sup> Synt.? — <sup>9</sup> Composition? — <sup>10</sup> § 139 (-σις). — <sup>11</sup> § 142. — <sup>12</sup> § 141 (-ιον). — <sup>13</sup> Root? — <sup>14</sup> § 135. 1. — <sup>15</sup> § 133 (καίγω). — <sup>16</sup> § 185. N. 1.

πλείστου ποιοῖτο, εἴ τῳ σπείσαιο<sup>1</sup> καὶ εἴ τῳ συνδοῖτο καὶ εἴ τῳ ὑποσχοιτό τι, μηδὲν ψεύδεσθαι. 8. Καὶ γὰρ οὖν ἐπίστευον μὲν αὐτῷ<sup>2</sup> αἱ πόλεις ἐπιτρεπόμεναι, ἐπίστευον δ' οἱ ἄνδρες· καὶ εἴ τις πολέμιος ἐγένετο, σπείσαμένου Κύρου ἐπίστευε μηδὲν ἂν παρὰ τὰς σπονδὰς παθεῖν. 9. Τοιγαροῦν ἐπεὶ Τισσαφέρνει ἐπολέμησε, πᾶσαι αἱ πόλεις ἐκοῦσαι<sup>3</sup> Κύρου εἴλοντο<sup>1</sup> ἀντὶ Τισσαφέρνους πλὴν Μιλησίων· οὗτοι δὲ ὅτι οὐκ ἤθελε τοὺς φεύγοντας προέσθαι, ἐφοβοῦντο<sup>4</sup> αὐτόν. 10. Καὶ γὰρ ἔργῳ ἐπεδείκνυτο καὶ ἔλεγεν ὅτι οὐκ ἂν ποτε προοῖτο, ἐπεὶ ἄπαξ φίλος αὐτοῖς ἐγένετο, οὐδ' εἰ ἔτι μὲν μείους<sup>5</sup> γένοιοντο, ἔτι δὲ καὶ κάκιον πράξειαν.<sup>6</sup> 11. Φανερός δ' ἦν καὶ εἰ τίς τι ἀγαθὸν ἢ κακὸν ποιήσειεν<sup>7</sup> αὐτόν<sup>8</sup> νικᾶν πειρώμενος· καὶ εὐχὴν δέ τινες αὐτοῦ ἐξέφερον ὡς εὐχοίτο τοσοῦτον χρόνον ζῆν ἔστε νικῶν<sup>9</sup> καὶ τοὺς εὖ καὶ τοὺς κακῶς ποιοῦντας ἀλεξόμενος. 12. Καὶ γὰρ οὖν πλείστοι δὴ αὐτῷ ἐνὶ γε ἀνδρὶ τῶν ἐφ' ἡμῶν ἐπεθύμησαν καὶ χρήματα καὶ πόλεις καὶ τὰ ἑαυτῶν σώματα προέσθαι.

13. Οὐ μὲν δὴ οὐδὲ τοῦτ' ἂν τις εἴποι ὡς τοὺς κακούργους<sup>10</sup> καὶ ἀδίκους εἶα καταγελαῖν, ἀλλ' ἀφειδέστατα πάντων ἐτιμωρεῖτο. Πολλάκις<sup>11</sup> δ' ἦν ἰδεῖν παρὰ τὰς στιβομένας ὁδοὺς καὶ ποδῶν<sup>2</sup> καὶ χειρῶν καὶ ὀφθαλμῶν στερουμένους ἀνθρώπους· ὥστε ἐν τῇ Κύρου ἀρχῇ ἐγένετο<sup>12</sup> καὶ Ἑλληνι<sup>13</sup> καὶ βαρβάρῳ μηδὲν ἀδικοῦντι, ἀδεῶς πορεύεσθαι ὅποι τις ἤθελεν, ἔχοντι ὅ τι προχώραι. 14. Τούς γε μέντοι ἀγαθούς εἰς πόλεμον<sup>14</sup> ὠμολόγητο διαφερόντως τιμᾶν. Καὶ πρῶτον μὲν ἦν αὐτῷ πόλεμος πρὸς Πεισίδας καὶ Μυσούς. Στρατευόμενος οὖν καὶ αὐτὸς εἰς ταύτας τὰς χώρας οὐς ἑώρα<sup>15</sup> ἐθέλοντας κινδυνεύειν, τούτους καὶ ἄρχοντας ἐποίει ἧς κατεστρέφετο χώρας,<sup>16</sup> ἔπειτα δὲ καὶ ἄλλοις δώροις ἐτίμα· 15. ὥστε φαίνεσθαι τοὺς μὲν ἀγαθούς εὐδαιμονεστά-

<sup>1</sup> Root? — <sup>2</sup> Synt.? — <sup>3</sup> § 59. 6. N. 5. — <sup>4</sup> What does this imperf. denote? — <sup>5</sup> Compare and decline (§§ 65; 64. 3). — <sup>6</sup> § 118. 4. — <sup>7</sup> Dialect? — <sup>8</sup> §§ 184. N. 2 (end); H. 544. a. — <sup>9</sup> § 117. c. — <sup>10</sup> Composition? — <sup>11</sup> § 79. 6. — <sup>12</sup> Subj.? — <sup>13</sup> § 201. 3. — <sup>14</sup> §§ 182; 231. N. 1. — <sup>15</sup> § 93. 1. — <sup>16</sup> § 175. 1. b.

τους, τοὺς δὲ κακοὺς δούλους τούτων ἀξιούν εἶναι. Τοιγαροῦν πολλή ἦν ἀφθονία αὐτῶ τῶν ἐθελόντων κινδυνεύειν, ὅπου τις οἶοιτο Κῦρον αἰσθήσεσθαι.

16. Εἷς γε μὴν δικαιοσύνην εἴ τις αὐτῶ φανερὸς γένοιτο ἐπιδείκνυσθαι βουλόμενος, περὶ παντὸς ἐποιεῖτο τούτους πλουσιωτέρους ποιεῖν τῶν<sup>1</sup> ἐκ τοῦ ἀδίκου φιλοκερδούντων.<sup>2</sup>  
 17. Καὶ γὰρ οὐν ἄλλα τε πολλὰ δικαίως αὐτῶ διεχειρίζετο καὶ στρατεύματι<sup>3</sup> ἀληθινῶ ἐχρήσατο. Καὶ γὰρ στρατηγοὶ καὶ λοχαγοὶ οὐ χρημάτων ἕνεκα πρὸς ἐκείνον ἔπλευσαν, ἀλλ' ἐπεὶ ἔγνωσαν κερδαλεώτερον<sup>4</sup> εἶναι Κῦρῳ καλῶς πειθαρχεῖν ἢ τὸ κατὰ μῆνα κέρδος.<sup>5</sup>  
 18. Ἀλλὰ μὴν εἴ τις γέ τι αὐτῶ προστάξαντι καλῶς ὑπηρετήσειεν,<sup>6</sup> οὐδενὶ<sup>7</sup> πώποτε ἀχάριστον εἶασε<sup>8</sup> τὴν προθυμίαν. Τοιγαροῦν κράτιστοι δὴ ὑπηρετᾶται παντὸς ἔργου Κῦρῳ ἐλέχθησαν γενέσθαι. 19. Εἰ δέ τινα ὀρφῆ δεινὸν ὄντα οἰκονόμον ἐκ τοῦ δικαίου<sup>9</sup> καὶ κατασκευάζοντά τε ἧς ἄρχοι χώρας<sup>10</sup> καὶ προσόδους ποιοῦντα, οὐδένα ἂν πώποτε ἀφείλετο, ἀλλὰ ἀεὶ πλείω<sup>11</sup> προσεδίδου· ὥστε καὶ ἠδέως ἐπόνουν καὶ θάρραλέως ἐκτῶντο, καὶ ἂ<sup>12</sup> ἐπέπατο<sup>13</sup> αὐτὸς τις, ἥκιστα Κῦρον<sup>14</sup> ἔκρυπτεν· οὐ γὰρ φθονῶν τοῖς φανερῶς πλουτοῦσιν<sup>15</sup> ἐφαίνετο, ἀλλὰ πειρώμενος χρῆσθαι τοῖς τῶν ἀποκρυπτομένων χρήμασι. 20. Φίλους γε μὴν ὅσους ποιήσαιο καὶ εὖνους γνοίῃ ὄντας<sup>16</sup> καὶ ἱκανοὺς κρίνειε συνεργοὺς εἶναι ὃ τι<sup>17</sup> τυγχάνοι βουλόμενος κατεργάζεσθαι, ὁμολογεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι θεραπεύειν.<sup>18</sup>  
 21. Καὶ γὰρ αὐτὸ τοῦτο, οὐπερ αὐτὸς ἕνεκα φίλων<sup>19</sup> ᾤετο δεῖσθαι, ὡς συνεργοὺς ἔχοι, καὶ αὐτὸς ἐπειράτο συνεργὸς τοῖς φίλοις κράτιστος εἶναι τούτου ὅτου<sup>20</sup> ἕκαστον αἰσθάνοιτο ἐπιθυμῶντα.

22. Δῶρα δὲ πλείστα μὲν, οἶμαι, εἰς γε ἀνὴρ ὢν ἐλάμβανε

<sup>1</sup> Synt. ? — <sup>2</sup> Theme ? — <sup>3</sup> § 206. 5. — <sup>4</sup> With what does this adj. agree ? Theme ? — <sup>5</sup> § 236. — <sup>6</sup> Dialect ? — <sup>7</sup> § 201. 5. — <sup>8</sup> What verbs form their augment by lengthening ε into ει ? — <sup>9</sup> § 135. 3. — <sup>10</sup> Why the gen. (§ 175. 1. b) ? — <sup>11</sup> Compare and decline. — <sup>12</sup> §§ 184. 1 ; 172. 4. — <sup>13</sup> § 133. Π. — <sup>14</sup> §§ 158. 1 ; 225. 1. — <sup>15</sup> 225. 7. — <sup>16</sup> Antecedent ? — <sup>17</sup> Object of this verb ? — <sup>18</sup> § 200. 3.



διὰ πολλά· ταῦτα δὲ πάντων δὴ μάλιστα τοῖς φίλοις διεδίδου, πρὸς τοὺς τρόπους ἐκάστου σκοπῶν καὶ ὅτου μάλιστα ὀρώη ἐκαστον δεόμενον. 23. Καὶ ὅσα τῷ σώματι αὐτοῦ κόσμον πέμποι τις ἢ ὡς εἰς πόλεμον ἢ ὡς εἰς καλλωπισμόν, καὶ περὶ τούτων λέγειν αὐτὸν ἔφασαν<sup>1</sup> ὅτι τὸ μὲν ἑαυτοῦ σῶμα οὐκ ἂν δύναίτο τούτοις πᾶσι<sup>2</sup> κοσμηθῆναι, φίλους δὲ καλῶς κεκοσμημένους μέγιστον κόσμον ἀνδρὶ νομίζοι. 24. Καὶ τὸ μὲν τὰ μεγάλα νικᾶν τοὺς φίλους εὖ ποιούντα οὐδὲν θανμαστόν,<sup>3</sup> ἐπειδὴ γε καὶ δυνατώτερος ἦν· τὸ δὲ τῇ ἐπιμελείᾳ περιεῖναι τῶν φίλων καὶ τῷ προδυμείσθαι<sup>4</sup> χαρίζεσθαι, ταῦτα ἔμοιγε μᾶλλον<sup>5</sup> δοκεῖ ἀγαστὰ εἶναι. 25. Κύρος γὰρ ἔπεμπε βίκους οἴνου ἡμιδεεῖς πολλάκις, ὅποτε πάνυ ἠδὺν λάβοι,<sup>6</sup> λέγων ὅτι οὐπω δὴ πολλοῦ χρόνου<sup>7</sup> τούτου ἠδίου οἴνω ἐπιτύχοι· τούτου οὖν σοὶ ἔπεμψε καὶ δεῖταί σου τήμερον τούτου ἐκπιεῖν σὺν οἷς μάλιστα φιλεῖς. 26. Πολλάκις δὲ χήνας ἡμιβρώτους ἔπεμπε καὶ ἄρτων ἡμίσεια καὶ ἄλλα τοιαῦτα, ἐπιλέγειν κελεύων τὸν φέροντα· Τούτοις ἤσθη Κύρος· βούλεται οὖν καὶ σὲ τούτων<sup>8</sup> γεύσασθαι. 27. Ὅπου δὲ χιλὸς σπάνιος πάνυ εἶη, αὐτὸς δ' ἐδύνατο παρασκευάσασθαι διὰ τὸ πολλοὺς ἔχειν<sup>9</sup> ὑπηρέτας καὶ διὰ τὴν ἐπιμέλειαν, διαπέμπων ἐκέλευε τοὺς φίλους τοῖς τὰ ἑαυτῶν σώματα ἄγουσιν ἵπποις ἐμβάλλειν τούτον τὸν χιλόν, ὡς μὴ πεινῶντες τοὺς ἑαυτοῦ φίλους ἄγωσιν. 28. Εἰ δὲ δὴ ποτε πορεύοιτο καὶ πλείστοι μέλλοιεν<sup>10</sup> ὄψεσθαι, προσκαλῶν τοὺς φίλους ἐσπουδαιολογεῖτο,<sup>11</sup> ὡς δηλοῖ<sup>12</sup> οὖς τιμᾶ· ὥστε ἔγωγε, ἐξ ὧν ἀκούω, οὐδένα κρίνω ὑπὸ πλειόνων πεφιλησθαι<sup>13</sup> οὔτε Ἑλλήνων οὔτε βαρβάρων. 29. Τεκμήριον δὲ τούτου καὶ τόδε· παρὰ μὲν Κύρου δούλου ὄντος οὐδεὶς ἀπῆει πρὸς βασιλέα· πλὴν Ορόντας ἐπεχείρησε·<sup>13</sup> καὶ οὗτος δὴ ὄν ᾤετο πιστόν οἱ εἶναι, ταχὺ αὐτὸν<sup>14</sup> εὔρε Κύρω φιλαίτερον ἢ ἑαυτῷ· παρὰ δὲ βασιλέως πολλοὶ πρὸς Κύρον ἀπήλθον,

<sup>1</sup> Why is the subj. not expressed? — <sup>2</sup> Dat. plur. how formed (§ 51. 1)? — <sup>3</sup> § 157. d. — <sup>4</sup> §§ 222. 2; 206. 2. — <sup>5</sup> § 66. N. 2. — <sup>6</sup> § 217. 2. — <sup>7</sup> § 196. — <sup>8</sup> § 192. 1. — <sup>9</sup> Synt. ? — <sup>10</sup> § 89. — <sup>11</sup> Theme ? — <sup>12</sup> Subj. ? — <sup>13</sup> Account for η in the pen. — <sup>14</sup> § 160. N. 5.

ἐπειδὴ πολέμιοι ἀλλήλοις ἐγένοντο, καὶ οὗτοι μέντοι οἱ μάλιστα ὑπ' αὐτοῦ ἀγαπώμενοι, νομίζοντες παρὰ Κύρῳ ὄντες ἀγαθοὶ ἀξιωτέρας ἂν τιμῆς<sup>1</sup> τυγχάνειν ἢ παρὰ βασιλεῖ.  
 30. Μέγα δὲ τεκμήριον καὶ τὸ ἐν τῇ τελευτῇ τοῦ βίου αὐτῷ γενόμενον, ὅτι καὶ αὐτὸς ἦν ἀγαθός, καὶ κρίνειν ὀρθῶς ἐδύνατο τοὺς πιστοὺς καὶ εὖνους καὶ βεβαίους. 31. Ἀποθνήσκοντος γὰρ αὐτοῦ πάντες οἱ παρ' αὐτὸν φίλοι καὶ συντράπεζοι ἀπέθανον μαχόμενοι ὑπὲρ Κύρου πλὴν Ἀριαίου· οὗτος δὲ τεταγμένος ἐτύχαιεν<sup>2</sup> ἐπὶ τῷ εὐωνύμῳ τοῦ ἵππικοῦ ἄρχων· ὡς δ' ἤσθετο Κύρον πεπτωκότα,<sup>3</sup> ἔφυγεν, ἔχων καὶ τὸ στράτευμα πᾶν οὐ ἡγείτο.

## CAP. X.

1. Ἐνταῦθα δὴ Κύρου ἀποτέμνεται ἡ κεφαλὴ καὶ χεὶρ ἡ δεξιὰ. Βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων εἰσπίπτει εἰς τὸ Κυρεῖον στρατόπεδον· καὶ οἱ μὲν μετὰ Ἀριαίου οὐκέτι ἴστανται, ἀλλὰ φεύγουσι διὰ τοῦ αὐτῶν στρατοπέδου εἰς τὸν σταθμὸν ἔνθεν ὄρμητο· τέτταρες δὲ ἐλέγοντο παρασάγγαι εἶναι τῆς ὁδοῦ. 2. Βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ τά τε ἄλλα πολλὰ διαρπάζουσι, καὶ τὴν Φωκαΐδα<sup>4</sup> τὴν Κύρου παλλακίδα τὴν σοφὴν καὶ καλὴν λεγομένην εἶναι λαμβάνει. 3. Ἡ δὲ Μιλησία ἡ νεωτέρα ληφθεῖσα<sup>5</sup> ὑπὸ τῶν ἀμφὶ βασιλέα, ἐκφεύγει γυμνὴ πρὸς τῶν Ἑλλήνων οἱ ἔτυχον ἐν τοῖς σκευοφόροις ὄπλα ἔχοντες, καὶ ἀντιταχθέντες πολλοὺς μὲν τῶν ἀρπαζόντων ἀπέκτειναν, οἱ δὲ καὶ αὐτῶν<sup>6</sup> ἀπέθανον· οὐ μὴν ἔφυγόν γε, ἀλλὰ καὶ ταύτην ἔσωσαν καὶ ἄλλα ὅποσα ἐντὸς αὐτῶν καὶ χρήματα καὶ ἄνθρωποι ἐγένοντο πάντα ἔσωσαν. 4. Ἐνταῦθα διέσχον ἀλλήλων<sup>7</sup> βασιλεὺς τε καὶ οἱ Ἕλληνες ὡς τριάκοντα στάδια, οἱ μὲν διώκοντες τοὺς κατ' αὐτούς, ὡς πάντας νικῶντες· οἱ δὲ ἀρπάζοντες ὡς ἤδη πάντες νικῶντες.

<sup>1</sup> § 191. 2; H. § 574. c. — <sup>2</sup> How is *τυγχάνω* used with the participle? —

<sup>3</sup> § 225. 7. — <sup>4</sup> § 140. — <sup>5</sup> § 133. A. — <sup>6</sup> Synt. ? — <sup>7</sup> § 197. 2.

5. Ἐπεὶ δὲ ἦσθοντο οἱ μὲν Ἕλληνες ὅτι βασιλεὺς σὺν τῷ στρατεύματι ἐν τοῖς σκευοφόροις εἶη, βασιλεὺς δ' αὖ ἤκουσε Τισσαφέρνους ὅτι οἱ Ἕλληνες νικῶεν τὸ καθ' αὐτούς καὶ εἰς τὸ πρόσθεν οἴχονται διώκοντες,<sup>1</sup> ἐνταῦθα δὴ βασιλεὺς μὲν ἀθροίζει τε τοὺς ἑαυτοῦ, καὶ συντάττεται· ὁ δὲ Κλέαρχος ἐβουλεύετο Πρόξενον καλέσας, πλησιαίτατος<sup>2</sup> γὰρ ἦν, εἰ πέμποιέν τινας ἢ πάντες ἴοιεν ἐπὶ τὸ στρατόπεδον ἀρήξοντες.<sup>3</sup>

6. Ἐν τούτῳ καὶ βασιλεὺς δῆλος ἦν προσιῶν πάλιν ὡς ἐδόκει ὀπισθεν. Καὶ οἱ μὲν Ἕλληνες συστραφέντες παρεσκευάζοντο ὡς ταύτη προσιόντος καὶ δεξόμενοι· ὁ δὲ βασιλεὺς ταύτη μὲν οὐκ ἤγεεν, ἣ δὲ παρήλθεν ἔξω τοῦ εὐώνυμου κέρατος, ταύτη καὶ ἀπήγαγεν, ἀναλαβὼν καὶ τοὺς ἐν τῇ μάχῃ κατὰ τοὺς Ἕλληνας αὐτομολήσαντας καὶ Τισσαφέρνην καὶ τοὺς σὺν αὐτῷ. 7. Ὁ γὰρ Τισσαφέρνης ἐν τῇ πρώτῃ συνόδῳ οὐκ ἔφυγεν, ἀλλὰ διήλασε παρὰ τὸν ποταμὸν κατὰ τοὺς Ἕλληνας πελταστὰς· διελαύνων δὲ κατέκαυε μὲν οὐδένα, διαστάντες δὲ οἱ Ἕλληνες ἔπαιον καὶ ἠκόντιζον<sup>4</sup> αὐτούς· Ἐπισθένης δὲ Ἀμφιπολίτης<sup>5</sup> ἦρχε τῶν πελταστῶν καὶ ἐλέγετο φρόνιμος γενέσθαι. 8. Ὁ δ' οὖν Τισσαφέρνης ὡς μείον ἔχων ἀπηλλάγη, πάλιν μὲν οὐκ ἀναστρέφει, εἰς δὲ τὸ στρατόπεδον ἀφικόμενος τὸ τῶν Ἑλλήνων ἐκεῖ συντυγχάνει βασιλεῖ, καὶ ὁμοῦ δὴ πάλιν συνταξάμενοι ἐπορεύοντο. 9. Ἐπεὶ δ' ἦσαν κατὰ τὸ εὐώνυμον τῶν Ἑλλήνων κέρας, ἔδεισαν<sup>6</sup> οἱ Ἕλληνες μὴ προσάγοιεν πρὸς τὸ κέρας καὶ περιπτύξαντες ἀμφοτέρωθεν αὐτοὺς κατακόψειαν· καὶ ἐδόκει<sup>7</sup> αὐτοῖς ἀναπτύσσειν τὸ κέρας, καὶ ποιήσασθαι ὀπισθεν τὸν ποταμὸν. 10. Ἐν ᾧ δὲ ταῦτα ἐβουλεύοντο καὶ δὴ βασιλεὺς παραμειψάμενος εἰς τὸ αὐτὸ σχῆμα κατέστησεν ἐναντίαν τὴν φάλαγγα ὥσπερ τὸ πρῶτον μαχοῦμενος συνῆει. Ὡς δὲ εἶδον οἱ Ἕλληνες ἐγγὺς τε ὄντας καὶ παρατεταγμένους, αὐθις παιανίσαντες ἐπήεσαν πολὺ ἔτι προθυμότερον ἢ

<sup>1</sup> § 225. 8; H. § 798. 2. — <sup>2</sup> § 65. — <sup>3</sup> § 225. 5; H. § 789. d. — <sup>4</sup> Theme? — <sup>5</sup> § 139. — <sup>6</sup> Tense how formed? — <sup>7</sup> § 153. a.



τὸ πρόσθεν.<sup>1</sup> 11. Οἱ δ' αὖ βάρβαροι οὐκ ἐδέχοντο, ἀλλ' ἐκ πλέονος ἢ τὸ πρόσθεν ἔφευγον· οἱ δ' ἐπεδίωκον μέχρι κώμης<sup>2</sup> τινός. 12. Ἐνταῦθα δὲ ἔστησαν οἱ Ἕλληνες· ὑπὲρ γὰρ τῆς κώμης γήλοφος ἦν, ἐφ' οὗ ἀνεστράφησαν οἱ ἀμφὶ βασιλέα, πεζοὶ μὲν οὐκ ἔτι, τῶν δὲ ἰππέων ὁ λόφος ἐνεπλήσθη, ὥστε τὸ ποιούμενον μὴ γιγνώσκειν. Καὶ τὸ βασιλείου σημεῖον ὄραν ἔφασαν, ἀετόν τινα χρυσοῦν ἐπὶ πέλτης ἀνατεταμένον.

13. Ἐπεὶ δὲ καὶ ἐνταῦθα ἐχώρουν<sup>3</sup> οἱ Ἕλληνες, λείπουσι δὴ καὶ τὸν λόφον οἱ ἰππεῖς· οὐ μέντοι ἔτι ἀδρόοι, ἀλλ' ἄλλοι ἄλλοθεν· ἐψιλύτο δ' ὁ λόφος τῶν ἰππέων· τέλος δὲ καὶ πάντες ἀπεχώρησαν. 14. Ὁ οὖν Κλέαρχος οὐκ ἀνεβίβαζεν ἐπὶ τὸν λόφον, ἀλλ' ὑπὸ αὐτὸν στήσας τὸ στράτευμα πέμπει Λύκιον τὸν Συρακούσιον καὶ ἄλλον ἐπὶ τὸν λόφον, καὶ κελεύει κατιδόντας τὰ ὑπὲρ τοῦ λόφου τί ἐστὶν ἀπαγγεῖλαι. 15. Καὶ ὁ Λύκιος ἤλασέ τε καὶ ἰδὼν ἀπαγγέλλει ὅτι φεύγουσιν ἀνὰ κράτος. Σχεδὸν δ' ὅτε ταῦτα ἦν καὶ ἥλιος ἐδύετο. 16. Ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες καὶ θέμενοι τὰ ὄπλα ἀνεπαύοντο· καὶ ἅμα μὲν ἐθαύμαζον ὅτι οὐδαμοῦ Κῦρος φαίνοιτο, οὐδ' ἄλλος ἀπ' αὐτοῦ οὐδεὶς παρείη· οὐ γὰρ ἤδεσαν αὐτὸν τεθνηκότα,<sup>4</sup> ἀλλ' εἴκαζον ἢ διώκοντα οἴχεσθαι ἢ καταληψόμενόν<sup>5</sup> τι προεληλακέναι. 17. καὶ αὐτοὶ ἐβουλεύοντο εἰ αὐτοῦ μείναντες τὰ σκευοφόρα ἐνταῦθα ἀγοινοῦν ἢ ἀπίοιεν ἐπὶ τὸ στρατόπεδον. Ἐδοξεν οὖν αὐτοῖς ἀπίεσαι· καὶ ἀφικνοῦνται ἀμφὶ δόρπηστον ἐπὶ τὰς σκηνάς. 18. Ταύτης μὲν οὖν τῆς ἡμέρας τοῦτο τὸ τέλος ἐγένετο. Καταλαμβάνουσι δὲ τῶν τε ἄλλων χρημάτων τὰ πλεῖστα διηρπασμένα<sup>6</sup> καὶ εἴ τι σιτίον ἢ ποτὸν ἦν· καὶ τὰς ἀμάξας μεστὰς ἀλεύρων<sup>5</sup> καὶ οἴνου, ἃς παρεσκευάσατο Κῦρος, ἵνα εἴ ποτε σφοδρὰ λάβοι ἔνδεια τὸ στράτευμα, διὰ διδοίη τοῖς Ἕλλησιν· ἦσαν δ' αὐται, ὡς ἐλέγοντο, τετρακόσiai ἅμαξαι, καὶ ταύτας τότε οἱ σὺν βασιλεῖ διήρπασαν.

<sup>1</sup> § 228. 2. — <sup>2</sup> § 199. — <sup>3</sup> Theme? — <sup>4</sup> § 225. 7; H. § 799. 3. — <sup>5</sup> Synt.?  
— <sup>6</sup> What has become of ζ in the root?

19. "Ωστε ἄδειπνοι ἦσαν οἱ πλείστοι τῶν Ἑλλήνων· ἦσαν δὲ καὶ ἀνάριστοι· πρὶν γὰρ δὴ καταλῦσαι<sup>1</sup> τὸ στράτευμα πρὸς ἄριστον, βασιλεὺς ἐφάνη. Ταύτην μὲν οὖν τὴν νύκτα οὕτω διεγένοντο.

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<sup>1</sup> § 223. 3.

## ΞΕΝΟΦΩΝΤΟΣ

## ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ Β'.

## CAP. I.

Ἦν μὲν οὖν ἠθροίσθη Κύρω τὸ Ἑλληνικόν, ὅποτε ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην ἐστρατεύετο, καὶ ὅσα ἐν τῇ ἀνοδῶ ἐπράχθη καὶ ὡς ἡ μάχη ἐγένετο καὶ ὡς Κύρος ἐτελεύτησε καὶ ὡς ἐπὶ τὸ στρατόπεδον ἐλθόντες οἱ Ἕλληνες ἐκοιμήθησαν, οἴομενοι τὰ πάντα νικᾶν καὶ Κύρον ζῆν, ἐν τῷ ἔμπροσθεν λόγῳ δεδήλωται. 2. Ἄμα δὲ τῇ ἡμέρᾳ συνελθόντες οἱ στρατηγοὶ ἐθαύμαζον ὅτι Κύρος οὔτε ἄλλον πέμποι σημαυόοντα ὃ τι χρῆ ποιεῖν, οὔτ' αὐτὸς φαίνοιτο. Ἐδοξεν οὖν αὐτοῖς συσκευασαμένοις ἃ εἶχον καὶ ἐξοπλισαμένοις προῖέναι εἰς τὸ πρόσθεν, ἕως Κύρω συμμίξειαν. 3. Ἦδη δὲ ἐν ὄρμῃ ὄντων, ἅμ' ἡλίῳ ἀνίσχοντι ἦλθε Προκλῆς, ὁ Τευθρανίας ἄρχων, γεγυῶς ἀπὸ Δαμαράτου τοῦ Λάκωνος, καὶ Γλοῦς ὁ Ταμῶ. Οὗτοι ἔλεγον ὅτι Κύρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς ἐν τῷ σταθμῷ εἶη μετὰ τῶν ἄλλων βαρβάρων ὄθεν τῇ προτεραίᾳ ὠρμώντο· καὶ λέγοι ὅτι ταύτην μὲν τὴν ἡμέραν περιμεινείεν ἂν αὐτούς, εἰ μέλλοιεν ἦκειν· τῇ δὲ ἄλλῃ ἀπιέναι φαίη ἐπὶ Ἰωνίας, ὄθενπερ ἦλθε. 4. Ταῦτα ἀκούσαντες οἱ στρατηγοὶ καὶ οἱ ἄλλοι Ἕλληνες βαρέως ἔφερον. Κλέαρχος δὲ τάδε εἶπεν· Ἄλλ' ὄφελε μὲν Κύρος ζῆν· ἐπεὶ δὲ τετελεύτηκεν, ἀπαγγέλλετε Ἀριαίῳ ὅτι ἡμεῖς γε νικῶμεν βασιλέα καί, ὡς ὀράτε, οὐδεὶς ἔτι ἡμῖν μάχεται· καὶ εἰ μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα ἂν ἐπὶ βασιλέα. Ἐπαγγελόμεθα δὲ Ἀριαίῳ, εἰ ἐνθάδε ἔλθῃ, εἰς τὸν θρόνον τὸν βασι-



λειον καθιεύει αὐτόν· τῶν γὰρ τὴν μάχην νικῶντων καὶ τὸ ἄρχειν ἐστί. 5. Ταῦτ' εἰπὼν ἀποστέλλει τοὺς ἀγγέλους καὶ σὺν αὐτοῖς Χειρίσοφον τὸν Λάκωνα καὶ Μένωνα τὸν Θετταλόν· καὶ γὰρ αὐτὸς ὁ Μένων ἐβούλετο· ἦν γὰρ φίλος καὶ ξένος Ἀριαίου. 6. Οἱ μὲν ὄχοντο, Κλέαρχος δὲ περιέμενε. Τὸ δὲ στράτευμα ἐπορίζετο σίτον ὅπως ἐδύνατο ἐκ τῶν ὑποζυγίων, κόπτοντες τοὺς βοῦς καὶ ὄνους· ξύλοις δ' ἐχρῶντο, μικρὸν προϊόντες ἀπὸ τῆς φύλαγγος οὐ ἢ μάχῃ ἐγένετο, τοῖς τε οἴστοις πολλοῖς οὔσιν (οὓς ἠνάγκαζον οἱ Ἕλληνες ἐκβάλλειν τοὺς αὐτομολοῦντας παρὰ βασιλέως), καὶ τοῖς γέβροις καὶ ταῖς ξυλίναις ἀσπίσι ταῖς Αἰγυπτίαις· πολλὰ δὲ καὶ πέλται καὶ ἄμαξαι ἦσαν φέρεσθαι ἔρημοι· οἷς πᾶσι χρώμενοι κρέα ἐψοντες ἤσθιον ἐκείνην τὴν ἡμέραν.

7. Καὶ ἤδη τε ἦν περὶ πλήθουςαν ἀγορὰν καὶ ἔρχονται παρὰ βασιλέως καὶ Τισσαφέρνους κήρυκες, οἱ μὲν ἄλλοι βάρβαροι· ἦν δὲ αὐτῶν Φαλῖνος εἷς Ἕλληνας, ὃς ἐτύγχανε παρὰ Τισσαφέρνει ὢν καὶ ἐντίμως ἔχων· καὶ γὰρ προσεποιεῖτο ἐπιστήμων εἶναι τῶν ἀμφὶ τάξεις τε καὶ ὀπλομαχίαν. 8. Οὗτοι δὲ προσελθόντες καὶ καλέσαντες τοὺς τῶν Ἑλλήνων ἄρχοντας λέγουσιν ὅτι βασιλεὺς κελεύει τοὺς Ἕλληνας, ἐπεὶ νικῶν τυγχάνει καὶ Κῦρον ἀπέκτονε, παραδόντας τὰ ὄπλα ἰόντας ἐπὶ τὰς βασιλέως θύρας εὐρίσκεσθαι ἂν τι δύνωνται ἀγαθόν. 9. Ταῦτα μὲν εἶπον οἱ βασιλέως κήρυκες· οἱ δὲ Ἕλληνες βαρέως μὲν ἤκουσαν, ὅμως δὲ Κλέαρχος τοσοῦτον εἶπεν ὅτι οὐ τῶν νικῶντων εἶη τὰ ὄπλα παραδιδόναι· Ἄλλ', ἔφη, ὑμεῖς μὲν, ὦ ἄνδρες στρατηγοί, τούτοις ἀποκρίνασθε ὅ τι κάλλιστόν τε καὶ ἄριστον ἔχετε· ἐγὼ δὲ αὐτίκα ἤξω. Ἐκάλεσε γὰρ τις αὐτὸν τῶν ὑπηρετῶν, ὅπως ἴδοι τὰ ἱερά ἐξηρημημένα· ἔτυχε γὰρ θυόμενος. 10. Ἐνθα δὴ ἀπεκρίνατο Κλεάνωρ μὲν ὁ Ἀρκάς, πρεσβύτατος ὢν, ὅτι πρόσθεν ἂν ἀποθάνοιεν ἢ τὰ ὄπλα παραδοῖεν· Πρόξενος δὲ ὁ Θηβαῖος, Ἄλλ' ἐγώ, ἔφη, ὦ Φαλίνε, θανυμάζω πότερα ὡς κρατῶν βασιλεὺς αἰτεῖ τὰ ὄπλα ἢ ὡς διὰ φίλιαν δῶρα. Εἰ μὲν γὰρ ὡς κρατῶν, τί δεῖ αὐτὸν αἰτεῖν, καὶ οὐ λαβεῖν ἐλθόντα; εἰ δὲ πείσας βούλεται λαβεῖν, λεγέτω τί

ἔσται τοῖς στρατιώταις, ἐὰν αὐτῷ ταῦτα χαρίσωνται. 11. Πρὸς ταῦτα Φαλῖνος εἶπε· Βασιλεὺς νικᾶν ἠγεῖται, ἐπεὶ Κῦρον ἀπέκτονε. Τίς γὰρ αὐτῷ ἔστιν ὅστις τῆς ἀρχῆς ἀντιποιεῖται; Νομίζει δὲ καὶ ὑμᾶς ἑαυτοῦ εἶναι, ἔχων ἐν μέσῃ τῇ ἑαυτοῦ χώρα καὶ ποταμῶν ἐντὸς ἀδιαβάτων, καὶ πλήθος ἀνθρώπων ἐφ' ὑμᾶς δυνάμενος ἀγαγεῖν ὅσον οὐδ' εἰ παρέχοι ὑμῖν δύναισθ' ἂν ἀποκτεῖναι.

12. Μετὰ τούτου Θεόπομπος Ἀθηναῖος εἶπε· ὦ Φαλῖνε, νῦν ὡς σὺ ὄρᾳς ἡμῖν οὐδὲν ἔστιν ἀγαθὸν ἄλλο εἰ μὴ ὄπλα καὶ ἀρετῇ. Ὅπλα μὲν οὖν ἔχοντες οἴομεθα ἂν καὶ τῇ ἀρετῇ χρῆσθαι· παραδόντες δ' ἂν ταῦτα καὶ τῶν σωματίων στερηθῆναι. Μὴ οὖν οἴου τὰ μόνα ἀγαθὰ ἡμῖν ὄντα ὑμῖν παραδώσειν· ἀλλὰ σὺν τούτοις καὶ περὶ τῶν ὑμετέρων ἀγαθῶν μαχοῦμεθα. 13. Ἀκούσας δὲ ταῦτα ὁ Φαλῖνος ἐγέλασε καὶ εἶπεν· Ἀλλὰ φιλοσόφῳ μὲν ἔοικας, ὦ νεανίσκε, καὶ λέγεις οὐκ ἀχάριστα· ἴσθι μέντοι ἀνόητος ὢν, εἰ οἶει ἂν τὴν ὑμετέραν ἀρετὴν περιγενέσθαι τῆς βασιλέως δυνάμεως. 14.

Ἄλλους δὲ τινὰς ἔφασαν λέγειν ὑπομαλακιζομένους ὡς καὶ Κύρῳ πιστοὶ ἐγένοντο καὶ βασιλεῖ γ' ἂν πολλοῦ ἄξιοι γένοιτο, εἰ βούλοιο φίλος γενέσθαι· καὶ εἶτε ἄλλο τι θέλοι χρῆσθαι, εἴτ' ἐπ' Αἴγυπτον στρατεύει, συγκαταστρέψαιτ' ἂν αὐτῷ. 15. Ἐν τούτῳ Κλέαρχος ἦκε καὶ ἠρώτησεν εἰ ἤδη ἀποκεκριμένοι εἶεν. Φαλῖνος δ' ὑπολαβὼν εἶπεν· Οὗτοι μὲν, ὦ Κλέαρχε, ἄλλος ἄλλα λέγει· σὺ δ' ἡμῖν εἶπέ τί λέγεις.

16. Ὁ δ' εἶπεν· Ἐγὼ σε, ὦ Φαλῖνε, ἄσμενος ἐώρακα, οἶμαι δὲ καὶ οἱ ἄλλοι πάντες [οὗτοι]· σὺ τε γὰρ Ἕλληνας εἰ καὶ ἡμεῖς, τοσοῦτοι ὄντες ὅσους σὺ ὄρᾳς· ἐν τοιούτοις δὲ ὄντες πράγμασι συμβουλευόμεθά σοι τί χρὴ ποιεῖν περὶ ὧν λέγεις.

17. Σὺ οὖν, πρὸς θεῶν, συμβούλευσον ἡμῖν ὃ τι σοι δοκεῖ κάλλιστον καὶ ἄριστον εἶναι, καὶ ὃ σοι τιμὴν οἴσει εἰς τὸν ἔπειτα χρόνον ἀναλεγόμενον, ὅτι Φαλῖνός ποτε πεμφθεὶς παρὰ βασιλέως κελεύσων τοὺς Ἕλληνας τὰ ὄπλα παραδοῦναι συμβουλευομένοις συνεβούλευσεν αὐτοῖς τάδε. Οἴσθα δὲ ὅτι ἀνάγκη λέγεσθαι ἐν τῇ Ἑλλάδι ἅ ἂν συμβουλεύσης. 18. Ὁ δὲ Κλέαρχος ταῦτα ὑπήγετο, βουλόμενος καὶ αὐτὸν τὸν

παρὰ βασιλέως πρεσβεύοντα συμβουλευσαι μὴ παραδοῦναι τὰ ὄπλα, ὅπως εὐέλπιδες μάλλον εἶεν οἱ Ἕλληνες. Φαλίνοσ δ' ὑποστρέψας παρὰ τὴν δόξαν αὐτοῦ εἶπεν ὧδε.

19. Ἐγώ, εἰ μὲν τῶν μυρίων ἐλπίδων μία τις ὑμῖν ἐστὶ σωθῆναι πολεμοῦντας βασιλεῖ, συμβουλεύω μὴ παραδιδόναι τὰ ὄπλα· εἰ δέ τοι μηδεμία σωτηρίας ἐστὶν ἐλπίσ ἀκοντος βασιλέως, συμβουλεύω σῶζεσθαι ὑμῖν ὅπη δυνατόν. 20. Κλέαρχοσ δὲ πρὸσ ταῦτα εἶπεν· Ἄλλὰ ταῦτα μὲν δὴ σὺ λέγεις· παρ' ἡμῶν δὲ ἀπάγγελλε τάδε, ὅτι ἡμεῖσ οἴομεθα, εἰ μὲν δέοι βασιλεῖ φίλοσ εἶναι, πλείονοσ ἂν ἄξιοσ εἶναι φίλοσ ἔχοντεσ τὰ ὄπλα ἢ παραδόντεσ ἄλλω· εἰ δὲ δέοι πολεμεῖν, ἀμεινον ἂν πολεμεῖν ἔχοντεσ τὰ ὄπλα ἢ ἄλλω παραδόντεσ. 21. Ὁ δὲ Φαλίνοσ εἶπε· Ταῦτα μὲν δὴ ἀπαγγελοῦμεν· ἀλλὰ καὶ τάδε ὑμῖν εἰπεῖν ἐκέλευσεν βασιλεύσ, ὅτι μένουσι μὲν ὑμῖν αὐτοῦ σπονδαὶ εἴησαν, προιοῦσι δὲ καὶ ἀπιούσι πόλεμοσ. Εἴπατε οὖν καὶ περὶ τούτου πότερα μενεῖτε καὶ σπονδαὶ εἰσιν ἢ ὡσ πολέμου ὄντοσ παρ' ὑμῶν ἀπαγγελω. 22. Κλέαρχοσ δ' ἔλεξεν· Ἀπάγγελλε τοίνυν καὶ περὶ τούτου ὅτι καὶ ἡμῖν ταῦτα δοκεῖ ἄπερ καὶ βασιλεῖ. Τί οὖν ταῦτ' ἐστίν; ἔφη ὁ Φαλίνοσ. Ἀπεκρίνατο Κλέαρχοσ· Ἦν μὲν μένωμεν, σπονδαὶ· ἀπιούσι δὲ καὶ προιοῦσι πόλεμοσ. 23. Ὁ δὲ πάλιν ἠρώτησε· Σπονδὰσ ἢ πόλεμον ἀπαγγελω; Κλέαρχοσ δὲ ταῦτα πάλιν ἀπεκρίνατο· Σπονδαὶ μὲν μένουσιν, ἀπιούσι δὲ ἢ προιοῦσι πόλεμοσ. Ὅτι δὲ ποιήσοι οὐ διεσήμανε.

## CAP. II.

1. Φαλίνοσ μὲν δὴ ὄχετο καὶ οἱ σὺν αὐτῷ. Οἱ δὲ παρὰ Ἀριαίου ἦκον, Προκλήσ καὶ Χειρίσοφοσ· Μένων δὲ αὐτοῦ ἔμενε παρὰ Ἀριαίω· οὔτοι δ' ἔλεγον ὅτι πολλοὺσ φαίη Ἀριαίοσ εἶναι Πέρσασ ἑαυτοῦ βελτίουσ, οὓσ οὐκ ἂν ἀνασχέσθαι αὐτοῦ βασιλευόντοσ· ἀλλ' εἰ βούλεσθε συναπιέναι, ἦκειν ἡδη κελεύει τῆσ νυκτόσ· εἰ δὲ μή, αὐτόσ πρῶτ' ἀπιέναι φησίν. 2. Ὁ δὲ Κλέαρχοσ εἶπεν· Ἄλλ' οὕτω χρῆ ποιεῖν, ἔαν μὲν ἦκω-



μεν, ὡσπερ λέγετε· εἰ δὲ μή, πράττετε ὅποιον ἂν τι ὑμῖν οἴσηθε μάλιστα συμφέρειν. Ὁ τι δὲ ποιήσοι οὐδὲ τούτοις εἶπε. 3. Μετὰ δὲ ταῦτα, ἤδη ἡλίου δύνοντος, συγκαλέσας τοὺς στρατηγούς καὶ λοχαγούς ἔλεξε τοιαύδε· Ἐμοί, ὦ ἄνδρες, θυομένῳ ἰέναι ἐπὶ βασιλέα οὐκ ἐγίγνετο τὰ ἱερά. Καὶ εἰκότως ἄρα οὐκ ἐγίγνετο. Ὡς γὰρ ἐγὼ νῦν πυνθάνομαι, ἐν μέσῳ ἡμῶν καὶ βασιλέως ὁ Τίγρης ποταμός ἐστι ναυσίπορος, ὃν οὐκ ἂν δυναίμεθα ἄνευ πλοίων διαβῆναι· πλοῖα δ' ἡμεῖς οὐκ ἔχομεν. Οὐ μὲν δὴ αὐτοῦ γε μένειν οἶόν τε· τὰ γὰρ ἐπιτήδεια οὐκ ἔστιν ἔχειν· ἰέναι δὲ παρὰ τοὺς Κύρου φίλους πάνυ καλὰ ἡμῖν τὰ ἱερά ἦν. 4. Ὡδε οὖν χρή ποιεῖν· ἀπιόντας δειπνεῖν ὃ τί τις ἔχει· ἐπειδὰν δὲ σημήνη τῷ κέρατι ὡς ἀναπαύεσθαι, συσκευάζεσθε· ἐπειδὰν δὲ τὸ δεύτερον, ἀνατίθεσθε ἐπὶ τὰ ὑποζύγια· ἐπὶ δὲ τῷ τρίτῳ ἔπεσθε τῷ ἡγουμένῳ, τὰ μὲν ὑποζύγια ἔχοντες πρὸς τοῦ ποταμοῦ, τὰ δὲ ὄπλα ἔξω. 5. Ταῦτα ἀκούσαντες οἱ στρατηγοὶ καὶ λοχαγοὶ ἀπήλθον καὶ ἐποίουν οὕτω· καὶ τὸ λοιπὸν ὁ μὲν ἦρχεν, οἱ δ' ἐπίδουτο, οὐχ ἐλόμενοι, ἀλλ' ὀρώντες ὅτι μόνος ἐφρόνει οἷα δεῖ τὸν ἄρχοντα, οἱ δὲ ἄλλοι ἄπειροι ἦσαν. 6. Ἀριθμὸς δὲ τῆς ὁδοῦ ἦν ἡλθον ἐξ Ἐφέσου τῆς Ἰωνίας μέχρι τῆς μάχης σταδμοὶ τρεῖς καὶ ἐννεήκοντα, παρασύγγαι πέντε καὶ τριακόνη καὶ πεντακόσιοι, στάδιοι πεντήκοντα καὶ ἑξακισχίλιοι καὶ μύριοι· ἀπὸ δὲ τῆς μάχης ἐλέγοντο εἶναι εἰς Βαβυλῶνα στάδιοι ἑξήκοντα καὶ τριακόσιοι.

7. Ἐντεῦθεν δὴ, ἐπεὶ σκότος ἐγένετο, Μιλτοκύδης μὲν ὁ Θράξ, ἔχων τοὺς τε ἰππέας τοὺς μεθ' ἑαυτοῦ εἰς τετταράκοντα, καὶ τῶν πεζῶν Θρακῶν ὡς τριακοσίους, ἠντομόλησε πρὸς βασιλέα. 8. Κλέαρχος δὲ τοῖς ἄλλοις ἡγήτο κατὰ τὰ παρηγγελμένα, οἱ δ' εἶποντο· καὶ ἀφικνούνται εἰς τὸν πρῶτον σταδμὸν παρὰ Ἀριαῖον καὶ τὴν ἐκείνου στρατιὰν ἀμφὶ μέσας νύκτας· καὶ ἐν τάξει θέμενοι τὰ ὄπλα συνῆλθον οἱ στρατηγοὶ καὶ λοχαγοὶ τῶν Ἑλλήνων παρὰ Ἀριαῖον· καὶ ὤμοσαν οἱ τε Ἕλληνες καὶ ὁ Ἀριαῖος καὶ τῶν σὺν αὐτῷ οἱ κράτιστοι μήτε προδώσειν ἀλλήλους σύμμαχοί τε ἔσεσθαι· οἱ δὲ βάρβαροι προσώμοσαν καὶ ἡγήσεσθαι ἀδόλως. 9. Ταῦτα δ' ὤμοσαν,

σφάξαντες ταῦρον καὶ λύκον καὶ κάπρον καὶ κριὸν εἰς ἀσπίδα, βάπτοντες οἱ μὲν Ἕλληνες ξίφος, οἱ δὲ βάρβαροι λόγχην. 10. Ἐπεὶ δὲ τὰ πιστὰ ἐγένετο, εἶπεν ὁ Κλέαρχος· Ἄγε δὴ, ὦ Ἀριαῖε, ἐπεὶπερ ὁ αὐτὸς ἡμῖν στόλος ἐστὶ καὶ ὑμῖν, εἰπέ τίνα γνώμην ἔχεις περὶ τῆς πορείας· πότερον ἄπιμεν ἢνπερ ἤλθομεν ἢ ἄλλην τιὰ ἐννενοηκέαι δοκεῖς ὁδὸν κρεῖττω; 11. Ὁ δ' εἶπεν· Ἦν μὲν ἤλθομεν ἀπίοντες πάντες ἂν ὑπὸ λιμοῦ ἀπολοίμεθα· ὑπάρχει γὰρ νῦν ἡμῖν οὐδὲν τῶν ἐπιτηδείων. Ἐπτακαίδεκα γὰρ σταδμῶν τῶν ἐγγυτάτω οὐδὲ δεῦρο ἰόντες ἐκ τῆς χώρας οὐδὲν εἶχομεν λαμβάνειν· ἔνθα δ' εἶτι ἦν, ἡμεῖς διαπορευόμενοι κατεδαπανήσαμεν. Νῦν δ' ἐπινοῦμεν πορεύεσθαι μακροτέραν μὲν, τῶν δ' ἐπιτηδείων οὐκ ἀπορήσομεν. 12. Πορευτέον δ' ἡμῖν τοὺς πρώτους σταδμοὺς ὡς ἂν δυνώμεθα μακροτάτους, ἵνα ὡς πλείστον ἀποσπασθῶμεν τοῦ βασιλικοῦ στρατεύματος· ἦν γὰρ ἅπαξ δύο ἢ τριῶν ἡμερῶν ὁδὸν ἀπόσχωμεν, οὐκ ἔτι μὴ δύνηται βασιλεὺς ἡμᾶς καταλαβεῖν. Ὀλίγω μὲν γὰρ στρατεύματι οὐ τολμήσει ἐφέπεσθαι· πολὺν δ' ἔχων στόλον οὐ δύνησεται ταχέως πορεύεσθαι· ἴσως δὲ καὶ τῶν ἐπιτηδείων σπανιεῖ. Ταύτην, ἔφη, τὴν γνώμην ἔχω ἔγωγε.

13. Ἦν δ' αὕτη ἡ στρατηγία οὐδὲν ἄλλο δυναμένη ἢ ἀποδρᾶναι ἢ ἀποφυγεῖν· ἢ δὲ τύχη ἐστρατήγησε κάλλιον. Ἐπεὶ γὰρ ἡμέρα ἐγένετο, ἐπορεύοντο ἐν δεξιᾷ ἔχοντες τὸν ἥλιον, λογιζόμενοι ἥξειν ἅμα ἠλίῳ δύνοντι εἰς κώμας τῆς Βαβυλωνίας χώρας. Καὶ τοῦτο μὲν οὐκ ἐψεύσθησαν. 14. Ἐτι δὲ ἀμφὶ δείλην ἔδοξαν πολεμίους ὄρᾶν ἰππέας· καὶ τῶν τε Ἑλλήνων οὐ μὴ ἔτυχον ἐν ταῖς τάξεσιν ὄντες εἰς τὰς τάξεις ἔθειον, καὶ Ἀριαῖος, (ἐτύγχανε γὰρ ἐφ' ἀμάξης πορευόμενος διότι ἐτέρωτο,) καταβὰς ἐθωρακίζετο καὶ οἱ σὺν αὐτῷ. 15. Ἐν ᾧ δὲ ὠπλίζοντο ἤκον λέγοντες οἱ προπεμφθέντες σκοποὶ ὅτι οὐχ ἰππεῖς εἰσιν, ἀλλὰ ὑποζύγια νέμοιτο. Καὶ εὐθὺς ἔγνωσαν πάντες ὅτι ἐγγὺς που ἐστρατοπεδεύετο βασιλεὺς· καὶ γὰρ καὶ καπνὸς ἐφαίνετο ἐν κώμας οὐ πρόσω. 16. Κλέαρχος δὲ ἐπὶ μὲν τοὺς πολεμίους οὐκ ἦγεν· (ἦδει γὰρ καὶ ἀπειρηκότας τοὺς στρατιώτας καὶ ἀσίτους ὄντας· ἦδη δὲ καὶ ὄψέ ἦν) οὐ

μεντοι οὐδ' ἀπέκλινε, φυλαττόμενος μὴ δοκοίη φεύγειν· ἀλλ' εὐθύωρον ἄγων ἅμα τῷ ἡλίῳ δυομένων εἰς τὰς ἐγγυτάτω κόμας τοὺς πρώτους ἔχων κατεσκήνωσεν, ἐξ ὧν διήρπαστο ὑπὸ τοῦ βασιλικοῦ στρατεύματος καὶ αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν ξύλα. 17. Οἱ μὲν οὖν πρότοι ὁμως τρόπῳ τινὶ ἐστρατοπεδεύσαντο, οἱ δ' ὕστεροι σκοταῖοι προσιόντες ὡς ἐτύγχανον ἕκαστοι ἠϋλίζοντο, καὶ κραυγὴν πολλὴν ἐποίουν καλοῦντες ἀλλήλους, ὥστε καὶ τοὺς πολεμίους ἀκούειν· ὥστε οἱ μὲν ἐγγύτατα τῶν πολεμίων καὶ ἔφυγον ἐκ τῶν σκηνωμάτων. 18. Δῆλον δὲ τοῦτο τῇ ὕστεραία ἐγένετο· οὔτε γὰρ ὑποζύγιον ἔτι οὐδὲν ἐφάνη οὔτε στρατόπεδον οὔτε καπνὸς οὐδαμοῦ πλησίον. Ἐξεπλάγη δέ, ὡς ἔοικε, καὶ βασιλεὺς τῇ ἐφόδῳ τοῦ στρατεύματος· ἐδήλωσε δὲ τοῦτο οἷς τῇ ὕστεραία ἔπραττε. 19. Προϊούσης μέντοι τῆς νυκτὸς ταύτης καὶ τοῖς Ἑλλησι φόβος ἐμπίπτει, καὶ Δόρυβος καὶ Δοῦπος ἦν οἶον εἰκὸς φόβου ἐμπεσόντος γίνεσθαι. 20. Κλέαρχος δὲ Τολμίδην Ἡλείου, ὃν ἐτύγχανεν ἔχων παρ' ἑαυτῷ κήρυκα ἄριστον τῶν τότε, τοῦτον ἀνειπεῖν ἐκέλευσε σιγὴν κατακηρύξαντα ὅτι προαγορεύουσιν οἱ ἄρχοντες, ὃς ἂν τὸν ἀφέντα τὸν ὄνον εἰς τὰ ὄπλα μνηύσῃ, ὅτι λήψεται μισθὸν τάλαντον ἀργυρίου. 21. Ἐπεὶ δὲ ταῦτα ἐκηρύχθη, ἔγνωσαν οἱ στρατιῶται ὅτι κενὸς ὁ φόβος εἴη καὶ οἱ ἄρχοντες σώοι. Ἄμα δὲ ὄρθρῳ παρήγγειλεν ὁ Κλέαρχος εἰς τάξιν τὰ ὄπλα τίθεσθαι τοὺς Ἑλληνας ἥπερ εἶχον ὅτε ἦν ἡ μάχη.

## CAP. III.

1. Ὁ δὲ δὴ ἔγραψα ὅτι βασιλεὺς ἐξεπλάγη τῇ ἐφόδῳ, τῷδε δῆλον ἦν· τῇ μὲν γὰρ πρόσθεν ἡμέρα πέμπων τὰ ὄπλα παραδιδόναι ἐκέλευε, τότε δὲ ἅμα ἡλίῳ ἀνατέλλοντι κήρυκας ἔπεμψε περὶ σπονδῶν. 2. Οἱ δ' ἐπεὶ ἦλθον πρὸς τοὺς προφύλακας, ἐζήτησαν τοὺς ἄρχοντας. Ἐπεὶ δ' ἀπήγγειλαν οἱ προφύλακες, Κλέαρχος τυχὼν τότε τὰς τάξεις ἐπισκοπῶν εἶπε τοῖς προφύλαξι κελεύειν τοὺς κήρυκας περιμένειν ἄχρις ἂν σχολάσῃ. 3. Ἐπεὶ δὲ κατέστησε τὸ στράτευμα ὥστε



καλῶς ἔχειν ὀράσθαι πάντη φάλαγγα πυκνήν, τῶν δὲ ἀόπλων μηδένα καταφανῆ εἶναι, ἐκάλεσε τοὺς ἀγγέλους καὶ αὐτὸς τε προῆλθε τοὺς τε εὐοπλοτάτους ἔχων καὶ εὐειδεστάτους τῶν αὐτοῦ στρατιωτῶν, καὶ τοῖς ἄλλοις στρατηγοῖς ταῦτὰ ἔφρασεν. 4. Ἐπεὶ δὲ ἦν πρὸς τοῖς ἀγγέλοις, ἀνηρώτα τί βούλονται. Οἱ δ' ἔλεγον ὅτι περὶ σπονδῶν ἤκοιεν ἄνδρες οἵτινες ἱκανοὶ ἔσονται τὰ τε παρὰ βασιλέως τοῖς Ἑλλησιν ἀπαγγεῖλαι καὶ τὰ παρὰ τῶν Ἑλλήνων βασιλεῖ. 5. Ὁ δὲ ἀπεκρίνατο· Ἀπαγγέλλετε τοίνυν αὐτῷ ὅτι μάχης δεῖ πρῶτον· ἄριστον γὰρ οὐκ ἔστιν οὐδὲ ὁ τολμήσων περὶ σπονδῶν λέγειν τοῖς Ἑλλησι μὴ πορίσας ἄριστον. 6. Ταῦτα ἀκούσαντες οἱ ἄγγελοι ἀπήλαυνον, καὶ ἤκον ταχύ· ᾧ καὶ δῆλον ἦν ὅτι ἐγγύς που βασιλεὺς ἦν ἢ ἄλλος τις ᾧ ἐπετέτακτο ταῦτα πράττειν· ἔλεγον δὲ ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ, καὶ ἤκοιεν ἠγεμόνας ἔχοντες οἱ αὐτούς, ἐὰν αἱ σπονδαὶ γένωνται, ἄξουσιν ἔνθεν ἔξουσι τὰ ἐπιτήδεια. 7. Ὁ δ' ἠρώτα εἰ αὐτοῖς τοῖς ἀνδράσι σπένδοιτο ἰούσι καὶ ἀπιούσιν, ἢ καὶ τοῖς ἄλλοις ἔσονται σπονδαί. Οἱ δέ, Πᾶσιν, ἔφασαν, μέχρις ἂν βασιλεῖ τὰ παρ' ὑμῶν διαγγελθῆ. 8. Ἐπεὶ δὲ ταῦτα εἶπον, μεταστησάμενος αὐτοὺς ὁ Κλέαρχος ἐβουλεύετο· καὶ ἐδόκει τὰς σπονδὰς ποιῆσθαι ταχὺ καὶ κατ' ἡσυχίαν ἐλθεῖν τε ἐπὶ τὰ ἐπιτήδεια καὶ λαβεῖν. 9. Ὁ δὲ Κλέαρχος εἶπε· Δοκεῖ μὲν καὶ ἐμοὶ ταῦτα· οὐ μέντοι ταχύ γε ἀπαγγελω, ἀλλὰ διατρίψω ἔστ' ἂν ὀκνήσωσιν οἱ ἄγγελοι μὴ ἀποδόξῃ ἡμῖν τὰς σπονδὰς ποιήσασθαι· οἶμαί γε μέντοι, ἔφη, καὶ τοῖς ἡμετέροις στρατιώταις τὸν αὐτὸν φόβον παρέσεσθαι. Ἐπεὶ δὲ ἐδόκει καιρὸς εἶναι, ἀπήγγελλεν ὅτι σπένδοιτο, καὶ εὐθὺς ἠγεῖσθαι ἐκέλευε πρὸς τὰ ἐπιτήδεια.

10. Καὶ οἱ μὲν ἠγούντο, Κλέαρχος μέντοι ἐπορεύετο τὰς μὲν σπονδὰς ποιησόμενος, τὸ δὲ στράτευμα ἔχων ἐν τάξῃ· καὶ αὐτὸς δὲ ὠπισθοφυλάκει. Καὶ ἐνετύγχανον τάφροις καὶ ἀλῶσιν ὕδατος, πλήρῃσι ὡς μὴ δύνασθαι διαβαίνειν ἄνευ γεφυρῶν· ἀλλ' ἐποιούντο διαβάσεις ἐκ τῶν φοινίκων, οἱ ἦσαν ἐκπεπτωκότες, τοὺς δὲ καὶ ἐξέκοπτον. 11. Καὶ ἐνταῦθα ἦν Κλέαρχον καταμαθεῖν ὡς ἐπεστάται, ἐν μὲν τῇ ἀριστερᾷ

χειρὶ τὸ δόρυ ἔχων, ἐν δὲ τῇ δεξιᾷ βακτηρίαν· καὶ εἴ τις αὐτῷ δοκοίη τῶν πρὸς τοῦτο τεταγμένων βλακεύειν, ἐκλεγόμενος τὸν ἐπιτήδειον ἔπαισεν ἄν, καὶ ἅμα αὐτὸς προσελάμβανεν εἰς τὸν πηλὸν ἐμβαίνων· ὥστε πᾶσιν αἰσχύνην εἶναι μὴ οὐ συσπυδάξειν. 12. Καὶ ἐτάχθησαν μὲν πρὸς αὐτοῦ οἱ τριάκοντα ἔτη γεγονότες· ἐπεὶ δὲ καὶ Κλέαρχον ἐώρων σπουδάζοντα, προσελάμβανον καὶ οἱ πρεσβύτεροι. 13. Πολὺ δὲ μᾶλλον ὁ Κλέαρχος ἔσπευδεν, ὑποπτεύων μὴ αἰεὶ οὕτω πλήρεις εἶναι τὰς τάφρους ὕδατος· (οὐ γὰρ ἦν ὥρα οἷα τὸ πεδίον ἄρδειν·) ἀλλ' ἵνα ἤδη πολλὰ τὰ ἄπορα προφαίνοιτο τοῖς Ἕλλησιν εἶναι εἰς τὴν πορείαν, τούτου ἔνεκα βασιλέα ὑπόπτευεν ἐπὶ τὸ πεδίον τὸ ὕδωρ ἀφεικέναι.

14. Πορευόμενοι δὲ ἀφίκοντο εἰς κώμας, ὅθεν ἀπέδειξαν οἱ ἠγεμόνες λαμβάνειν τὰ ἐπιτήδεια. Ἐνῆν δὲ σίτος πολὺς καὶ οἶνος φοινίκων καὶ ὄξος ἐψητὸν ἀπὸ τῶν αὐτῶν. 15. Αὐταὶ δὲ αἱ βάλανοι τῶν φοινίκων, οἷας μὲν ἐν τοῖς Ἕλλησιν ἐστὶν ἰδεῖν, τοῖς οἰκέταις ἀπέκειντο· αἱ δὲ τοῖς δεσπόταις ἀποκείμεναι ἦσαν ἀπόλεκτοι, θανμάσιαι τὸ κάλλος καὶ τὸ μέγεθος· ἡ δὲ ὄψις ἠλέκτρον οὐδὲν διέφερε· τὰς δὲ τινὰς ξηραίνοντες τραγήματα ἀπετίθεισαν. Καὶ ἦν καὶ παρὰ πότον ἡδὺ μὲν, κεφαλαλγὲς δέ. 16. Ἐνταῦθα καὶ τὸν ἐγκέφαλον τοῦ φοίνικος πρῶτον ἔφαγον οἱ στρατιῶται, καὶ οἱ πολλοὶ ἐθαύμασαν τό τε εἶδος καὶ τὴν ἰδιότητα τῆς ἡδονῆς. Ἦν δὲ σφόδρα καὶ τοῦτο κεφαλαλγὲς. Ὁ δὲ φοίνιξ ὅθεν ἐξαιρεθεῖη ὁ ἐγκέφαλος ὅλος αὐαίνεταιο.

17. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ παρὰ μεγάλου βασιλέως ἦκε Τισσαφέρνης καὶ ὁ τῆς βασιλέως γυναικὸς ἀδελφὸς καὶ ἄλλοι Πέρσαι τρεῖς· δούλοι δὲ πολλοὶ εἶποντο. Ἐπεὶ δὲ ἀπήντησαν αὐτοῖς οἱ τῶν Ἑλλήνων στρατηγοί, ἔλεγε πρῶτος Τισσαφέρνης δι' ἑρμηνέως τοιάδε·

18. Ἐγώ, ὦ ἄνδρες Ἕλληνες, γείτων οἰκῶ τῇ Ἑλλάδι· καὶ ἐπεὶ ὑμᾶς εἶδον εἰς πολλὰ κακὰ καὶ ἀμήχανα ἐμπεπτωκότας, εὐρημα ἐποιησάμην εἴ πως δυναίμην παρὰ βασιλέως αἰτήσασθαι δοῦναί μοι ἀποσῶσαι ὑμᾶς εἰς τὴν Ἑλλάδα. Οἶμαι γὰρ ἂν οὐκ ἀχαρίστως μοι ἔξειν οὔτε πρὸς ὑμῶν οὔτε

πρὸς τῆς Ἑλλάδος ἀπάσης. 19. Ταῦτα δὲ γινούσιν ἡτούμην βασιλεῖα, λέγων αὐτῷ ὅτι δικαίως ἂν μοι χαρίζοιτο, ὅτι αὐτῷ Κύρον τε ἐπιστρατεύοντα πρῶτος ἠγγεῖλα καὶ βοηθίαν ἔχων ἅμα τῇ ἀγγελίᾳ ἀφικόμην· καὶ μόνος τῶν κατὰ τοὺς Ἕλληνας τεταγμένων οὐκ ἔφυγον, ἀλλὰ διήλασα καὶ συνέμιξα βασιλεῖ ἐν τῷ ὑμετέρῳ στρατοπέδῳ, ἔνθα βασιλεὺς ἀφίκετο ἐπεὶ Κύρον ἀπέκτεινε. Καὶ τοὺς ξὺν Κύρῳ βαρβάρους ἐδίδωξα σὺν τοῖσδε τοῖς παροῦσι νῦν μετ' ἐμοῦ, οἵπερ αὐτῷ εἰσι πιστότατοι. 20. Καὶ περὶ μὲν τούτων ὑπέσχετό μοι βουλευσασθαι· ἔρεσθαι δὲ με ὑμᾶς ἐκέλευσεν ἐλθόντα τίνος ἔνεκεν ἐστρατεύσατε ἐπ' αὐτόν. Καὶ συμβουλεύω ὑμῖν μετρίως ἀποκρίνασθαι, ἵνα μοι εὐπρακτότερον ἢ ἂν τι δύναμαι ἀγαθὸν ὑμῖν παρ' αὐτοῦ διαπράξασθαι.

21. Πρὸς ταῦτα μεταστάντες οἱ Ἕλληνες ἐβουλεύοντο· καὶ ἀπεκρίναντο, Κλέαρχος δ' ἔλεγεν· Ἡμεῖς οὔτε συνήλθομεν ὡς βασιλεῖ πολεμήσουτες οὔτ' ἐπορευόμεθα ἐπὶ βασιλεῖα· ἀλλὰ πολλὰς προφάσεις Κύρος εὔρισκεν, ὡς καὶ σὺ εὖ οἶσθα, ἵνα ὑμᾶς τε ἀπαρασκευάστους λάβοι καὶ ἡμᾶς ἐνθάδε ἀναγάγοι. 22. Ἐπεὶ μέντοι ἤδη αὐτὸν ἐωρῶμεν ἐν δεινῷ ὄντα, ἡσχύνθημεν καὶ θεοὺς καὶ ἀνθρώπους προδοῦναι αὐτόν, ἐν τῷ πρόσθεν χρόνῳ παρέχοντες ἡμᾶς αὐτοὺς εὖ ποιεῖν. 23. Ἐπεὶ δὲ Κύρος τέθνηκεν, οὔτε βασιλεῖ ἀντιποιοῦμεθα τῆς ἀρχῆς οὔτ' ἔστιν ὅτου ἔνεκα βουλοίμεθ' ἂν τὴν βασιλέως χώραν κακῶς ποιεῖν· οὐδ' αὐτὸν ἀποκτεῖναι ἂν ἐθέλοιμεν, πορευοίμεθα δ' ἂν οἴκαδε, εἴ τις ἡμᾶς μὴ λυποίῃ· ἀδικούντα μέντοι πειρασόμεθα σὺν τοῖς θεοῖς ἀμύνασθαι· ἂν μέντοι τις ἡμᾶς καὶ εὖ ποιῶν ὑπάρχη, καὶ τούτου εἰς γε δύναμιν οὐχ ἡττησόμεθα εὖ ποιοῦντες. Ὁ μὲν οὕτως εἶπεν.

24. Ἀκούσας δὲ ὁ Τισσαφέρνης ἔφη· Ταῦτα ἐγὼ ἀπαγγεῶν βασιλεῖ καὶ ὑμῖν πάλιν τὰ παρ' ἐκείνου· μέχρι δ' ἂν ἐγὼ ἦκω αἱ σπονδαὶ μενόντων· ἀγορὰν δὲ ἡμεῖς παρέξομεν. 25. Καὶ εἰς μὲν τὴν ὑστεραίαν οὐχ ἦκεν· ὥσθ' οἱ Ἕλληνες ἐφρόντιζον· τῇ δὲ τρίτῃ ἦκων ἔλεγεν ὅτι διαπεπραγμένος ἦκοι παρὰ βασιλέως δοθῆναι αὐτῷ σώζειν τοὺς Ἕλληνας, καίπερ πάνυ πολλῶν ἀντιλεγόντων ὡς οὐκ ἄξιον εἶη βασιλεῖ



ἀφείναι τοὺς ἐφ' ἑαυτὸν στρατευσαμένους· 26. Τέλος δ' εἶπε· Καὶ νῦν ἔξεστιν ὑμῖν πιστὰ λαβεῖν παρ' ἡμῶν ἢ μὴν φιλίαν παρέξειν ὑμῖν τὴν χώραν καὶ ἀδύλως ἀπάξειν εἰς τὴν Ἑλλάδα, ἀγορὰν παρέχοντας· ὅπου δ' ἂν μὴ ἦ πρίασθαι, λαμβάνειν ὑμᾶς ἐκ τῆς χώρας ἐάσομεν τὰ ἐπιτήδεια. 27. Ὑμᾶς δ' αὖ ἡμῖν δεήσει ὁμόσαι ἢ μὴν πορεύσεσθαι ὡς διὰ φιλίας ἀσινῶς, σῖτα καὶ ποτὰ λαμβάνοντας, ὅποταν μὴ ἀγορὰν παρέχωμεν· ἢν δὲ παρέχωμεν ἀγορὰν, ὠνουμένους ἔξειν τὰ ἐπιτήδεια. 28. Ταῦτα ἔδοξε· καὶ ὤμοσαν καὶ δεξιὰς ἔδοσαν Τισσαφέρνης καὶ ὁ τῆς βασιλέως γυναικὸς ἀδελφὸς τοῖς τῶν Ἑλλήνων στρατηγοῖς καὶ λοχαγοῖς καὶ ἔλαβον παρὰ τῶν Ἑλλήνων. 29. Μετὰ δὲ ταῦτα Τισσαφέρνης εἶπε· Νῦν μὲν δὴ ἄπειμι ὡς βασιλέα· ἐπειδὰν δὲ διαπράξωμαι ἢ δέομαι, ἤξω συσκευασάμενος ὡς ἀπάξων ὑμᾶς εἰς τὴν Ἑλλάδα καὶ αὐτὸς ἀπιὼν ἐπὶ τὴν ἑμαντοῦ ἀρχήν.

## CAP. IV.

1. Μετὰ ταῦτα περιέμενον Τισσαφέρνην οἳ τε Ἕλληνες καὶ Ἀριαῖος, ἐγγυὲς ἀλλήλων ἐστρατοπεδευμένοι, ἡμέρας πλείους ἢ εἴκοσιν. Ἐν δὲ ταύταις ἀφικνοῦνται πρὸς Ἀριαῖον καὶ οἱ ἀδελφοὶ καὶ οἱ ἄλλοι ἀναγκαῖοι, καὶ πρὸς τοὺς σὺν ἐκείνῳ Περσῶν τινες, παραθαρρύνοντές τε καὶ δεξιὰς ἔνιοι παρὰ βασιλέως φέροντες μὴ μνησικακήσειν βασιλέα αὐτοῖς τῆς σὺν Κύρῳ ἐπιστρατείας, μηδὲ ἄλλου μηδενὸς τῶν παροιχομένων. 2. Τούτων δὲ γιγνομένων ἐνδηλοὶ ἦσαν οἱ περὶ τὸν Ἀριαῖον ἠττου προσέχοντες τοῖς Ἕλλησι τὸν νοῦν· ὥστε καὶ τοῦτο τοῖς μὲν πολλοῖς τῶν Ἑλλήνων οὐκ ἤρεσκεν, ἀλλὰ προσιόντες τῷ Κλεάρχῳ ἔλεγον καὶ τοῖς ἄλλοις στρατηγοῖς· 3. Τί μένομεν; ἢ οὐκ ἐπιστάμεθα ὅτι βασιλεὺς ἡμᾶς ἀπολέσαι ἂν περὶ παντὸς ποιήσαιο, ἵνα καὶ τοῖς ἄλλοις Ἕλλησι φόβος ἦ ἐπὶ βασιλέα μέγαν στρατεύειν; Καὶ νῦν μὲν ἡμᾶς ὑπάγεται μένειν διὰ τὸ διεσπάρθαι αὐτῷ τὸ στράτευμα· ἐπειδὰν δὲ πάλιν ἀλισθῇ αὐτῷ ἡ στρατιά, οὐκ

ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν. 4. Ἴσως δέ που ἢ ἀποσκάπτει τι ἢ ἀποτειχίζει, ὡς ἄπορος ἢ ἡ ὁδός. Οὐ γάρ ποτε ἐκὼν γε βουλήσεται ἡμᾶς ἐλθόντας εἰς τὴν Ἑλλάδα ἀπαγγεῖλαι ὡς ἡμεῖς, τοσοῦδε ὄντες, ἐνικῶμεν τὴν βασιλέως δύναμιν ἐπὶ ταῖς θύραις αὐτοῦ καὶ καταγελάσαντες ἀπήλθομεν.

5. Κλέαρχος δὲ ἀπεκρίνατο τοῖς ταῦτα λέγουσιν. Ἐγὼ ἐνθυμούμαι μὲν καὶ ταῦτα πάντα· ἐννοῶ δὲ ὅτι εἰ νῦν ἄπιμεν, δόξομεν ἐπὶ πολέμῳ ἀπιέναι καὶ παρὰ τὰς σπονδὰς ποιεῖν. Ἐπειτα πρῶτον μὲν ἀγορὰν οὐδεὶς παρέξει ἡμῖν, οὐδ' ὀπόθεν ἐπισιτιούμεθα· αὐτῶν δὲ ὁ ἠγησόμενος οὐδεὶς ἔσται· καὶ ἅμα ταῦτα ποιούντων ἡμῶν εὐθὺς Ἀριαῖος ἀφεστήξει· ὥστε φίλος ἡμῖν οὐδεὶς λελείψεται, ἀλλὰ καὶ οἱ πρόσθεν ὄντες πολέμιοι ἡμῖν ἔσονται. 6. Ποταμὸς δὲ εἰ μὲν τις καὶ ἄλλος ἄρα ἡμῖν ἔστι διαβατέος, οὐκ οἶδα· τὸν δ' οὖν Εὐφράτην ἴσμεν ὅτι ἀδύνατον διαβῆναι κωλύοντων πολεμίων. Οὐ μὲν δὴ, ἂν μάχουσαί γε δέη, ἵππεῖς εἰσὶν ἡμῖν σύμμαχοι· τῶν δὲ πολεμίων ἵππεῖς εἰσὶν οἱ πλείστοι καὶ πλείστου ἄξιοι· ὥστε νικῶντες μὲν τίνα ἂν ἀποκτείναιμεν; ἡττωμένων δὲ μὴν οὐδένα οἶόν τε σωθῆναι. 7. Ἐγὼ μὲν οὖν βασιλέα, ᾧ πολλὰ οὕτως ἔστί τὰ σύμμαχα, εἶπερ προθυμεῖται ἡμᾶς ἀπολέσαι, οὐκ οἶδα ὅ τι δεῖ αὐτὸν ὁμόσαι καὶ δεξιὰν δοῦναι καὶ θεοὺς ἐπιορκῆσαι καὶ τὰ ἑαυτοῦ πιστὰ ἄπιστα ποιῆσαι Ἑλλησί τε καὶ βαρβάροις. Τοιαῦτα πολλὰ ἔλεγεν.

8. Ἐν δὲ τούτῳ ἦκε Τισσαφέρνης ἔχων τὴν ἑαυτοῦ δύναμιν, ὡς εἰς οἶκον ἀπιῶν, καὶ Ὀρόντας τὴν ἑαυτοῦ δύναμιν· ἦγε δὲ καὶ τὴν θυγατέρα τὴν βασιλέως ἐπὶ γάμῳ. 9. Ἐντεῦθεν δὲ ἤδη Τισσαφέρνους ἠγούμενου καὶ ἀγορὰν παρέχοντος ἐπορεύοντο· ἐπορεύετο δὲ καὶ Ἀριαῖος, τὸ Κύρου βαρβαρικὸν ἔχων στράτευμα, ἅμα Τισσαφέρνει καὶ Ὀρόντῃ καὶ ξυνεστρατοπεδεύετο σὺν ἐκείνοις. 10. Οἱ δὲ Ἕλληνες ὑφορῶντες τούτους αὐτοὶ ἐφ' ἑαυτῶν ἐχώρουν ἠγεμόνας ἔχοντες. Ἐστρατοπεδεύοντο δὲ ἐκάστοτε ἀπέχοντες ἀλλήλων παρασάγγην καὶ μείων· ἐφυλάττοντο δὲ ἀμφότεροι ὥσπερ πολέμιους ἀλλήλους, καὶ εὐθὺς τοῦτο ὑποψίαν παρεῖχεν. 11.

Ἐνίοτε δὲ καὶ ξυλιζόμενοι ἐκ τοῦ αὐτοῦ καὶ χόρτον καὶ ἄλλα τοιαῦτα συλλέγοντες πληγὰς ἐνέτεινον ἀλλήλοις· ὥστε καὶ τοῦτο ἔχθραν παρείχε.

12. Διελθόντες δὲ τρεῖς σταθμούς ἀφίκοντο πρὸς τὸ Μηδίας καλούμενον τείχος, καὶ παρήλθον εἰσω αὐτοῦ. Ἦν δὲ ὠκοδομημένοι πλίνθοις ὀπταῖς ἐν ἀσφάλτῳ κειμέναις, εὖρος εἴκοσι ποδῶν, ὕψος δὲ ἑκατόν· μῆκος δὲ ἐλέγετο εἶναι εἴκοσι παρασαγγῶν· ἀπέιχε δὲ Βαβυλῶνος οὐ πολύ. 13. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμούς δύο παρασάγγας ὀκτώ· καὶ διέβησαν διώρυχας δύο, τὴν μὲν ἐπὶ γεφύρας, τὴν δ' ἐξευγμένην πλοίοις ἑπτά· (αὗται δὲ ἦσαν ἀπὸ τοῦ Τίγρητος ποταμοῦ· κατετέμνητο δὲ ἐξ αὐτῶν καὶ τάφροι ἐπὶ τὴν χώραν, αἱ μὲν πρῶται μεγάλαι, ἔπειτα δ' ἐλάττους· τέλος δὲ καὶ μικροὶ ὄχετοί, ὥσπερ ἐν τῇ Ἑλλάδι ἐπὶ τὰς μελίνας·) καὶ ἀφικνοῦνται ἐπὶ τὸν Τίγρητα ποταμόν· πρὸς ᾧ πόλις ἦν μεγάλη καὶ πολυάνθρωπος ἢ ὄνομα Σιτάκη, ἀπέχουσα τοῦ ποταμοῦ σταδίου πεντεκαίδεκα. 14. Οἱ μὲν οὖν Ἕλληνες παρ' αὐτὴν ἐσκήνωσαν ἐγγὺς παραδείσου μεγάλου καὶ καλοῦ καὶ δασέος παντοίων δένδρων· οἱ δὲ βάρβαροι διαβεβηκότες τὸν Τίγρητα οὐ μέντοι καταφανεῖς ἦσαν. 15. Μετὰ δὲ τὸ δεῖπνον ἔτυχον ἐν περιπάτῳ ὄντες πρὸ τῶν ὄπλων Πρόξενος καὶ Ξενοφῶν· καὶ προσελθὼν ἄνθρωπός τις ἠρώτησε τοὺς προφύλακας ποῦ ἂν ἴδοι Πρόξενον ἢ Κλέαρχον. Μένωνα δὲ οὐκ ἐζήτει, καὶ ταῦτα παρὰ Ἀριαίου ὧν τοῦ Μένωνος ξένου. 16. Ἐπεὶ δὲ Πρόξενος εἶπεν ὅτι Αὐτός εἰμι ὃν ζητεῖς, εἶπεν ὁ ἄνθρωπος τάδε· Ἐπεμψέ με Ἀριαῖος καὶ Ἀρτάοζος, πιστοὶ ὄντες Κύρῳ, καὶ ὑμῖν εἶνοι, καὶ κελεύουσι φυλάττεσθαι μὴ ὑμῖν ἐπιθῶνται τῆς νυκτὸς οἱ βάρβαροι· ἔστι δὲ στρατεύμα πολὺ ἐν τῷ πλησίον παραδείσῳ. 17. Καὶ παρὰ τὴν γέφυραν τοῦ Τίγρητος ποταμοῦ πέμψαι κελεύουσι φυλακὴν, ὡς διανοεῖται αὐτὴν λύσαι Τισσαφέρην τῆς νυκτὸς, ἢ ὑπερδύνηται, ὡς μὴ διαβῆτε, ἀλλ' ἐν μέσῳ ἀποληφθῆτε τοῦ ποταμοῦ καὶ τῆς διώρυχος. 18. Ἀκούσαντες ταῦτα ἄγουσιν αὐτὸν παρὰ τὸν Κλέαρχον καὶ φράζουσιν ἃ λέγει. Ὁ δὲ Κλέαρχος ἀκούσας ἐταράχθη σφόδρα καὶ ἐφοβεῖτο.



19. Νεανίσκος δέ τις τῶν παρόντων ἐννοήσας εἶπεν ὡς οὐκ ἀκόλουθα εἶη τὸ ἐπιθήσεσθαι καὶ λύσειν τὴν γέφυραν. Διήλον γὰρ ὅτι ἐπιτιθεμένους ἢ νικῶν δεήσει ἢ ἡττᾶσθαι. Ἐὰν μὲν οὖν νικῶσι, τί δεῖ αὐτοὺς λύειν τὴν γέφυραν; οὐδὲ γὰρ ἂν πολλαὶ γέφυραι ὧσιν ἔχοιμεν ἂν ὅποι φυγόντες ἡμεῖς σωθῶμεν. 20. Ἐὰν δ' αὖ ἡμεῖς νικῶμεν, λελυμένης τῆς γεφύρας οὐχ ἔξουσιν ἐκείνοι ὅποι φύγωσιν· οὐδὲ μὴν βοηθήσαι πολλῶν ὄντων πέραν οὐδεὶς αὐτοῖς δυνησεται λελυμένης τῆς γεφύρας.

21. Ἀκούσας δὲ ὁ Κλέαρχος ταῦτα ἤρετο τὸν ἄγγελου πύση τις εἶη χώρα ἢ ἐν μέσῳ τοῦ Τίγρητος καὶ τῆς διώρυχος. Ὁ δὲ εἶπεν ὅτι πολλὴ καὶ κῶμαι ἔνεισι καὶ πόλεις πολλαὶ καὶ μεγάλαι. 22. Τότε δὴ καὶ ἐγνώσθη ὅτι οἱ βάρβαροι τὸν ἄνθρωπον ὑποπέμφθαιεν, ὀκνοῦντες μὴ οἱ Ἕλληνας διελόντες τὴν γέφυραν μένοιεν ἐν τῇ νήσῳ, ἐρύματα ἔχοντες ἔνθεν μὲν τὸν Τίγρητα, ἔνθεν δὲ τὴν διώρυχα· τὰ δ' ἐπιτήδεια ἔχοιεν ἐκ τῆς ἐν μέσῳ χώρας πολλῆς καὶ ἀγαθῆς οὔσης καὶ τῶν ἐργασομένων ἐνόντων· εἶτα δὲ καὶ ἀποστροφή γένοιτο, εἴ τις βούλοιο βασιλέα κακῶς ποιεῖν. 23. Μετὰ ταῦτα ἀνεπαύοντο· ἐπὶ μέντοι τὴν γέφυραν ὅμως φυλακὴν ἔπεμφθαι. Καὶ οὔτε ἐπέθετο οὐδεὶς οὐδαμῶθεν οὔτε πρὸς τὴν γέφυραν οὐδεὶς ἦλθε τῶν πολεμίων, ὡς οἱ φυλάττοντες ἀπήγγελλον. 24. Ἐπειδὴ δὲ ἕως ἐγένετο, διέβαινον τὴν γέφυραν, ἔξευγμένην πλοίοις τριάκοντα καὶ ἑπτὰ, ὡς οἶόν τε μάλιστα πεφυλαγμένως· ἐξήγγελλον γὰρ τινες τῶν παρὰ Τισσαφέρους Ἑλλήνων ὡς διαβαιόντων μέλλοιεν ἐπιθήσεσθαι. Ἀλλὰ ταῦτα μὲν ψευδὴ ἦν· διαβαιόντων μέντοι ὁ Γλοῦς αὐτοῖς ἐπεφάνη μετ' ἄλλων σκοπῶν εἰ διαβαίνοιεν τὸν ποταμόν· ἐπεὶ δὲ εἶδεν, ᾤχετο ἀπελαύνων.

25. Ἀπὸ δὲ τοῦ Τίγρητος ἐπορεύθησαν σταθμοὺς τέτταρας παρασάγγας εἴκοσιν ἐπὶ τὸν Φύσκον ποταμόν, τὸ εὖρος πλέθρου ἐπὴν δὲ γέφυρα. Καὶ ἐνταῦθα ᾤκειτο πόλις μεγάλη, ἣ ὄνομα Ὡπις· πρὸς ἣν ἀπήντησε τοῖς Ἕλλησιν ὁ Κύρου καὶ Ἀρταξέρξου νόθος ἀδελφός, ἀπὸ Σούσων καὶ Ἐκβατάνων στρατιὰν πολλὴν ἄγων ὡς βοηθήσων βασιλεῖ·

καὶ ἐπιστήσας τὸ ἑαυτοῦ στράτευμα παρερχομένους τοὺς Ἑλληνας ἐθεώρει. 26. Ὁ δὲ Κλέαρχος ἠγείτο μὲν εἰς δύο, ἐπορεύετο δὲ ἄλλοτε καὶ ἄλλοτε ἐφιστάμενος. "Ὅσον δ' [ἂν] χρόνον τὸ ἠγούμενον τοῦ στρατεύματος ἐπιστήσῃς, τοσοῦτον ἦν ἀνάγκη χρόνον δι' ὅλου τοῦ στρατεύματος γίγνεσθαι τὴν ἐπίστασιν· ὥστε τὸ στράτευμα καὶ αὐτοῖς τοῖς Ἑλλησι δόξαι πάμπλου εἶναι καὶ τὸν Πέρσῃν ἐκπεπλήχθαι θεωροῦντα. 27. Ἐντεῦθεν δὲ ἐπορεύθησαν διὰ τῆς Μηδίας σταθμοὺς ἐρήμους ἕξ παρασάγγας τριάκοντα εἰς τὰς Παρυσάτιδος κόμας τῆς Κύρου καὶ βασιλέως μητρός. Ταύτας Τισσαφέρης Κύρῳ ἐπεγγελῶν διαρπάσαι τοῖς Ἑλλησιν ἐπέτρεψε πλὴν ἀνδραπόδων. Ἐνὴν δὲ σίτος πολὺς καὶ πρόβατα καὶ ἄλλα χρήματα. 28. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς ἐρήμους τέτταρας παρασάγγας εἴκοσι τὸν Τίγρητα ποταμὸν ἐν ἀριστερᾷ ἔχοντες. Ἐν δὲ τῷ πρώτῳ σταθμῷ πέραν τοῦ ποταμοῦ πύλις ᾠκεῖτο μεγάλη καὶ εὐδαίμων ὄνομα Καιναί, ἐξ ἧς οἱ βάρβαροι διήγον ἐπὶ σχεδίαῖς διφθερίναις ἄρτους, τυρούς, οἶνον.

## CAP. V.

Μετὰ ταῦτα ἀφικνοῦνται ἐπὶ τὸν Ζάβατον ποταμόν, τὸ εὖρος τεττάρων πλέθρων. Καὶ ἐνταῦθα ἔμειναν ἡμέρας τρεῖς. Ἐν δὲ ταύταις ὑποψίαί μὲν ἦσαν, φανερά δ' οὐδεμία ἐφαίνετο ἐπιβουλή. 2. Ἐδοξεν οὖν τῷ Κλεάρχῳ συγγενέσθαι τῷ Τισσαφέρει καί, εἴ πως δύναίτο, παῦσαι τὰς ὑποψίας, πρὶν ἐξ αὐτῶν πόλεμον γενέσθαι· καὶ ἔπεμψε τινα ἐροῦντα ὅτι συγγενέσθαι αὐτῷ χρήζοι. Ὁ δὲ ἔτοιμῶς ἐκέλευσεν ἠκειν. 3. Ἐπειδὴ δὲ συνήλθον, λέγει ὁ Κλέαρχος τάδε· Ἐγώ, ὦ Τισσαφέρην, οἶδα μὲν ἡμῖν ὄρκους γεγενημένους καὶ δεξιὰς δεδομένας μὴ ἀδικήσῃν ἀλλήλους· φυλαττόμενον δὲ σέ τε ὀρώ ὡς πολεμίους ἡμᾶς· καὶ ἡμεῖς ὀρώντες ταῦτα ἀντιφυλαττόμεθα. 4. Ἐπεὶ δὲ σκοπῶν οὐδὲν δύναμαι οὔτε σὲ αἰσδέσθαι πειρώμενον ἡμᾶς κακῶς ποιεῖν, ἐγώ τε σαφῶς οἶδα ὅτι ἡμεῖς γε οὐδ' ἐπινοοῦμεν τοιοῦτον οὐδέν,

ἔδοξέ μοι εἰς λόγους σοι ἔλθειν, ὅπως εἰ δυναίμεθα ἐξέλοιμεν ἀλλήλων τὴν ἀπιστίαν. 5. Καὶ γὰρ οἶδα ἤδη ἀνθρώπους, τοὺς μὲν ἐκ διαβολῆς, τοὺς δὲ καὶ ἐξ ὑποψίας, οἱ φοβηθέντες ἀλλήλους, φθάσαι βουλόμενοι πρὶν παθεῖν, ἐποίησαν ἀνήκεστα κακὰ τοὺς οὔτε μέλλοντας οὔτ' αὐ βουλομένους τοιοῦτον οὐδέν. 6. Τὰς οὖν τοιαύτας ἀγνωμοσύνας νομίζων συνουσίαις μάλιστα ἂν παύεσθαι, ἤκω καὶ διδάσκεις σε βούλομαι ὡς σὺ ἡμῖν οὐκ ὀρθῶς ἀπιστεῖς. 7. Πρῶτον μὲν γὰρ καὶ μέγιστον, οἱ θεῶν ὄρκοι ἡμᾶς κωλύουσι πολεμίους εἶναι ἀλλήλοις· ὅστις δὲ τούτων σύνοιδεν αὐτῷ παρημεληκῶς, τοῦτον ἐγὼ οὔποτ' ἂν εὐδαιμονίσαιμι. Τὸν γὰρ θεῶν πόλεμον οὐκ οἶδα οὔτ' ἀπὸ ποίου ἂν τάχους φεύγων τις ἀποφύγοι, οὔτ' εἰς ποίου ἂν σκότος ἀποδραίῃ, οὔθ' ὅπως ἂν εἰς ἐχυρὸν χωρίον ἀποσταίῃ. Πάντη γὰρ πάντα τοῖς θεοῖς ὑποχα καὶ πανταχῇ πάντων ἴσον οἱ θεοὶ κρατοῦσι. 8. Περὶ μὲν δὴ τῶν θεῶν τε καὶ τῶν ὄρκων οὕτω γινώσκω, παρ' οἷς ἡμεῖς τὴν φιλίαν συνδέμενοι κατεδέμεθα· τῶν δὲ ἀνθρωπίνων σὲ ἔγωγε ἐν τῷ παρόντι νομίζω μέγιστον εἶναι ἡμῖν ἀγαθόν. 9. Σὺν μὲν γὰρ σοὶ πᾶσα μὲν ἡμῖν ὁδὸς εἴπορος, πᾶς δὲ ποταμὸς διαβατός, τῶν δ' ἐπιτηδείων οὐκ ἀπορία· ἄνευ δὲ σοῦ πᾶσα μὲν διὰ σκότους ἢ ὁδός· οὐδὲν γὰρ αὐτῆς ἐπιστάμεθα πᾶς δὲ ποταμὸς δύσπορος, πᾶς δ' ὄχλος φοβερός· φοβερώτατον δ' ἐρημία· μεστὴ γὰρ πολλῆς ἀπορίας ἐστίν. 10. Εἰ δὲ δὴ καὶ μανέντες σὲ κατακτείναιμεν, ἄλλο τι ἂν ἢ τὸν εὐεργέτην κατακτείναντες πρὸς βασιλέα τὸν μέγιστον ἔφεδρον ἀγωνιζοίμεθα; Ὅσων δὲ δὴ καὶ οἷων ἂν ἐλπίδων ἐμαντὸν στερήσαιμι, εἴ σέ τι κακὸν ἐπιχειρήσαιμι ποιεῖν, ταῦτα λέξω. 11. Ἐγὼ γὰρ Κύρον ἐπεθύμησά μοι φίλον γενέσθαι, νομίζων τῶν τότε ἰκανώτατον εἶναι εὐ ποιεῖν ὃν βούλοιο. Σὲ δὲ νῦν ὀρώ τὴν τε Κύρου δύναμιν καὶ χώραν ἔχοντα καὶ τὴν σεαυτοῦ ἀρχὴν σώζοντα, τὴν δὲ βασιλέως δύναμιν, ἣν Κύρος πολεμῖα ἐχρήτο, σοὶ ταύτην σύμμαχον οὖσαν. 12. Τούτων δὲ τοιούτων ὄντων, τίς οὕτω μαίνεται ὅστις οὐ βούλεται σοὶ φίλος εἶναι; Ἀλλὰ μὴν, (ἐρῶ γὰρ καὶ ταῦτα ἐξ ὧν ἔχω ἐλπίδας καὶ σὲ βουλήσεσθαι φίλον ἡμῖν εἶναι·) 13. οἶδα



μὲν γὰρ ὑμῖν Μυσοὺς λυπηροὺς ὄντας, οὓς νομίζω ἂν σὺν τῇ παρούσῃ δυνάμει ταπεινοὺς ὑμῖν παρασχεῖν· οἶδα δὲ καὶ Πεισίδας· ἀκούω δὲ καὶ ἄλλα ἔθνη πολλὰ τοιαῦτα εἶναι, ἃ οἶμαι ἂν παῦσαι ἐνοχλοῦντα ἀεὶ τῇ ὑμετέρᾳ εὐδαιμονίᾳ. Αἴγυπτίους δέ, οἷς μάλιστα ὑμᾶς νῦν γιγνώσκω τεθυμωμένους, οὐχ ὀρώ, ποία δυνάμει συμμάχῳ χρησάμενοι μᾶλλον ἂν κολάσεσθε τῆς νῦν σὺν ἐμοὶ οὔσης. 14. Ἀλλὰ μὴν ἔν γε τοῖς πέριξ οἰκοῦσι σύ, εἰ μὲν βούλοίῳ τῷ φίλος εἶναι, ὡς μέγιστος ἂν εἴης, εἰ δὲ τίς σε λυποίῃ, ὡς δεσπότης ἀναστρέφοιο ἔχων ἡμᾶς ὑπηρέτας, οἷ σοι οὐκ ἂν τοῦ μισθοῦ ἕνεκα μόνον ὑπηρετοῖμεν, ἀλλὰ καὶ τῆς χάριτος ἣν σωθέντες ὑπὸ σοῦ σοὶ ἂν ἔχοιμεν δικαίως. 15. Ἐμοὶ μὲν δὴ ταῦτα πάντα ἐνθυμουμένῳ οὕτω δοκεῖ θάυμαστον εἶναι τὸ σὲ ἡμῖν ἀπιστεῖν ὥστε καὶ ἡδιστ' ἂν ἀκούσαιμι τοῦνομα τίς ἐστίν οὕτω δεινὸς λέγειν ὥστε σε πείσαι λέγων ὡς ἡμεῖς σοι ἐπιβουλεύομεν. Κλέαρχος μὲν οὖν τοσαῦτα εἶπε· Τισσαφέρηνς δὲ ὧδε ἀπημείφθη·

16. Ἄλλ' ἡδομαι μὲν, ὦ Κλέαρχε, ἀκούων σου φρονίμους λόγους· ταῦτα γὰρ γιγνώσκων εἴ τι ἐμοὶ κακὸν βουλεύοις, ἅμα ἂν μοι δοκεῖς καὶ σαυτῷ κακόνους εἶναι. Ὡς δ' ἂν μάθῃς ὅτι οὐδ' ἂν ὑμεῖς δικαίως οὔτε βασιλεῖ οὔτ' ἐμοὶ ἀπιστοίητε, ἀντάκουσον. 17. Εἰ γὰρ ὑμᾶς ἐβουλόμεθα ἀπολέσαι, πότερά σοι δοκοῦμεν ἰππέων πλήθους ἀπορεῖν ἢ πεζῶν ἢ ὀπλίσεως, ἐν ἣ ὑμᾶς μὲν βλάπτειν ἱκανοὶ εἴημεν ἂν, ἀντιπάσχειν δὲ οὐδεὶς κίνδυνος; 18. Ἀλλὰ χωρίων ἐπιτηδείων ὑμῖν ἐπιτίθεσθαι ἀπορεῖν ἂν σοι δοκοῦμεν; Οὐ τοσαῦτα μὲν πεδία ἡμῖν φίλια ὄντα σὺν πολλῷ πόνῳ διαπορεύεσθε, τοσαῦτα δὲ ὄρη ὑμῖν ὄρατε ὄντα πορευτέα, ἃ ἡμῖν ἔξεστι προκαταλαβοῦσιν ἄπορα ὑμῖν παρέχειν; τοσοῦτοι δὲ εἰσι ποταμοί, ἐφ' ὧν ἔξεστιν ἡμῖν ταμιεύεσθαι ὀπίσοις ἂν ὑμῶν βουλόμεθα μάχεσθαι; Εἰσὶ δ' αὐτῶν οὓς οὐδ' ἂν παντάπασι διαβαίητε, εἰ μὴ ἡμεῖς ὑμᾶς διαπορεύοιμεν. 19. Εἰ δὲ ἐν πᾶσι τούτοις ἠττόμεθα, ἀλλὰ τό γέ τοι πῦρ τοῦ καρποῦ κρεῖττόν ἐστιν· ὃν ἡμεῖς δυναίμεθ' ἂν κατακαύσαντες λιμὸν ὑμῖν ἀντιτάξαι, ὃ ὑμεῖς οὐδ' εἰ πάνυ ἀγαθοὶ εἴητε μάχεσθαι

ἂν δύνασθε. 20. Πῶς ἂν οὖν ἔχοντες τοσούτους πόρους πρὸς τὸ ὑμῖν πολεμεῖν, καὶ τούτων μηδένα ἡμῖν ἐπικίνδυνον, ἔπειτα ἐκ τούτων πάντων τούτου ἂν τὸν τρόπον ἐξελοίμεθα ὃς μόνος μὲν πρὸς θεῶν ἀσεβής, μόνος δὲ πρὸς ἀνθρώπων αἰσχρός; 21. Παντάπασι δὲ ἀπόρων ἐστὶ καὶ ἀμηχάνων καὶ ἀνάγκη ἐχομένων, καὶ τούτων πονηρῶν, οὔτινες ἐθέλουσι δι' ἐπιπορκίας τε πρὸς θεοὺς καὶ ἀπιστίας πρὸς ἀνθρώπους πράττειν τι. Οὐχ οὕτως ἡμεῖς, ὦ Κλέαρχε, οὔτε ἠλίθιοι οὔτε ἀλόγιστοι ἐσμέν. 22. Ἄλλὰ τί δὴ ὑμᾶς ἐξὸν ἀπολέσαι οὐκ ἐπὶ τοῦτο ἠλθομεν; Εὐ ἴσθι ὅτι ὁ ἐμὸς ἔρως τούτου αἴτιος τοῦ τοῖς Ἑλλησιν ἐμὲ πιστὸν γενέσθαι καὶ ᾧ Κῦρος ἀνέβη ξενικῶ διὰ μισθοδοσίας πιστεύων, τούτῳ ἐμὲ καταβῆναι δι' εὐεργεσίας ἰσχυρόν. 23. Ὅσα δέ μοι ὑμεῖς χρήσιμοι ἔσεσθε, τὰ μὲν καὶ σὺ εἶπες, τὸ δὲ μέγιστον ἐγὼ οἶδα· τὴν μὲν γὰρ ἐπὶ τῇ κεφαλῇ τιάραν βασιλεῖ μόνῳ ἔξεστιν ὀρθῆν ἔχειν, τὴν δ' ἐπὶ τῇ καρδίᾳ ἴσως ἂν ὑμῶν παρόντων καὶ ἕτερος εὐπετῶς ἔχοι.

24. Ταῦτα εἰπὼν ἔδοξε τῷ Κλεάρχῳ ἀληθῆ λέγειν, καὶ εἶπεν· Οὐκοῦν, ἔφη, οὔτινες τοιούτων ἡμῖν εἰς φιλίαν ὑπαρχόντων πειρῶνται διαβάλλοντες ποιῆσαι πολεμίους ἡμᾶς, ἄξιοί εἰσι τὰ ἔσχατα παθεῖν; 25. Καὶ ἐγὼ μὲν γε ἔφη ὁ Τισσαφέρνης, εἰ βούλεσθε μοι οἷ τε στρατηγοὶ καὶ οἱ λοχαγοὶ ἐλθεῖν ἐν τῷ ἐμφανεῖ, λέξω τοὺς πρὸς ἐμὲ λέγοντας ὡς σὺ ἐπιβουλεύεις ἐμοί τε καὶ τῇ σὺν ἐμοὶ στρατιᾷ. 26. Ἐγὼ δ', ἔφη ὁ Κλέαρχος, ἄξω πάντας· καὶ σοὶ αὖ δηλώσω ὅθεν ἐγὼ περὶ σοῦ ἀκούω. 27. Ἐκ τούτων δὴ τῶν λόγων ὁ Τισσαφέρνης φιλοφρονούμενος τότε μὲν μένειν τε αὐτὸν ἐκέλευσε καὶ σύνδειπνον ἐποίησατο· τῇ δ' ὑστεραίᾳ Κλέαρχος, ἐλθὼν ἐπὶ τὸ στρατόπεδον, δηλὸς τε ἦν πάνυ φιλικῶς οἶόμενος διακεῖσθαι τῷ Τισσαφέρνει, καὶ ἃ ἔλεγεν ἐκείνος ἀπήγγελλεν· ἔφη τε χρῆναι ἰέναι παρὰ Τισσαφέρνην οὓς ἐκέλευσε, καὶ οἱ ἂν ἐξελεγχθῶσι διαβάλλοντες τῶν Ἑλλήνων, ὡς προδότας αὐτοὺς καὶ κακόνους τοῖς Ἑλλησιν ὄντας τιμωρηθῆναι. 28. Ὑπόπτει δὲ εἶναι τὸν διαβάλλοντα Μένωνα, εἰδὼς αὐτὸν καὶ συγγενενημένου Τισσαφέρνει μετὰ Ἀριαίου καὶ στασι-

ζουτα αὐτῷ καὶ ἐπιβουλεύοντα, ὅπως τὸ στράτευμα ἅπαν πρὸς ἑαυτὸν λαβὼν φίλος ἢ Τισσαφέρνει. 29. Ἐβούλετο δὲ καὶ ὁ Κλέαρχος ἅπαν τὸ στράτευμα πρὸς ἑαυτὸν ἔχειν τὴν γνώμην καὶ τοὺς παραλυποῦντας ἐκποδῶν εἶναι. Τῶν δὲ στρατιωτῶν ἀντέλεγόν τινες αὐτῷ μὴ ἰέναι πάντας τοὺς λοχαγούς καὶ στρατηγούς, μηδὲ πιστεύειν Τισσαφέρνει. 30. Ὁ δὲ Κλέαρχος ἰσχυρῶς κατέτεινεν, ἔστε διεπράξατο πέντε μὲν στρατηγούς ἰέναι, εἴκοσι δὲ λοχαγούς· συνηκολούθησαν δὲ ὡς εἰς ἀγορὰν καὶ τῶν ἄλλων στρατιωτῶν ὡς διακόσιοι.

31. Ἐπεὶ δ' ἦσαν ἐπὶ ταῖς θύραις ταῖς Τισσαφέρνους, οἱ μὲν στρατηγοὶ παρεκλήθησαν εἰσω, Πρόξενος Βοιώτιος, Μένων Θετταλός, Ἀγίας Ἀρκάς, Κλέαρχος Λάκων, Σωκράτης Ἀχαιός· οἱ δὲ λοχαγοὶ ἐπὶ ταῖς θύραις ἔμενον. 32. Οὐ πολλῷ δ' ὕστερον ἀπὸ τοῦ αὐτοῦ σημείου οἱ τε ἔνδον συναλαμβάνοντο καὶ οἱ ἔξω κατεκόπησαν. Μετὰ δὲ ταῦτα τῶν βαρβάρων τινὲς ἰππέων, διὰ τοῦ πεδίου ἐλαύνοντες, ᾗτινι ἐντυγχάνοιεν Ἑλληνι ἢ δούλῳ ἢ ἐλευθέρῳ, πάντας ἔκτεινον. 33. Οἱ δὲ Ἕλληνες τὴν τε ἰππασίαν αὐτῶν ἐθαύμαζον, ἐκ τοῦ στρατοπέδου ὀρώντες, καὶ ὃ τι ἐποιοῦν ἡμφιγνόουν, πρὶν Νίκαρχος Ἀρκὰς ἦκε φεύγων, τετρωμένος εἰς τὴν γαστέρα καὶ τὰ ἔντερα ἐν ταῖς χερσὶν ἔχων, καὶ εἶπε πάντα τὰ γεγενημένα. 34. Ἐκ τούτου δὴ οἱ Ἕλληνες ἔθειον ἐπὶ τὰ ὄπλα πάντες ἐκπεπληγμένοι καὶ νομίζοντες αὐτίκα ἦξειν αὐτοὺς ἐπὶ τὸ στρατόπεδον. 35. Οἱ δὲ πάντες μὲν οὐκ ἦλθον, Ἀριαῖος δὲ καὶ Ἀρτάοζος καὶ Μιδριδάτης, οἱ ἦσαν Κύρω πιστότατοι· ὁ δὲ τῶν Ἑλλήνων ἑρμηνεὺς ἔφη καὶ τὸν Τισσαφέρνους ἀδελφὸν σὺν αὐτοῖς ὄραν καὶ γινώσκειν· συνηκολούδουν δὲ καὶ ἄλλοι Περσῶν τεθωρακισμένοι εἰς τριακοσίους. 36. Οὗτοι ἐπεὶ ἐγγὺς ἦσαν, προσελθεῖν ἐκέλευον εἰ τις εἴη τῶν Ἑλλήνων ἢ στρατηγὸς ἢ λοχαγός, ἵνα ἀπαγγείλωσι τὰ παρὰ βασιλέως. 37. Μετὰ ταῦτα ἐξῆλθον φυλαττόμενοι τῶν Ἑλλήνων στρατηγοὶ μὲν Κλεάνωρ Ὀρχομένιος καὶ Σοφαίνετος Στυμφάλιος, σὺν αὐτοῖς δὲ Ξενοφῶν Ἀθηναῖος, ὅπως μάθοι τὰ περὶ Προξένου· Χειρίσοφος δ' ἐτύγχανεν ἀπὼν ἐν κώμητι σὺν ἄλλοις ἐπισιτιζόμενος. 38. Ἐπεὶ δ' ἔστησαν εἰς



ἐπήκουον, εἶπεν Ἀριαῖος τάδε· Κλέαρχος μὲν, ὦ ἄνδρες Ἕλληνες, ἐπεὶ ἐπιορκῶν τε ἐφάνη καὶ τὰς σπουδὰς λύων, ἔχει τὴν δίκην καὶ τέθνηκε. Πρόξενος δὲ καὶ Μένων, ὅτι κατήγγειλαν αὐτοῦ τὴν ἐπιβουλήν, ἐν μεγάλῃ τιμῇ εἰσιν· ὑμᾶς δὲ βασιλεὺς τὰ ὄπλα ἀπαιτεῖ· ἑαυτοῦ γὰρ εἶναι φησίν, ἐπεὶ περ Κύρου ἦσαν τοῦ ἐκείνου δούλου.

39. Πρὸς ταῦτα ἀπεκρίναντο οἱ Ἕλληνες, (ἔλεγε δὲ Κλεάωρ ὁ Ὀρχομένιος). Ὡς κάκιστε ἀνθρώπων, Ἀριαῖε, καὶ οἱ ἄλλοι ὅσοι ἦτε Κύρου φίλοι, οὐκ αἰσχύνεσθε οὔτε θεοὺς οὔτε ἀνθρώπους, οἵτινες ὁμόσαντες ἡμῖν τοὺς αὐτοὺς φίλους καὶ ἐχθροὺς νομιεῖν, προδόντες ἡμᾶς σὺν Τισσαφέρνει τῷ ἀδελφῷ τε καὶ πανουργοτάτῳ τούτῳ τε ἀνδρας αὐτοὺς οἷς ὤμνυτε ὡς ἀπολωλέκατε καὶ τοὺς ἄλλους ἡμᾶς προδεδωκότες σὺν τοῖς πολεμίοις ἐφ' ἡμᾶς ἔρχεσθε; 40. Ὁ δὲ Ἀριαῖος εἶπε· Κλέαρχος γὰρ πρόσθεν ἐπιβουλεύων φανερὸς ἐγένετο Τισσαφέρνει τε καὶ Ὀρόντῳ καὶ πᾶσιν ἡμῖν τοῖς σὺν τούτοις. 41. Ἐπὶ τούτοις δὲ Ξενοφῶν τάδε εἶπε· Κλέαρχος μὲν τοίνυν, εἰ παρὰ τοὺς ὄρκους ἔλπε τὰς σπουδὰς, τὴν δίκην ἔχει· δίκαιον γὰρ ἀπόλλυσθαι τοὺς ἐπιορκοῦντας· Πρόξενος δὲ καὶ Μένων ἐπεὶ περ εἰσὶν ὑμέτεροι μὲν εὐεργέται, ἡμέτεροι δὲ στρατηγοί, πέμψατε αὐτοὺς δεῦρο· δῆλον γὰρ ὅτι φίλοι γε ὄντες ἀμφοτέροις πειράσσονται καὶ ὑμῖν καὶ ἡμῖν τὰ βέλτιστα συμβουλεύειν. Πρὸς ταῦτα οἱ Βάρβαροι πολὺν χρόνον διαλεχθέντες ἀλλήλοις ἀπήλθον οὐδὲν ἀποκρινάμενοι.

## CAP. VI.

1. Οἱ μὲν δὴ στρατηγοὶ οὕτω ληφθέντες ἀνήχθησαν ὡς βασιλέα, καὶ ἀποτμηθέντες τὰς κεφαλὰς ἐτελεύτησαν· εἰς μὲν αὐτῶν Κλέαρχος ὁμολογουμένως ἐκ πάντων τῶν ἐμπείρως αὐτοῦ ἐχόντων δόξας γενέσθαι ἀνὴρ καὶ πολεμικὸς καὶ φιλοπόλεμος ἐσχάτως. 2. Καὶ γὰρ δὴ ἕως μὲν πόλεμος ἦν τοῖς Λακεδαιμονίοις πρὸς τοὺς Ἀθηναίους παρέμεινεν· ἐπεὶ δ' εἰρήνη ἐγένετο, πείσας τὴν αὐτοῦ πόλιν ὡς οἱ Θρᾶκες ἀδι-

κούσι τοὺς Ἕλληνας καὶ διαπραξάμενος ὡς ἐδύνατο παρὰ τῶν Ἐφόρων ἐξέπλει ὡς πολεμήσων τοῖς ὑπὲρ Χερρόνησου καὶ Πειρίνθου Θραξίν. 3. Ἐπεὶ δὲ μεταγρόντες πῶς οἱ Ἐφοροὶ ἤδη ἔξω ὄντος αὐτοῦ ἀποστρέφειν αὐτὸν ἐπειρῶντο ἐξ Ἴσθμοῦ, ἐνταῦθα οὐκέτι πείθεται, ἀλλ' ὄχητο πλέων εἰς Ἑλλάσποντον. 4. Ἐκ τούτου καὶ ἐθανατώθη ὑπὸ τῶν ἐν τῇ Σπάρτῃ τελῶν ὡς ἀπειθῶν. Ἦδη δὲ φυγὰς ὧν ἔρχεται πρὸς Κῦρον, καὶ ὁποίοις μὲν λόγοις ἔπεισε Κῦρον ἄλλη γέγραπται· δίδωσι δ' αὐτῷ Κῦρος μυρίους δαρεικοὺς· 5. ὁ δὲ λαβῶν, οὐκ ἐπὶ ῥαθυμίαν ἐτράπετο, ἀλλ' ἀπὸ τούτων τῶν χρημάτων συλλέξας στρατεύμα ἐπολέμει τοῖς Θραξί· καὶ μάχῃ τε ἐνίκησε καὶ ἀπὸ τούτου δὴ ἔφερε καὶ ἤγεν αὐτούς· καὶ πολεμῶν διεγένετο, μέχρι Κῦρος ἐδεήθη τοῦ στρατεύματος· τότε δ' ἀπήλθεν ὡς σὺν ἐκείνῳ αὐ πολεμήσων.

6. Ταῦτα οὖν φιλοπολέμου μοι δοκεῖ ἀνδρὸς ἔργα εἶναι, ὅστις, ἐξὸν μὲν εἰρήνην ἄγειν ἄνευ αἰσχύνης καὶ βλάβης, αἰρεῖται πολεμεῖν· ἐξὸν δὲ ῥαθυμεῖν, βούλεται πονεῖν ὥστε πολεμεῖν· ἐξὸν δὲ χρήματα ἔχειν ἀκινδύνως, αἰρεῖται πολεμῶν μείονα ταῦτα ποιεῖν. Ἐκείνος δὲ ὥσπερ εἰς παιδικὰ ἢ εἰς ἄλλην τιὰ ἠδονὴν ἠθέλε δαπανᾶν εἰς πόλεμον. Οὕτω μὲν φιλοπόλεμος ἦν. 7. Πολεμικὸς δὲ αὐ ταύτῃ ἐδόκει εἶναι ὅτι φιλοκίνδυνός τε ἦν, καὶ ἡμέρας καὶ νυκτὸς ἄγων ἐπὶ τοὺς πολεμίους, καὶ ἐν τοῖς δεινοῖς φρόνιμος, ὡς οἱ παρόντες πανταχοῦ πάντες ὁμολογοῦν. 8. Καὶ ἀρχικὸς δὲ ἐλέγετο εἶναι ὡς δυνατὸν ἐκ τοῦ τοιοῦτου τρόπου οἶον καὶ ἐκείνος εἶχεν. Ἰκανὸς μὲν γὰρ ὡς τις καὶ ἄλλος φροντίζειν ἦν ὅπως ἕξει ἢ στρατιὰ αὐτοῦ τὰ ἐπιτήδεια καὶ παρασκευάζειν ταῦτα· ἰκανὸς δὲ καὶ ἐμποῖησαι τοῖς παροῦσιν ὡς πειστέον εἶη Κλεάρχῳ. 9. Τοῦτο δ' ἐποίει ἐκ τοῦ χαλεπὸς εἶναι. Καὶ γὰρ ὄραν στυγρὸς ἦν καὶ τῇ φωνῇ τραχὺς· ἐκόλαζε τε αἰεὶ ἰσχυρῶς, καὶ ὀργῇ ἐνίοτε, ὥστε καὶ αὐτῷ μεταμέλειν ἔσθ' ὅτε. Καὶ γνώμη δὲ ἐκόλαζεν· ἀκολάστου γὰρ στρατεύματος οὐδὲν ἡγεῖτο ὄφελος εἶναι. 10. Ἀλλὰ καὶ λέγειν αὐτὸν ἔφασαν ὡς δέοι τὸν στρατιώτην φοβεῖσθαι μᾶλλον τὸν ἄρχοντα ἢ τοὺς πολεμίους, εἰ μέλλοι ἢ φυλακὰς φυλάξειν ἢ φίλων ἀφέξεσθαι ἢ ἀπροφασί-

στως ἵεναι πρὸς τοὺς πολεμίους. 11. Ἐν μὲν οὖν τοῖς δεινοῖς ἤθελον αὐτοῦ ἀκούειν σφόδρα καὶ οὐκ ἄλλον ἠροῦντο οἱ στρατιῶται. Καὶ γὰρ τὸ στυγνὸν τότε φαιδρὸν αὐτοῦ ἐν τοῖς προσώποις ἔφασαν φαίνεσθαι καὶ τὸ χαλεπὸν ἐρῶμένον πρὸς τοὺς πολεμίους ἐδόκει εἶναι· ὥστε σωτήριον καὶ οὐκέτι χαλεπὸν ἐφαίνετο. 12. Ὅτε δ' ἔξω τοῦ δεινοῦ γένοιτο καὶ ἐξείη πρὸς ἄλλους ἀρχομένους ἀπιέναι, πολλοὶ αὐτὸν ἀπέλειπον· τὸ γὰρ ἐπίχαρι οὐκ εἶχεν, ἀλλὰ αἰὲ χαλεπὸς ἦν καὶ ὠμός· ὥστε διέκειντο πρὸς αὐτὸν οἱ στρατιῶται ὡσπερ παῖδες πρὸς διδάσκαλον. 13. Καὶ γὰρ οὖν φιλία μὲν καὶ εὐνοία ἐπομένους οὐδέποτε εἶχεν· οἵτινες δὲ ἢ ὑπὸ πόλεως τεταγμένοι ἢ ὑπὸ τοῦ δεῖσθαι ἢ ἄλλη τινὶ ἀνάγκῃ κατεχόμενοι παρέησαν αὐτῷ, σφόδρα πειδομένοις ἐχρήτο. 14. Ἐπειδὴ δὲ καὶ ἠρξάντο νικᾶν σὺν αὐτῷ τοὺς πολεμίους, ἤδη μεγάλα ἦν τὰ χρησίμους ποιοῦντα εἶναι τοὺς σὺν αὐτῷ στρατιώτας τό τε γὰρ πρὸς τοὺς πολεμίους θαρραλέως ἔχειν παρῆν καὶ τὸ τὴν παρ' ἐκείνου τιμωρίαν φοβεῖσθαι αὐτοὺς εὐτάκτους ἐποίει. 15. Τοιοῦτος μὲν δὴ ἄρχων ἦν· ἄρχεσθαι δ' ὑπὸ ἄλλων οὐ μάλα ἐθέλειν ἐλέγετο. Ἦν δέ, ὅτε ἐτελεύτα, ἀμφὶ τὰ πεντήκοντα ἔτη.

16. Πρόξενος δὲ ὁ Βοιωτίος εὐδὺς μὲν μεираάκιον ὦν ἐπεθύμει γενέσθαι ἀνὴρ τὰ μεγάλα πράττειν ἱκανός· καὶ διὰ ταύτην τὴν ἐπιθυμίαν ἔδωκε Γοργία ἀργύριον τῷ Λεοντίῳ. 17. Ἐπεὶ δὲ συνεγένετο ἐκείνῳ, ἱκανὸς νομίσας ἤδη εἶναι καὶ ἄρχειν καὶ φίλος ὦν τοῖς πρώτοις μὴ ἠττᾶσθαι εὐεργετῶν, ἦλθεν εἰς ταύτας τὰς σὺν Κύρῳ πράξεις· καὶ ᾤετο κτήσεσθαι ἐκ τούτων ὄνομα μέγα καὶ δύναμιν μεγάλην καὶ χρήματα πολλά. 18. Τοσοῦτων δ' ἐπιθυμῶν σφόδρα ἐνδηλον αὐτῷ καὶ τούτο εἶχεν ὅτι τούτων οὐδὲν ἂν θέλοι κτᾶσθαι μετὰ ἀδικίας, ἀλλὰ σὺν τῷ δικαίῳ καὶ καλῷ ᾤετο δεῖν τούτων τυγχάνειν, ἄνευ δὲ τούτων μή. 19. Ἀρχειν δὲ καλῶν μὲν καὶ ἀγαθῶν δυνατὸς ἦν· οὐ μέντοι οὐτ' αἰδῶ τοῖς στρατιώταις ἑαυτοῦ οὔτε φόβον ἱκανὸς ἐμποιῆσαι, ἀλλὰ καὶ ἠσχύνετο μᾶλλον τοὺς στρατιώτας ἢ οἱ ἀρχόμενοι ἐκείνον· καὶ φοβούμενος μᾶλλον ἦν φανερὸς τὸ ἀπεχθάνεσθαι τοῖς στρατιώταις ἢ οἱ



στρατιώται τὸ ἀπιστεῖν ἐκείνῳ. 20. Ὡς οὖν ἀρκεῖν πρὸς τὸ ἀρχικὸν εἶναι καὶ δοκεῖν τὸν μὲν καλῶς ποιῶντα ἐπαινεῖν, τὸν δὲ ἀδικοῦντα μὴ ἐπαινεῖν. Τοιγαροῦν αὐτῷ οἱ μὲν καλοὶ τε κάγαθοὶ τῶν συνόντων εἶνοι ἦσαν, οἱ δ' ἀδικοὶ ἐπεβούλευον ὡς εὐμεταχειρίστῳ ὄντι. Ὅτε δὲ ἀπέθνησκεν, ἦν ἐτῶν ὡς τριάκοντα.

21. Μένων δὲ ὁ Θετταλὸς δῆλος ἦν ἐπιθυμῶν μὲν πλουτεῖν ἰσχυρῶς, ἐπιθυμῶν δὲ ἄρχειν, ὅπως πλείω λαμβάνοι· ἐπιθυμῶν δὲ τιμᾶσθαι, ἵνα πλείω κερδαίνοι· φίλος τ' ἐβούλετο εἶναι τοῖς μέγιστα δυναμένοις, ἵνα ἀδικῶν μὴ διδοίη δίκην. 22. Ἐπὶ δὲ τὸ κατεργάζεσθαι ὧν ἐπιθυμοίη συντομωτάτην ᾤετο ὁδὸν εἶναι διὰ τοῦ ἐπιορκεῖν τε καὶ ψεύδεσθαι καὶ ἐξαπατᾶν· τὸ δὲ ἀπλοῦν καὶ τὸ ἀληθές ἐνόμιζε τὸ αὐτὸ τῷ ἡλιθίῳ εἶναι. 23. Στέργων δὲ φανερὸς μὲν ἦν οὐδένα, ὅτῳ δὲ φαίη φίλος εἶναι, τούτῳ ἔνδηλος ἐγίγνετο ἐπιβουλεύων. Καὶ πολεμίου μὲν οὐδενὸς κατεγέλα, τῶν δὲ συνόντων πάντων ὡς καταγελῶν ἀεὶ διελέγετο. 24. Καὶ τοῖς μὲν τῶν πολεμίων κτήμασιν οὐκ ἐπεβούλευε· χαλεπὸν γὰρ ᾤετο εἶναι τὰ τῶν φυλαττομένων λαμβάνειν· τὰ δὲ τῶν φίλων μόνος ᾤετο εἰδέναι ῥᾶστον ὃν ἀφύλακτα λαμβάνειν. 25. Καὶ ὅσους μὲν αἰσθάνοιτο ἐπιόρκους καὶ ἀδίκους, ὡς εὖ ὠπλισμένους ἐφοβεῖτο· τοῖς δ' ὁσίοις καὶ ἀληθῆσαι ἀσκοῦσιν ὡς ἀνάνδροις ἐπειρᾶτο χρῆσθαι. 26. Ὡς οὖν τις ἀγάλλεται ἐπὶ θεοσεβείᾳ καὶ ἀληθείᾳ καὶ δικαιοσύνῃ, οὕτω Μένων ἠγάλλετο τῷ ἐξαπατᾶν δύνασθαι, τῷ πλάσασθαι ψευδῆ, τῷ φίλους διαγελάειν· τὸν δὲ μὴ πανούργον τῶν ἀπαιδευτῶν ἀεὶ ἐνόμιζεν εἶναι. Καὶ παρ' οἷς μὲν ἐπεχειρεῖ πρωτεύειν φιλίᾳ, διαβάλλων τοὺς πρώτους, τούτους ᾤετο δεῖν κητέασθαι. 27. Τὸ δὲ πειδομένους τοὺς στρατιώτας παρέχεσθαι ἐκ τοῦ συναδικεῖν αὐτοῖς ἐμνηχανᾶτο. Τιμᾶσθαι δὲ καὶ θεραπεύεσθαι ἡξίου ἐπιδεικνύμενος ὅτι πλεῖστα δύναται καὶ ἐθέλοι ἂν ἀδικεῖν. Εὐεργεσίαν δὲ κατέλεγε, ὅποτε τις αὐτοῦ ἀφίσταται, ὅτι χρώμενος αὐτῷ οὐκ ἀπώλεσεν αὐτόν. 28. Καὶ τὰ μὲν δὴ ἀφανῆ ἔξεστι περὶ αὐτοῦ ψεύδεσθαι· ἃ δὲ πάντες ἴσασι, τὰ δ' ἐστὶ. Παρὰ Ἀριστίππῳ μὲν ἔτι ὥραϊος ὧν στρατηγεῖν διε-

πράξατο τῶν ξένων· Ἀριαίῳ δὲ βαρβάρῳ ὄντι, ὅτι μειρακί-  
οις καλοῖς ἦδετο, οἰκειότατος ἔτι ὠραῖος ὢν ἐγένετο· αὐτὸς δὲ  
παιδικὰ εἶχε Θαρύπαν, ἀγένειος ὢν γενειῶντα. 29. Ἀπο-  
δησκόντων δὲ τῶν συστρατηγῶν, ὅτι ἐστράτευσαν ἐπὶ βασι-  
λέα σὺν Κύρῳ, ταῦτα πεποικῶς οὐκ ἀπέθανε· μετὰ δὲ τὸν  
τῶν ἄλλων θάνατον στρατηγῶν, τιμωρηθεῖς ὑπὸ βασιλέως  
ἀπέθανεν, οὐχ ὥσπερ Κλέαρχος καὶ οἱ ἄλλοι στρατηγοὶ  
ἀποτμηθέντες τὰς κεφαλὰς, ὥσπερ τάχιστος θάνατος δοκεῖ  
εἶναι, ἀλλὰ ζῶν αἰκισθεῖς ἐνιαυτὸν ὡς πονηρὸς λέγεται τῆς  
τελευτῆς τυχεῖν.

30. Ἀγίας δὲ ὁ Ἀρκὰς καὶ Σωκράτης ὁ Ἀχαιοὺς καὶ τούτω  
ἀπεθανέτην. Τούτων δὲ οὐδεὶς οὐδ' ὡς ἐν πολέμῳ κακῶν  
κατεγέλα οὐτ' ἐς φιλίαν αὐτοὺς ἐμέμφετο· ἦστην τε ἄμφω  
ἄμφι τετταράκοντα ἔτη ἀπὸ γενεᾶς.

## ΞΕΝΟΦΩΝΤΟΣ

## ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ Γ.

## CAP. I.

1. Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου οἱ Ἕλληες ἔπραξαν μέχρι τῆς μάχης, καὶ ὅσα ἐπεὶ Κύρος ἐτελεύτησεν ἐγένετο, ἀπιόντων τῶν Ἑλλήνων σὺν Τισσαφέρνει, ἐν ταῖς σπονδαῖς, ἐν τῷ πρόσθεν λόγῳ δεδήλωται. 2. Ἐπεὶ δὲ οἱ τε στρατηγοὶ συνειλημμένοι ἦσαν καὶ τῶν λοχαγῶν καὶ τῶν στρατιωτῶν οἱ συνεπόμενοι ἀπολώλεσαν, ἐν πολλῇ δὴ ἀπορίᾳ ἦσαν οἱ Ἕλληες, ἐνδυμούμενοι μὲν ὅτι ἐπὶ ταῖς βασιλέως θύραις ἦσαν, κύκλῳ δ' αὐτοῖς πάντα πολλὰ καὶ ἔδνη καὶ πόλεις πολέμια ἦσαν, ἀγορὰν δὲ οὐδεὶς ἔτι παρέξειν ἔμελλεν, ἀπέιχον δὲ τῆς Ἑλλάδος πλέον ἢ μύρια στάδια, ἡγεμῶν δ' οὐδεὶς τῆς ὁδοῦ ἦν, ποταμοὶ δὲ διεῖργον ἀδιάβατοι ἐν μέσῳ τῆς οἴκαδε ὁδοῦ, προῦδεδώκεσαν δὲ αὐτοὺς καὶ οἱ σὺν Κύρῳ ἀναβάντες βάρβαροι, μόνοι δὲ καταλειμμένοι ἦσαν οὐδὲ ἵππεία οὐδένα σύμμαχον ἔχοντες· ὥστ' εὐδηλον ἦν ὅτι νικῶντες μὲν οὐδ' ἂν ἓνα κατακαίνοιεν, ἡττηθέντων δὲ αὐτῶν οὐδεὶς ἂν λειψθεῖη. 3. Ταῦτα ἐννοοῦμενοι καὶ ἀδύμως ἔχοντες ὀλίγοι μὲν αὐτῶν εἰς τὴν ἑσπέραν σίτου ἐγεύσαντο, ὀλίγοι δὲ πῦρ ἀνέκαυσαν, ἐπὶ δὲ τὰ ὄπλα πολλοὶ οὐκ ἦλθον ταύτην τὴν νύκτα, ἀνεπαύοντο δὲ ὅπου ἐτύγχανεν ἕκαστος, οὐ δυνάμενοι καθεῦδειν ὑπὸ λύπης καὶ πόθου πατρίδων, γονέων, γυναικῶν, παίδων, οὓς οὔποτε ἐνόμιζον ἔτι ὄψεσθαι. Οὕτω μὲν δὴ διακειμένοι πάντες ἀνεπαύοντο.

4. Ἦν δὲ τις ἐν τῇ στρατιᾷ Ξενοφῶν Ἀθηναῖος, ὃς οὔτε



στρατηγός, οὔτε λοχαγός οὔτε στρατιώτης ὧν συνηκολούθει, ἀλλὰ Πρόξενος αὐτὸν μετεπέμψατο οἴκοθεν, ξένος ὧν ἀρχαῖος· ὑπισχνεῖτο δὲ αὐτῷ, εἰ ἔλθοι, φίλον Κύρῳ ποιήσειν· ὃν αὐτὸς ἔφη κρείττω ἑαυτῷ νομίζειν τῆς πατρίδος. 5. Ὁ μὲντοι Ξενοφῶν, ἀναγνούς τὴν ἐπιστολήν, ἀνακοινοῦται Σωκράτει τῷ Ἀθηναίῳ περὶ τῆς πορείας. Καὶ ὁ Σωκράτης, ὑποπτεύσας μὴ τι πρὸς τῆς πόλεως οἱ ὑπαίτιον εἶη Κύρῳ φίλου γενέσθαι, (ὅτι ἐδόκει ὁ Κύρος προθύμως τοῖς Λακεδαιμονίοις ἐπὶ τὰς Ἀθήνας συμπολεμῆσαι,) συμβουλεύει τῷ Ξενοφῶντι ἐλθόντα εἰς Δελφούς ἀνακοινῶσαι τῷ θεῷ περὶ τῆς πορείας. 6. Ἐλθὼν δὲ ὁ Ξενοφῶν ἐπήρετο τὸν Ἀπόλλω τίνι ἂν θεῶν δύων καὶ εὐχόμενος κάλλιστα καὶ ἄριστα ἔλθοι τὴν ὁδὸν ἣν ἐπινοεῖ καὶ καλῶς πράξας σωθεῖη. Καὶ ἀνείλεν αὐτῷ ὁ Ἀπόλλων θεοῖς οἷς ἔδει θύειν. 7. Ἐπεὶ δὲ πάλιν ἦλθε, λέγει τὴν μαντείαν τῷ Σωκράτει. Ὁ δ' ἀκούσας ἠτιάτο αὐτὸν ὅτι οὐ τοῦτο πρῶτον ἠρώτα, πότερον λῶον εἶη αὐτῷ πορεύεσθαι ἢ μένειν, ἀλλ' αὐτὸς κρίνας ἰτέον εἶναι τοῦτο ἐπυθάνετο, ὅπως ἂν κάλλιστα πορευθεῖη. Ἐπεὶ μέντοι οὕτως ἦρου, ταῦτ', ἔφη, χρὴ ποιεῖν ὅσα ὁ θεὸς ἐκέλευσεν. 8. Ὁ μὲν δὲ Ξενοφῶν οὕτω θυσάμενος οἷς ἀνείλεν ὁ θεὸς ἐξέπλει, καὶ καταλαμβάνει ἐν Σάρδεσι Πρόξενον καὶ Κύρου μέλλοντας ἤδη ὁρμᾶν τὴν ἄνω ὁδόν· καὶ συνεστάθη Κύρῳ. 9. Προθυμουμένου δὲ τοῦ Προξένου καὶ ὁ Κύρος συμπροθύμειτο μείναι αὐτόν· εἶπε δὲ ὅτι ἐπειδὰν τάχιστα ἡ στρατεία λήξῃ, εὐθὺς ἀποπέμψει αὐτόν. Ἐλέγετο δὲ ὁ στόλος εἶνας εἰς Πεισίδας.

10. Ἐστρατεύετο μὲν δὴ οὕτως ἐξαπατηθεὶς οὐχ ὑπὸ τοῦ Προξένου· οὐ γὰρ ἦδει τὴν ἐπὶ βασιλέα ὁρμῆν, οὐδ' ἄλλος οὐδεὶς τῶν Ἑλλήνων πλὴν Κλεάρχου· ἐπεὶ μέντοι εἰς Κιλικίαν ἦλθον, σαφὲς πᾶσιν ἤδη ἐδόκει εἶναι ὅτι ὁ στόλος εἶη ἐπὶ βασιλέα. Φοβούμενοι δὲ τὴν ὁδὸν καὶ ἄκουτες ὁμως οἱ πολλοὶ δι' αἰσχύνην καὶ ἀλλήλων καὶ Κύρου συνηκολούθησαν· ὧν εἰς καὶ Ξενοφῶν ἦν. 11. Ἐπεὶ δ' ἀπορία ἦν, ἐλυπέετο μὲν σὺν τοῖς ἄλλοις καὶ οὐκ ἐδύνατο καθεύδειν· μικρὸν δὲ ὑπνου λαχὼν εἶδεν ὄναρ. Ἐδοξεν αὐτῷ βροντῆς

γενομένης σκηπτὸς πεσεῖν εἰς τὴν πατρίαν οἰκίαν, καὶ ἐκ τούτου λάμπειναι πᾶσαν. 12. Περίφοβος δ' εὐθύς ἀνηγέρθη, καὶ τὸ ὄναρ πῆ μὲν ἔκρινεν ἀγαθόν, ὅτι ἐν πόνοις ὦν καὶ κινδύνοις φῶς μέγα ἐκ Διὸς ἰδεῖν ἔδοξε· πῆ δὲ καὶ ἐφοβείτο, ὅτι ἀπὸ Διὸς μὲν βασιλέως τὸ ὄναρ ἐδόκει αὐτῷ εἶναι, κύκλω δ' ἐδόκει λάμπειναι τὸ πῦρ, μὴ οὐ δύναίτο ἐκ τῆς χώρας ἐξελεθεῖν τῆς βασιλείας, ἀλλ' εἴργοιτο πάντοθεν ὑπὸ τινων ἀποριῶν.

13. Ὅποιόν τι μέντοι ἐστὶ τὸ τοιοῦτον ὄναρ ἰδεῖν ἔξεστι σκοπεῖν ἐκ τῶν συμβάντων μετὰ τὸ ὄναρ. Γίνεται γὰρ τάδε. Εὐθύς ἐπειδὴ ἀνηγέρθη, πρῶτον μὲν ἔννοια αὐτῷ ἐμπίπτει· Τί κατάκειμαι; ἢ δὲ νύξ προβαίνει· ἅμα δὲ τῇ ἡμέρᾳ εἰκὸς τοὺς πολεμίους ἤξειν. Εἰ δὲ γενησόμεθα ἐπὶ βασιλεῖ, τί ἐμποδῶν μὴ οὐχὶ πάντα μὲν τὰ χαλεπώτατα ἐπιδόντας, πάντα δὲ τὰ δεινότερα παθόντας ὑβριζομένους ἀποθανεῖν; 14. Ὅπως δὲ ἀμυνόμεθα οὐδεὶς παρασκευάζεται οὐδ' ἐπιμελεῖται, ἀλλὰ κατακείμεθα ὡσπερ ἐξόν ἡσυχίαν ἄγειν. Ἐγὼ οὖν τὸν ἐκ πόλεως πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξειν; ποίαν δ' ἡλικίαν ἐμαυτῷ ἔλθειν ἀναμένω; οὐ γὰρ ἔγωγ' ἔτι πρεσβύτερος ἔσομαι, ἐὰν τήμερον προδῶ ἐμαυτὸν τοῖς πολεμίοις. 15. Ἐκ τούτου ἀνίσταται καὶ συγκαλεῖ τοὺς Προξένου πρῶτον λοχαγούς. Ἐπεὶ δὲ συνῆλθον, ἔλεξεν· Ἐγὼ, ὦ ἄνδρες λοχαγοί, οὔτε καταδέυειν δύναμαι, ὡσπερ οἶμαι οὐδ' ὑμεῖς, οὔτε κατακεῖσθαι ἔτι, ὄρων ἐν οἴοις ἐσμέν. 16. Οἱ μὲν γὰρ δὴ πολέμιοι δῆλον ὅτι οὐ πρότερον πρὸς ἡμᾶς τὸν πόλεμον ἐξέφηναν πρὶν ἐνόμισαν καλῶς τὰ ἑαυτῶν παρεσκευάσθαι· ἡμῶν δ' οὐδεὶς οὐδὲν ἀντεπιμελεῖται ὅπως ὡς κάλλιστα ἀγωνιούμεθα. 17. Καὶ μὴν εἰ ὑψησόμεθα καὶ ἐπὶ βασιλεῖ γενησόμεθα, τί οἰόμεθα πείσεσθαι; ὃς καὶ τοῦ ὁμομητρίου καὶ ὁμοπατρῖου ἀδελφοῦ καὶ τεθνηκότος ἤδη ἀποτεμῶν τὴν κεφαλὴν καὶ τὴν χεῖρα ἀνεσταύρωσεν· ἡμᾶς δέ, οἷς κηδεμῶν μὲν οὐδεὶς πάρεστιν, ἐστρατεύσαμεν δ' ἐπ' αὐτὸν ὡς δούλον ἀντὶ βασιλέως ποιήσונτες καὶ ἀποκτενοῦντες, εἰ δυναίμεθα, τί ἂν οἰόμεθα παθεῖν; 18. Ἄρ' οὐκ ἂν ἐπὶ πᾶν ἔλθοι, ὡς ἡμᾶς τὰ ἔσχατα αἰκισάμενος πᾶσιν

ἀνθρώποις φόβον παράσχοι τοῦ στρατεύσαί ποτε ἐπ' αὐτόν; Ἄλλ' ὅπως τοι μὴ ἐπ' ἐκείνῳ γενησόμεθα, πάντα ποιητέον. 19. Ἐγὼ μὲν οὖν, ἔστε μὲν αἱ σπονδαὶ ἦσαν, οὐποτε ἐπαυόμην ἡμᾶς μὲν οἰκτείρων, βασιλέα δὲ καὶ τοὺς σὺν αὐτῷ μακαρίζων, διαθεώμενος αὐτῶν ὄσσην μὲν χώραν καὶ οἶαν ἔχοιεν, ὡς δὲ ἄφθονα τὰ ἐπιτήδεια, ὄσους δὲ θεράποντας, ὄσα δὲ κτήνη, χρυσὸν δέ, ἐσθῆτα δέ. 20. τὰ δ' αὐτῶν στρατιωτῶν ὁπότε ἐνδυμοίμην, ὅτι τῶν μὲν ἀγαθῶν πάντων οὐδενὸς ἡμῖν μετείη, εἰ μὴ πριαίμεθα, ὅτου δὲ ὠνησόμεθα ἦδειν ἔτι ὀλίγους ἔχοντας, ἄλλως δὲ πῶς πορίζεσθαι τὰ ἐπιτήδεια ἢ ὠνουμένους ὄρκους ἤδη κατέχοντας ἡμᾶς· ταῦτ' οὖν λογιζόμενος, ἐνίστε τὰς σπονδὰς μᾶλλον ἐφοβούμην ἢ νῦν τὸν πόλεμον. 21. Ἐπεὶ μέντοι ἐκείνοι ἔλυσαν τὰς σπονδάς, λελύσθαι μοι δοκεῖ καὶ ἡ ἐκείνων ὕβρις καὶ ἡ ἡμετέρα ὑποψία. Ἐν μέσῳ γὰρ ἤδη κέεται ταῦτα τὰ ἀγαθὰ ἰδῆλα, ὁπότεροι ἂν ἡμῶν ἄνδρες ἀμείνονες ὦσιν· ἀγωνοδέεται δ' οἱ θεοὶ εἰσιν, οἳ σὺν ἡμῖν, ὡς τὸ εἰκός, ἔσονται. 22. Οὗτοι μὲν γὰρ αὐτοὺς ἐπιωρκήκασιν· ἡμεῖς δέ, πολλὰ ὀρώντες ἀγαθὰ, στερρῶς αὐτῶν ἀπειχόμεθα διὰ τοὺς τῶν θεῶν ὄρκους· ὥστε ἐξεῖναί μοι δοκεῖ ἰέναι ἐπὶ τὸν ἀγῶνα πολὺ σὺν φρονήματι μείζονι ἢ τούτοις. 23. Ἐτι δὲ ἔχομεν σώματα ἰκανώτερα τούτων καὶ ψύχη καὶ θάλπη καὶ πόνους φέρειν· ἔχομεν δὲ καὶ ψυχὰς σὺν τοῖς θεοῖς ἀμείνονας· οἳ δὲ ἄνδρες καὶ τρωτοὶ καὶ θνητοὶ μᾶλλον ἡμῶν, ἢ οἳ θεοὶ ὥσπερ τὸ πρόσθεν νίκην ἡμῖν διδώσιν. 24. Ἄλλ' ἴσως γὰρ καὶ ἄλλοι ταῦτὰ ἐνδυμοῦνται, πρὸς τῶν θεῶν μὴ ἀναμένωμεν ἄλλους ἐφ' ἡμᾶς ἐλθεῖν παρακαλοῦντας ἐπὶ τὰ κάλλιστα ἔργα, ἀλλ' ἡμεῖς ἄρξωμεν τοῦ ἐξορμῆσαι καὶ τοὺς ἄλλους ἐπὶ τὴν ἀρετὴν. Φάνητε τῶν λοχαγῶν ἄριστοι καὶ τῶν στρατηγῶν ἀξιοστρατηγότεροι. 25. Καγὼ δέ, εἰ μὲν ὑμεῖς ἐθέλετε ἐξορμᾶν ἐπὶ ταῦτα, ἔπесθαι ὑμῖν βούλομαι· εἰ δὲ ὑμεῖς τάττετέ με ἡγεῖσθαι, οὐδὲν προφασίζομαι τὴν ἡλικίαν, ἀλλὰ καὶ ἀκμάζειν ἡγοῦμαι ἐρύκειν ἀπ' ἐμαντοῦ τὰ κακά.

26. Ὁ μὲν ταῦτα ἔλεξεν, οἳ δὲ λοχαγοί, ἀκούσαντες ταῦτα ἡγεῖσθαι ἐκέλευον ἅπαντες. Πλὴν Ἀπολλωνίδης τις ἦν



βοιωτιάζων τῇ φωνῇ· οὗτος δ' εἶπεν ὅτι φλυαροίη ὅστις λέγοι ἄλλως πως σωτηρίας ἂν τυχεῖν ἢ βασιλέα πείσας, εἰ δύναίτο· καὶ ἅμα ἤρχετο λέγειν τὰς ἀπορίας. 27. Ὁ μέντοι Ξενοφῶν μεταξὺ ὑπολαβὼν ἔλεξεν ὧδε· ὦ θανμασιώτατε ἄνθρωπε, σύ γε οὐδ' ὄρων γιγνώσκεις οὐδ' ἀκούων μέμνησαι. Ἐν ταύτῳ γε μέντοι ἦσθα τούτοις ὅτε βασιλεύς, ἐπεὶ Κῦρος ἀπέθανε, μέγα φρονήσας ἐπὶ τούτῳ πέμπων ἐκέλευε παραδιδόναι τὰ ὄπλα. 28. Ἐπεὶ δὲ ἡμεῖς οὐ παραδόντες, ἀλλ' ἐξωπλισμένοι ἐλθόντες παρεσκηνήσαμεν αὐτῷ, τί οὐκ ἐποίησε πρέσβεις πέμπων καὶ σπονδὰς αὐτῶν καὶ παρέχων τὰ ἐπιτήδεια, ἔστε σπονδῶν ἔτυχεν; 29. Ἐπεὶ δ' αὖ στρατηγοὶ καὶ λοχαγοί, ὥσπερ δὴ σὺ κελεύεις, εἰς λόγους αὐτοῖς ἄνευ ὄπλων ἦλθον πιστεύσαντες ταῖς σπονδαῖς, οὐ νῦν ἐκεῖνοι παιόμενοι, κεντούμενοι, ὑβριζόμενοι, οὐδ' ἀποθανεῖν οἱ τλήμονες δύνανται; καὶ μάλ' οἶμαι ἐρώντες τούτου· ἂ σὺ πάντα εἰδὼς τοὺς μὲν ἀμύνεσθαι κελεύοντας φλυαρεῖν φῆς, πείθειν δὲ πάλιν κελεύεις ἰόντας. 30. Ἐμοὶ δέ, ὦ ἄνδρες, δοκεῖ τὸν ἄνθρωπον τούτον μήτε προσίεσθαι εἰς ταὐτὸ ἡμῖν αὐτοῖς ἀφελομένους τε τὴν λοχαγίαν σκεύη ἀναδέοντας ὡς τοιούτῳ χρῆσθαι. Οὗτος γὰρ καὶ τὴν πατρίδα καταισχύνει καὶ πᾶσαν τὴν Ἑλλάδα, ὅτι Ἕλληνας ὧν τοιοῦτός ἐστιν.

31. Ἐντεῦθεν ὑπολαβὼν Ἀγασίας Στυμφάλιος εἶπεν· Ἀλλὰ τούτῳ γε οὔτε τῆς Βοιωτίας προσήκει οὐδὲν οὔτε τῆς Ἑλλάδος παντάπασιν· ἐπεὶ ἐγὼ αὐτὸν εἶδον ὥσπερ Λυδὸν ἀμφοτέρα τὰ ὦτα τετραυπημένον. 32. Καὶ εἶχεν οὕτως. Τούτον μὲν οὖν ἀπήλασαν· οἱ δ' ἄλλοι παρὰ τὰς τάξεις ἰόντες ὅπου μὲν στρατηγὸς σῶος εἶη τὸν στρατηγὸν παρεκάλουν· ὁπόθεν δὲ οἴχοιτο τὸν ὑποστρατηγόν· ὅπου δ' αὖ λοχαγὸς σῶος εἶη τὸν λοχαγόν. 33. Ἐπεὶ δὲ πάντες συνῆλθον, εἰς τὸ πρόσθεν τῶν ὄπλων ἐκαθέζοντο· καὶ ἐγένοντο οἱ συνελθόντες στρατηγοὶ καὶ λοχαγοὶ ἀμφὶ τοὺς ἑκατόν. Ὅτε δὲ ταῦτα ἦν σχεδὸν μέσαν ἦσαν νύκτες. 34. Ἐνταῦθα Ἰερώνυμος Ἡλείος πρεσβύτατος ὢν τῶν Προξένου λοχαγῶν ἤρχετο λέγειν ὧδε· Ἡμῖν, ὦ ἄνδρες στρατηγοὶ καὶ λοχαγοί,

ὀρώσι τὰ παρόντα ἔδοξε καὶ αὐτοῖς συνελθεῖν καὶ ὑμᾶς παρακαλέσαι, ὅπως βουλευσαίμεθα εἴ τι δυναίμεθα ἀγαθόν. Λέξον δ' ἔφη, καὶ σύ, ὦ Ξενοφών, ἄπερ καὶ πρὸς ἡμᾶς.

35. Ἐκ τούτου λέγει τάδε Ξενοφών· Ἄλλα ταῦτα μὲν δὴ πάντες ἐπιστάμεθα ὅτι βασιλεὺς καὶ Τισσαφέρνης οὓς μὲν ἐδυνήθησαν συνειλήφασιν ἡμῶν· τοῖς δ' ἄλλοις δῆλον ὅτι ἐπιβουλεύουσιν, ὡς ἦν δύνωνται ἀπολέσωσιν. Ἡμῖν δέ γ' οἶμαι πάντα ποιητέα ὡς μήποτ' ἐπὶ τοῖς βαρβάροις γενώμεθα, ἀλλὰ μᾶλλον ἦν δυνώμεθα ἐκεῖνοι ἐφ' ἡμῖν. 36. Εὐτοίνυν ἐπίστασθε ὅτι ὑμεῖς τοσοῦτοι ὄντες ὅσοι νῦν συνελθούδατε μέγιστον ἔχετε καιρόν. Οἱ γὰρ στρατιῶται οὗτοι πάντες πρὸς ὑμᾶς ἀποβλέπουσι· κἂν μὲν ὑμᾶς ὀρώσιν ἀθυμοῦντας, πάντες κακοὶ ἔσονται· ἦν δὲ ὑμεῖς αὐτοὶ τε παρασκευαζόμενοι φανεροὶ ἦτε ἐπὶ τοὺς πολεμίους καὶ τοὺς ἄλλους παρακαλήτε, εὖ ἴστε ὅτι ἔψονται ὑμῖν καὶ πειράσονται μιμεῖσθαι. 37. Ἴσως δέ τοι καὶ δίκαιον ἔστιν ὑμᾶς διαφέρειν τι τούτων. Ἔμεῖς γάρ ἐστε στρατηγοί, ὑμεῖς ταξίαρχοι καὶ λοχαγοί· καὶ ὅτε εἰρήνη ἦν ὑμεῖς καὶ χρήμασι καὶ τιμαῖς τούτων ἐπλεονεκτεῖτε· καὶ νῦν τοίνυν, ἐπεὶ πόλεμος ἔστιν, ἀξιοῦν δεῖ ὑμᾶς αὐτοὺς ἀμείνους τε τοῦ πλήθους εἶναι καὶ προβουλεύειν τούτων καὶ προπονεῖν, ἦν που δέη. 38. Καὶ νῦν πρῶτον μὲν οἶμαι ἂν ὑμᾶς μέγα ὀνήσαι τὸ στράτευμα, εἰ ἐπιμεληθείητε ὅπως ἀντὶ τῶν ἀπολωλότων ὡς τάχιστα στρατηγοὶ καὶ λοχαγοὶ ἀντικατασταθῶσιν. Ἄνευ γὰρ ἀρχόντων οὐδὲν ἂν οὔτε καλὸν οὔτε ἀγαθὸν γένοιτο, ὡς μὲν συνελόντι εἰπεῖν, οὐδαμοῦ· ἐν δὲ δὴ τοῖς πολεμικοῖς παντάπασιν. Ἡ μὲν γὰρ εὐταξία σώζειν δοκεῖ, ἡ δὲ ἀταξία πολλοὺς ἤδη ἀπολώλεκεν. 39. Ἐπειδὴν δὲ καταστήσῃσθε τοὺς ἀρχοντας ὅσους δεῖ, ἦν καὶ τοὺς ἄλλους στρατιώτας συλλέγητε καὶ παραθαρρύνητε, οἶμαι ἂν ὑμᾶς πάννυ ἐν καιρῷ ποιῆσαι. 40. Νῦν μὲν γὰρ ἴσως καὶ ὑμεῖς αἰσθάνεσθε ὡς ἀθύμως μὲν ἦλθον ἐπὶ τὰ ὄπλα, ἀθύμως δὲ πρὸς τὰς φυλακὰς· ὥστε οὕτω γε ἐχόντων οὐκ οἶδα ὅ τι ἂν τις χρήσαιτο αὐτοῖς εἴτε νυκτὸς δέοι τι εἴτε καὶ ἡμέρας. 41. Ἦν δὲ τις αὐτῶν

τρέψη τὰς γνώμας, ὡς μὴ τοῦτο μόνου ἐννοῶνται τί πείσονται ἀλλὰ καὶ τι ποιήσουσι, πολὺ εὐθυμότεροι ἔσονται. 42. Ἐπίστασθε γὰρ δήπου ὅτι οὔτε πληθὺς ἐστὶν οὔτε ἰσχύς ἢ ἐν τῷ πολέμῳ τὰς νίκας ποιούσα· ἀλλ' ὁπότεροι ἂν σὺν τοῖς θεοῖς ταῖς ψυχαῖς ἐρρώμενέστεροι ἴωσιν ἐπὶ τοὺς πολεμίους, τούτους ὡς ἐπὶ τὸ πολὺ οἱ ἐναντίοι οἱ δέχονται. 43. Ἐντεθύμημαι δ' ἔγωγε, ὦ ἄνδρες, καὶ τοῦτο ὅτι ὁπόσοι μὲν μαστεύουσι ζῆν ἐκ παντὸς τρόπου ἐν τοῖς πολεμικοῖς, οὗτοι μὲν κακῶς τε καὶ αἰσχυρῶς ὡς ἐπὶ τὸ πολὺ ἀποθνήσκουσιν· ὁπόσοι δὲ τὸν μὲν θάνατον ἐγνώκασιν πᾶσι κοινὸν εἶναι καὶ ἀναγκαῖον ἀνθρώποις, περὶ δὲ τοῦ καλῶς ἀποθνήσκειν ἀγωνίζονται, τούτους ὀρῶ μᾶλλον πως εἰς τὸ γῆρας ἀφικνουμένους, καί, ἕως ἂν ζῶσιν, εὐδαιμονέστερον διάγοντας. 44. Ἄ καὶ ἡμᾶς δεῖ νῦν καταμαθόντας, ἐν τοιούτῳ γὰρ καιρῷ ἐσμέν, αὐτούς τε ἄνδρας ἀγαθοὺς εἶναι καὶ τοὺς ἄλλους παρακαλεῖν. Ὅ μὲν ταῦτ' εἰπὼν ἐπαύσατο.

45. Μετὰ δὲ τούτου εἶπε Χειρίσοφος· Ἄλλὰ πρόσθεν μὲν, ὦ Ξενοφῶν, τοσοῦτον μόνου σε ἐγίγνωσκον ὅσον ἤκουον Ἀθηναίου εἶναι· νῦν δὲ καὶ ἐπαιῶ σε, ἔφ' οἷς λέγεις τε καὶ πράττεις καὶ βουλοίμην ἂν ὅτι πλείστους εἶναι τοιούτους· κοινὸν γὰρ ἂν εἴη τὸ ἀγαθόν. 46. Καὶ νῦν, ἔφη, μὴ μέλλωμεν, ὦ ἄνδρες, ἀλλ' ἀπελθόντες ἤδη αἰρεῖσθε οἱ δεόμενοι ἄρχοντας, καὶ ἐλόμενοι ἦκετε εἰς τὸ μέσον τοῦ στρατοπέδου καὶ τοὺς αἰρεθέντας ἄγετε· ἔπειτα ἐκεῖ συγκαλοῦμεν τοὺς ἄλλους στρατιώτας· παρέστω δ' ἡμῖν, ἔφη, καὶ Τολμίδης ὁ κύρυξ. 47. Καὶ ἅμα ταῦτα εἰπὼν ἀνέστη, ὡς μὴ μέλλοιτο ἀλλὰ περαίνοιτο τὰ δέοντα. Ἐκ τούτου ἠρέθησαν ἄρχοντες ἀντὶ μὲν Κλεάρχου Τιμασίῳ Δαρδανεύς, ἀντὶ δὲ Σωκράτους Ξανθικλῆς Ἀχαιοὺς, ἀντὶ δὲ Ἀγίου Κλεάνωρ Ἀρκὰς, ἀντὶ δὲ Μένωνος Φιλήσιος Ἀχαιοὺς, ἀντὶ δὲ Προξένου Ξενοφῶν Ἀθηναῖος.



## CAP. II.

1. Ἐπεὶ δὲ ἤρηντο, ἡμέρα τε σχεδὸν ὑπέβαινε καὶ εἰς τὸ μέσον ἦκον οἱ ἄρχοντες, καὶ ἔδοξεν αὐτοῖς προφύλακας καταστήσαντας συγκαλεῖν τοὺς στρατιώτας. Ἐπεὶ δὲ καὶ οἱ ἄλλοι στρατιῶται συνήλθον, ἀνέστη πρῶτον μὲν Χειρίσοφος ὁ Λακεδαιμόνιος καὶ ἔλεξεν ὧδε· 2. Ὡ ἄνδρες στρατιῶται, χαλεπὰ μὲν τὰ παρόντα, ὁπότε ἀνδρῶν στρατηγῶν τοιούτων στερόμεθα καὶ λοχαγῶν καὶ στρατιωτῶν· πρὸς δ' ἔτι καὶ οἱ ἀμφὶ Ἀριαῖον οἱ πρόσθεν σύμμαχοι ὄντες προεδώκασιν ἡμᾶς. 3. Ὅμως δὲ δεῖ ἐκ τῶν παρόντων ἄνδρας ἀγαθοὺς τε ἐλθεῖν καὶ μὴ ὑφίεσθαι, ἀλλὰ πειρᾶσθαι ὅπως ἦν μὲν δυνώμεθα καλῶς νικῶντες σωζώμεθα· εἰ δὲ μὴ, ἀλλὰ καλῶς γε ἀποθνήσκωμεν, ὑποχείριοι δὲ μήποτε γενώμεθα ζῶντες τοῖς πολεμίσι. Οἴομαι γὰρ ἂν ἡμᾶς τοιαῦτα παθεῖν οἷα τοὺς ἐχθροὺς οἱ θεοὶ ποιήσειαν.

4. Ἐπὶ τούτῳ Κλεάνωρ Ὀρχομένιος ἀνέστη καὶ ἔλεξεν ὧδε· Ἄλλ' ὀράτε μὲν, ὦ ἄνδρες, τὴν βασιλέως ἐπιτοκίαν καὶ ἀσέβειαν· ὀράτε δὲ τὴν Τισσαφέρνους ἀπιστίαν, ὅστις λέγων ὡς γείτων τε εἶη τῆς Ἑλλάδος καὶ περὶ πλείστου ἂν ποιήσαιτο σῶσαι ἡμᾶς, καὶ ἐπὶ τούτοις αὐτὸς ὁμόσας ἡμῖν, αὐτὸς δεξιὰς δούς, αὐτὸς ἐξαπατήσας συνέλαβε τοὺς στρατηγούς, καὶ οὐδὲ Δία Ξένιον ἠδέσθη, ἀλλὰ Κλεάρχῳ καὶ ὁμοτράπεζος γενόμενος αὐτοῖς τούτοις ἐξαπατήσας τοὺς ἄνδρας ἀπολώλεκεν. 5. Ἀριαῖος δέ, ὃν ἡμεῖς ἠθέλομεν βασιλέα καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστὰ μὴ προδώσειν ἀλλήλους, καὶ οὗτος οὔτε τοὺς θεοὺς δείσας οὔτε Κύρου τὸν τεθνηκότα αἰδεσθεῖς, τιμώμενος μάλιστα ὑπὸ Κύρου ζῶντος νῦν πρὸς τοὺς ἐκείνου ἐχθίστους ἀποστὰς ἡμᾶς τοὺς Κύρου φίλους κακῶς ποιεῖν πειρᾶται. 6. Ἀλλὰ τούτους μὲν οἱ θεοὶ ἀποτίσαιτο· ἡμᾶς δὲ δεῖ ταῦτα ὀρῶντας μήποτε ἐξαπατηθῆναι ἔτι ὑπὸ τούτων, ἀλλὰ μαχομένους ὡς ἂν δυνώμεθα κράτιστα τούτο ὃ τι ἂν δοκῇ τοῖς θεοῖς πάσχειν.

7. Ἐκ τούτου Ξενοφῶν ἀνίσταται ἐσταλμένος ἐπὶ πόλε-

μον ὡς ἐδύνατο κάλλιστα· νομίζων, εἴτε νίκην διδοίεν οἱ θεοί, τὸν κάλλιστον κόσμον τῷ νικᾶν πρέπειν· εἴτε τελευτᾶν δέοι, ὀρθῶς ἔχειν τῶν καλλίστων ἑαυτὸν ἀξιώσαντα ἐν τούτοις τῆς τελευτῆς τυγχάνειν· τοῦ λόγου δὲ ἤρχετο ὧδε·

8. Τὴν μὲν τῶν βαρβάρων ἐπιτορκίαν τε καὶ ἀπιστίαν λέγει Κλεάνωρ, ἐπίστασθε δὲ καὶ ὑμεῖς οἶμαι. Εἰ μὲν οὖν βουλευόμεθα πάλιν αὐτοῖς διὰ φιλίας ἰέναι, ἀνάγκη ἡμᾶς πολλὴν ἀθυμίαν ἔχειν, ὀρώντας καὶ τοὺς στρατηγούς, οἳ διὰ πίστεως αὐτοῖς ἑαυτοὺς ἐνεχείρισαν, οἷα πεπόνθασιν· εἰ μέντοι διανοούμεθα σὺν τοῖς ὅπλοις ὧν τε πεποιήκασι δίκην ἐπιθεῖναι αὐτοῖς καὶ τὸ λοιπὸν διὰ παντὸς πολέμου αὐτοῖς ἰέναι, σὺν τοῖς θεοῖς πολλὰ ἡμῖν καὶ καλὰ ἐλπίδες εἰσὶ σωτηρίας. 9. Τοῦτο δὲ λέγοντος αὐτοῦ πτάρνυται τις· ἀκούσαντες δὲ οἱ στρατιῶται πάντες μιᾷ ὀρμῇ προσεκύνησαν τὸν θεόν. Καὶ Ξενοφῶν εἶπε· Δοκεῖ μοι, ὦ ἄνδρες, ἐπεὶ περὶ σωτηρίας ἡμῶν λεγόντων οἰωνὸς τοῦ Διὸς τοῦ Σωτήρος ἐφάνη, εὐξασθαι τῷ θεῷ τούτῳ θύσειν σωτήρια ὅπου ἂν πρῶτον εἰς φιλίαν χώραν ἀφικώμεθα· συνεπεύξασθαι δὲ καὶ τοῖς ἄλλοις θεοῖς θύσειν κατὰ δύναμιν. Καὶ ὅτῳ δοκεῖ ταῦτ', ἔφη, ἀνατεινάτω τὴν χεῖρα. Καὶ ἀνέτειναν ἅπαντες. Ἐκ τούτου εὐξάντο καὶ ἐπαιώνισαν. Ἐπεὶ δὲ τὰ τῶν θεῶν καλῶς εἶχεν, ἤρχετο πάλιν ὧδε·

10. Ἐτύγχανον λέγων, ὅτι πολλὰ καὶ καλὰ ἐλπίδες ἡμῖν εἶεν σωτηρίας. Πρῶτον μὲν γὰρ ἡμεῖς μὲν ἐμπεδοῦμεν τοὺς τῶν θεῶν ὄρκους, οἳ δὲ πολέμιοι ἐπιωρκήκασιν τε καὶ τὰς σπονδὰς καὶ τοὺς ὄρκους λελύκασιν. Οὕτω δ' ἐχόντων εἰκὸς τοῖς μὲν πολεμίοις ἐναντίους εἶναι τοὺς θεούς, ἡμῖν δὲ συμμάχους, οἵπερ ἱκανοὶ εἰσι καὶ τοὺς μεγάλους ταχὺ μικροὺς ποιεῖν καὶ τοὺς μικροὺς κἂν ἐν δεινοῖς ὧσι, σώζειν εὐπετῶς, ὅταν βούλωνται. 11. Ἐπειτα δέ, (ἀναμνήσω γὰρ ὑμᾶς καὶ τοὺς τῶν προγόνων τῶν ἡμετέρων κινδύνους, ἵνα εἰδῆτε ὡς ἀγαθοῖς τε ὑμῖν προσήκει εἶναι σώζονται τε σὺν τοῖς θεοῖς καὶ ἐκ πάνυ δεινῶν οἳ ἀγαθοί·) ἐλθόντων μὲν γὰρ Περσῶν καὶ τῶν σὺν αὐτοῖς παμπληθεῖ στόλῳ ὡς ἀφανιούντων αὐθις τὰς Ἀθήνας, ὑποστῆναι αὐτοῖς Ἀθηναῖοι τολμήσαντες, ἐν-

κησαν αὐτούς. 12. Καὶ εὐξάμενοι τῇ Ἀρτέμιδι ὀπόσους ἀν κατακάνοιεν τῶν πολεμίων τοσαύτας χιμαίρας καταθύσειν τῇ θεῷ, ἐπεὶ οὐκ εἶχον ἱκανὰς εὐρεῖν, ἔδοξεν αὐτοῖς κατ' ἐνιαυτὸν πεντακοσίας θύειν· καὶ ἔτι καὶ νῦν ἀποθύουσιν. 13. Ἐπειτα ὅτε Ξέρξης ὑστερον ἀγείρας τὴν ἀναρίθμητον στρατιὰν ἦλθεν ἐπὶ τὴν Ἑλλάδα, καὶ τότε ἐνίκων οἱ ἡμέτεροι πρόγονοι τοὺς τούτων προγόνους καὶ κατὰ γῆν καὶ κατὰ θάλατταν. Ὡν ἔστι μὲν τεκμήρια ὄραν τὰ τρόπαια, μέγιστον δὲ μαρτύριον ἡ ἐλευθερία τῶν πόλεων ἐν αἷς ὑμεῖς ἐγένεσθε καὶ ἐτράφητε· οὐδένα γὰρ ἀνδρωπον δεσπότην ἀλλὰ τοὺς θεοὺς προσκυνεῖτε. Τοιούτων μὲν ἐστε προγόνων. 14. Οὐ μὲν δὴ τοῦτό γε ἐρῶ ὡς ὑμεῖς καταισχύνετε αὐτούς· ἀλλ' οὐπω πολλαὶ ἡμέραι ἀφ' οὗ ἀντιταξάμενοι τούτοις τοῖς ἐκείνων ἐκγόνοις πολλαπλασίους ὑμῶν αὐτῶν ἐνικάτε σὺν τοῖς θεοῖς. 15. Καὶ τότε μὲν δὴ περὶ τῆς Κύρου βασιλείας ἄνδρες ἦτε ἀγαθοί· νῦν δ' ὀπότε περὶ τῆς ὑμετέρας σωτηρίας ὁ ἀγὼν ἐστὶ πολὺ δήπου ὑμᾶς προσήκει καὶ ἀμείνονας καὶ προθυμοτέρους εἶναι. 16. Ἀλλὰ μὴν καὶ θάρραλεωτέρους νῦν πρέπει εἶναι πρὸς τοὺς πολεμίους. Τότε μὲν γὰρ ἄπειροι ὄντες αὐτῶν τό τε πλήθος ἄμετρον ὄρωντες, ὅμως ἐτολήσατε σὺν τῷ πατρίῳ φρονήματι ἵεναι εἰς αὐτούς· νῦν δ', ὀπότε καὶ πείραν ἤδη ἔχετε αὐτῶν ὅτι θέλουσι καὶ πολλαπλάσιοι ὄντες μὴ δέχεσθαι ὑμᾶς, τί ἔτι ὑμῖν προσήκει τούτους φοβεῖσθαι; 17. Μηδὲ μέντοι τοῦτο μείον δόξητε ἔχειν εἰ οἱ Κυρεῖοι πρόσθεν σὺν ἡμῖν ταπτόμενοι νῦν ἀφεστήκασιν· ἔτι γὰρ οὗτοι κακίονές εἰσι τῶν ὑφ' ἡμῶν ἡττημένων· ἔφευγον γοῦν πρὸς ἐκείνους καταλιπόντες ἡμᾶς. Τοὺς δὲ ἐθέλοντας φυγῆς ἄρχειν πολὺ κρεῖττον σὺν τοῖς πολεμίους ταπτομένους ἢ ἐν τῇ ἡμετέρᾳ τάξει ὄραν. 18. Εἰ δέ τις αὖ ὑμῶν ἀθυμεί ὅτι ἡμῖν μὲν οὐκ εἰσὶν ἵππεῖς, τοῖς δὲ πολεμίους πολλοὶ πάρεισιν, ἐνθυμήθητε ὅτι οἱ μύριοι ἵππεῖς οὐδὲν ἄλλο ἢ μύριοι εἰσὶν ἀνδρωποι· ὑπὸ μὲν γὰρ ἵππου ἐν μάχῃ οὐδεὶς πώποτε οὔτε δηχθεὶς οὔτε λακτισθεὶς ἀπέθανεν· οἱ δ' ἄνδρες εἰσὶν οἱ ποιοῦντες ὅ τι ἂν ἐν ταῖς μάχαις γίγνηται. 19. Οὐκοῦν τῶν γε ἵππέων πολὺ ἡμεῖς ἐπ' ἀσφα-



λεστέρου ὀχήματος ἐσμέν· οἱ μὲν γὰρ ἐφ' ἵππων κρέμανται φοβούμενοι οὐχ ἡμᾶς μόνον ἀλλὰ καὶ τὸ καταπεσεῖν, ἡμεῖς δ' ἐπὶ τῆς γῆς βεβηκότες πολὺ μὲν ἰσχυρότερον παῖσομεν ἢν τις προσῆ, πολὺ δ' ἔτι μᾶλλον ὅτου ἂν βουλόμεθα τευξόμεθα. Ἐνὶ μόνῳ προέχουσιν οἱ ἵππεῖς ἡμᾶς· φεύγειν αὐτοῖς ἀσφαλέςτερόν ἐστιν ἢ ἡμῖν. 20. Εἰ δὲ δὴ τὰς μὲν μάχας θάρρειτε, ὅτι δ' οὐκέτι ἡμῖν Τισσαφέρνης ἠγήσεται οὐδὲ βασιλεὺς ἀγορὰν παρέξει, τοῦτο ἄχθεσθε, σκέψασθε πότερον κρεῖττον Τισσαφέρνην ἠγεμόνα ἔχειν, ὃς ἐπιβουλεύων ἡμῖν φανερός ἐστιν, ἢ οὓς ἂν ἡμεῖς ἄνδρας λαβόντες ἠγείσθαι κελεύωμεν· οἱ εἴσονται ὅτι ἦν τι περὶ ἡμᾶς ἀμαρτάνωσι, περὶ τὰς ἑαυτῶν ψυχὰς καὶ τὰ σώματα ἀμαρτάνουσι. 21. Τὰ δ' ἐπιτήδεια πότερον ὠνεῖσθαι κρεῖττον ἐκ τῆς ἀγορᾶς ἢς οὗτοι παρῆχον μικρὰ μέτρα πολλοῦ ἀργυρίου, μηδὲ τοῦτο ἔτι ἔχοντας, ἢ αὐτοὺς λαμβάνειν, ἢνπερ κρατῶμεν, μέτρῳ χρωμένους ὀπόσω ἂν ἕκαστος βούληται; 22. Εἰ δὲ ταῦτα μὲν γινώσκετε ὅτι κρεῖττονα, τοὺς δὲ ποταμοὺς ἄπορον νομίζετε εἶναι καὶ μεγάλως ἠγείσθε ἐξαπατηθῆναι διαβάντες, σκέψασθε εἰ ἄρα τοῦτο καὶ μωρότατον πεποιήκασιν οἱ βάρβαροι. Πάντες μὲν γὰρ οἱ ποταμοί, ἦν καὶ πρόσω τῶν πηγῶν ἄποροι ὦσι, προῖοῦσι πρὸς τὰς πηγὰς διαβατοὶ γίνονται οὐδὲ τὸ γόνυ βρέχοντες. 23. Εἰ δὲ μήθ' οἱ ποταμοὶ διοίσουσιν ἠγεμῶν τε μηδεὶς ἡμῖν φανείται, οὐδ' ὡς ἡμῖν γε ἀδυμητέον. Ἐπιστάμεθα γὰρ Μυσούς, οὓς οὐκ ἂν ἡμῶν φαίημεν βελτίους εἶναι, οἱ βασιλέως ἄκοντος ἐν τῇ βασιλέως χώρα πολλὰς τε καὶ μεγάλας καὶ εὐδαίμονας πόλεις οἰκοῦσιν· ἐπιστάμεθα δὲ Πεισίδας ὡσαύτως· Λυκάονας δὲ καὶ αὐτοὶ εἶδομεν ὅτι, ἐν τοῖς πεδίοις τὰ ἐρυμνὰ καταλαβόντες τὴν τούτου χώραν καρποῦνται. 24. Καὶ ἡμᾶς δ' ἂν φαίην ἔγωγε χρῆναι μήπω φανεροὺς εἶναι οἴκαδε ὠρμημένους, ἀλλὰ κατασκευάζεσθαι ὡς αὐτοῦ που οἰκήσοντας. Οἶδα γὰρ ὅτι καὶ Μυσοῖς βασιλεὺς πολλοὺς μὲν ἠγεμόνας ἂν δοίη, πολλοὺς δ' ἂν ὀμήρους τοῦ ἀδόλως ἐκπέμψειν, καὶ ὁδοποιήσειέ γ' ἂν αὐτοῖς καὶ εἰ σὺν τεθρίπποις βούλιντο ἀπιέναι. Καὶ ἡμῖν γ' ἂν οἶδ' ὅτι τρισάσμενος ταῦτα ἐποίει, εἰ ἑώρα ἡμᾶς μένειν παρασκευαζο-

μένους. 25. Ἄλλα γὰρ δέδοικα μὴ ἂν ἅπαξ μάθωμεν ἀργοὶ  
 ζῆν καὶ ἐν ἀφθόνοις βιοτεύειν, καὶ Μήδων δὲ καὶ Περσῶν  
 καλαῖς καὶ μεγάλαις γυναιξὶ καὶ παρθένοις ὁμιλεῖν, μὴ  
 ὡσπερ οἱ λωτοφάγοι ἐπιλαθώμεθα τῆς οἴκαδε ὁδοῦ. 26.  
 Δοκεῖ οὖν μοι εἰκὸς καὶ δίκαιον εἶναι πρῶτον εἰς τὴν Ἑλλάδα  
 καὶ πρὸς τοὺς οἰκείους πειρᾶσθαι ἀφικνεῖσθαι καὶ ἐπιδεῖξαι  
 τοῖς Ἕλλησιν ὅτι ἐκόντες πένονται, ἔξον αὐτοῖς τοὺς νῦν οἴκοι  
 ἀκλήρους πολιτεύοντας ἐνθάδε κομισαμένους πλουσίους ὄραν.  
 Ἄλλα γάρ, ὦ ἄνδρες, πάντα ταῦτα τάγαθὰ δῆλον ὅτι τῶν  
 κρατούντων ἐστί. 27. Τοῦτο δὴ δεῖ λέγειν πῶς ἂν πορευοί-  
 μεθ' αὐτὸς ὡς ἀσφαλέστατα καί, εἰ μάχεσθαι δεῖ, ὡς κράτιστα  
 μαχοίμεθα. Πρῶτον μὲν τοίνυν, ἔφη, δοκεῖ μοι κατακαῦσαι  
 τὰς ἀμάξας, ἃς ἔχομεν· ἵνα μὴ τὰ ζεύγη ἡμῶν στρατηγῆ,  
 ἀλλὰ πορευόμεθα ὅπη ἂν τῇ στρατιᾷ συμφέρῃ· ἔπειτα καὶ  
 τὰς σκηναὺς συγκατακαῦσαι. Αὗται γὰρ αὐτῶν ὄχλον μὲν παρέ-  
 χουσιν ἄγειν, συνωφελούσι δὲ οὐδὲν οὔτε εἰς τὸ μάχεσθαι  
 οὔτ' εἰς τὸ τὰ ἐπιτήδεια ἔχειν. 28. Ἐτι δὲ καὶ τῶν ἄλλων  
 σκευῶν τὰ περιττὰ ἀπαλλάξωμεν πλὴν ὅσα πολέμου ἕνεκεν  
 ἢ σίτων ἢ ποτῶν ἔχομεν· ἵνα ὡς πλείστοι μὲν ἡμῶν ἐν τοῖς  
 ὅπλοις ὦσιν, ὡς ἐλάχιστοι δὲ σκευοφορῶσι. Κρατουμένων  
 μὲν γὰρ ἐπίστασθε ὅτι πάντα ἀλλότρια· ἦν δὲ κρατῶμεν,  
 καὶ τοὺς πολεμίους δεῖ σκευοφόρους ἡμετέρους νομίζειν. 29.  
 Δοιοπόν μοι εἰπεῖν ὅπερ καὶ μέγιστον νομίζω εἶναι. Ὁρᾶτε  
 γὰρ καὶ τοὺς πολεμίους ὅτι οὐ πρόσθεν ἐξενεγκεῖν ἐτόλμησαν  
 πρὸς ἡμᾶς πόλεμον πρὶν τοὺς στρατηγούς ἡμῶν συνέλαβον,  
 νομίζοντες ὄντων μὲν τῶν ἀρχόντων καὶ ἡμῶν πειδομένων  
 ἱκανοὺς εἶναι ἡμᾶς περιγενέσθαι τῷ πολέμῳ· λαβόντες δὲ  
 τοὺς ἄρχοντας ἀναρχία ἂν καὶ ἀταξία ἐνόμιζον ἡμᾶς ἀπολέ-  
 σθαι. 30. Δεῖ οὖν πολὺ μὲν τοὺς ἄρχοντας ἐπιμελεστέρας  
 γενέσθαι τοὺς νῦν τῶν πρόσθεν, πολὺ δὲ τοὺς ἀρχομένους  
 εὐτακτοτέρους καὶ πειδομένους μᾶλλον τοῖς ἄρχουσι νῦν ἢ  
 πρόσθεν. 31. Ἦν δέ τις ἀπειθῆ, ἦν ψηφίσθησθε τὸν αἰεὶ  
 ὑμῶν ἐντυγχάνοντα σὺν τῷ ἄρχοντι κολάζειν, οὕτως οἱ πολέ-  
 μοι πλείστον ἐψευσμένοι ἔσονται· τῆδε γὰρ τῇ ἡμέρᾳ μυρί-  
 οὺς ὄψονται ἀνδ' ἐνὸς Κλεάρχους τοὺς οὐδ' ἐνὶ ἐπιτρέψοντας

κακῶ εἶναι. 32. Ἄλλὰ γὰρ καὶ περαίνειν ἤδη ὥρα· ἴσως γὰρ οἱ πολέμοι αὐτίκα παρέσονται. Ὅτῳ οὖν ταῦτα δοκεῖ καλῶς ἔχειν, ἐπικυρωσάτω ὡς τάχιστα, ἵνα ἔργῳ περαίνηται. Εἰ δέ τι ἄλλο βέλτιον ἢ ταύτη, τολμάτω καὶ ὁ ἰδιώτης διδάσκειν· πάντες γὰρ κοινῆς σωτηρίας δεόμεθα.

33. Μετὰ ταῦτα Χειρίσοφος εἶπεν· Ἄλλ' εἰ μὲν τινος ἄλλου δεῖ πρὸς τούτοις οἷς εἶπε Ξενοφῶν, καὶ αὐτίκα ἐξέσται ποιεῖν· ἃ δὲ νῦν εἴρηκε δοκεῖ μοι ὡς τάχιστα ψηφίσασθαι ἄριστον εἶναι· καὶ ὅτῳ δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα. Ἀνέτειναν ἅπαντες. 34. Ἀναστὰς δὲ πάλιν εἶπε Ξενοφῶν· Ὡ ἄνδρες ἀκούσατε ὧν προσδεῖν δοκεῖ μοι. Δῆλον ὅτι πορεύεσθαι ἡμᾶς δεῖ ὅπου ἔξομεν τὰ ἐπιτήδεια. Ἀκούω δέ, κώμας εἶναι καλὰς οὐ πλείον εἴκοσι σταδίων ἀπεχούσας. 35. Οὐκ ἂν οὖν θαυμάζοιμι εἰ οἱ πολέμοι, ὥσπερ οἱ δειλοὶ κύνες τοὺς μὲν παριόντας διώκουσιν τε καὶ δάκνουσιν ἢν δύνωνται, τοὺς δὲ διώκοντας φεύγουσιν, εἰ καὶ οὗτοι ἡμῖν ἀπιούσιν ἐπακολουθοῖεν. 36. Ἴσως οὖν ἀσφαλέστερον ἡμῖν πορεύεσθαι πλαίσιον ποιησαμένους τῶν ὀπλων, ἵνα τὰ σκευοφόρα καὶ ὁ πολὺς ὄχλος ἐν ἀσφαλεστέρῳ ᾖ. Εἰ οὖν νῦν ἀποδειχθεῖη τίνα χρὴ ἠγείσθαι τοῦ πλαισίου καὶ τὰ πρόσθεν κοσμεῖν καὶ τίνας ἐπὶ τῶν πλευρῶν ἐκατέρων εἶναι τίνας δ' ὀπισθοφυλακεῖν, οὐκ ἂν ὅποτε οἱ πολέμοι ἔλθοιεν βουλεύεσθαι ἡμᾶς δεοί, ἀλλὰ χρώμεσθ' ἂν εὐθὺς τοῖς τεταγμένοις. 37. Εἰ μὲν οὖν ἄλλος τις βέλτιον ὁρᾷ, ἄλλως ἐχέτω· εἰ δὲ μὴ, Χειρίσοφος μὲν ἠγόητο ἐπειδὴ καὶ Λακεδαιμόνιος ἐστι· τῶν δὲ πλευρῶν ἐκατέρων δύο τῶν πρεσβυτάτων στρατηγῶ ἐπιμελοίσθην· ὀπισθοφυλακῶμεν δὲ ἡμεῖς οἱ νεώτατοι ἐγώ τε καὶ Τιμασίων τὸ νῦν εἶναι. 38. Τὸ δὲ λοιπὸν πειρώμενοι ταύτης τῆς τάξεως, βουλευσόμεθα ὅ τι ἂν αἰεὶ κράτιστον δοκοῖη εἶναι. Εἰ δέ τις ἄλλο ὁρᾷ βέλτιον, λεξάτω. Ἐπεὶ δὲ οὐδεὶς ἀντέλεγεν, εἶπεν· Ὅτῳ δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα. 39. Ἐδοξε ταῦτα. Νῦν τοίνυν, ἔφη, ἀπιόντας ποιεῖν δεῖ τὰ δεδογμένα· καὶ ὅστις τε ὑμῶν τοὺς οἰκείους ἐπιδυμεῖ ἰδεῖν, μεμνήσθω ἀνὴρ ἀγαθὸς εἶναι· οὐ γὰρ ἐστὶν ἄλλως τούτου τυχεῖν· ὅστις τε ζῆν ἐπιδυμεῖ, πειράσθω νικᾶν· τῶν μὲν



γὰρ νικῶντων τὸ κατακαίνειν, τῶν δὲ ἡττωμένων τὸ ἀποθνήσκειν ἐστὶ. Καὶ εἴ τις δὲ χρημάτων ἐπιθυμεῖ, κρατεῖν πειράσθω· τῶν γὰρ νικῶντων ἐστὶ καὶ τὰ ἑαυτῶν σώζειν καὶ τὰ τῶν ἡττωμένων λαμβάνειν.

## CAP. III.

1. Τούτων λεχθέντων ἀνέστησαν καὶ ἀπελθόντες κατέκαιον τὰς ἀμάξας καὶ τὰς σκηνάς· τῶν δὲ περιττῶν ὅτου μὲν δέοιτό τις μετεδίδοσαν ἀλλήλοις, τὰ δὲ ἄλλα εἰς τὸ πῦρ ἐρρίπτουν. Ταῦτα ποιήσαντες ἡριστοποιοῦντο. Ἄριστοποιουμένων δὲ αὐτῶν ἔρχεται Μιθριδάτης σὺν ἰππεύσιν ὡς τριάκοντα, καὶ καλεσάμενος τοὺς στρατηγούς εἰς ἐπήκοον λέγει ὧδε· 2. Ἐγώ, ὦ ἄνδρες Ἕλληνες, καὶ Κύρῳ πιστὸς ἦν, ὡς ὑμεῖς ἐπίστασθε, καὶ νῦν ὑμῖν εὖνους· καὶ ἐνθάδε εἰμὶ σὺν πολλῷ φόβῳ διάγων. Εἰ οὖν ὀρώην ὑμᾶς σωτήριόν τι βουλευομένους, ἔλθοιμι ἂν πρὸς ὑμᾶς καὶ τοὺς θεράποντας πάντας ἔχων. Δέξατε οὖν πρὸς με τί ἐν νῶ ἔχετε ὡς πρὸς φίλον τε καὶ εὖνον καὶ βουλόμενον κοινῇ σὺν ὑμῖν τὸν στόλον ποιῆσθαι. 3. Βουλευομένοις τοῖς στρατηγοῖς ἔδοξεν ἀποκρίνασθαι τάδε· (καὶ ἔλεγε Χειρίσοφος·) Ἡμῖν δοκεῖ, εἰ μὲν τις ἔᾶ ἡμᾶς ἀπιέναι οἴκαδε, διαπορεύεσθαι τὴν χώραν ὡς ἂν δυνώμεθα ἀσινέστατα· ἦν δὲ τις ἡμᾶς τῆς ὁδοῦ ἀποκωλύη, διαπολεμεῖν τούτῳ ὡς ἂν δυνώμεθα κράτιστα. 4. Ἐκ τούτου ἐπειρᾶτο Μιθριδάτης διδάσκειν ὡς ἄπορον εἶη βασιλέως ἄκοντος σωθῆναι. Ἐνθα δὲ ἐγιγνώσκετο ὅτι ὑπόπεμπτος εἶη· καὶ γὰρ τῶν Τισσαφέρνους τις οἰκείων παρηκολούθει πίστews ἕνεκα. 5. Καὶ ἐκ τούτου ἐδόκει τοῖς στρατηγοῖς βέλτιον εἶναι δόγμα ποιήσασθαι τὸν πόλεμον ἀκήρυκτον εἶναι ἔστε ἐν τῇ πολεμίᾳ εἶεν· διέφθειρον γὰρ προσίοντες τοὺς στρατιώτας, καὶ ἓνα γε λοχαγὸν διέφθειραν Νίκαρχον Ἀρκάδα· καὶ ᾤχετο ἀπιὼν νυκτὸς σὺν ἀνθρώποις ὡς εἴκοσι.

6. Μετὰ ταῦτα ἀριστήσαντες καὶ διαβάντες τὸν Ζάβατον ποταμὸν ἐπορεύοντο τεταγμένοι τὰ ὑποζύγια καὶ τὸν ὄχλον ἐν

μέσω ἔχοντες. Οὐ πολὺ δὲ προεληλυθότων αὐτῶν ἐπιφαίνεται πάλιν ὁ Μιθριδάτης, ἰππέας ἔχων ὡς διακοσίους καὶ τοξότας καὶ σφενδονήτας ὡς τετρακοσίους μάλα ἑλαφροὺς καὶ εὐζώνους. 7. Καὶ προσῆει μὲν ὡς φίλος ὢν πρὸς τοὺς Ἑλληνας· ἐπεὶ δὲ ἐγγὺς ἐγένετο, ἕξαπίνης οἱ μὲν αὐτῶν ἐτόξευον καὶ ἰππεῖς καὶ πεζοί, οἱ δ' ἐσφενδόνων καὶ ἐτίτρωσκον. Οἱ δ' ὀπισθοφυλάκες τῶν Ἑλλήνων ἔπασχον μὲν κακῶς, ἀντεποιοῦν δὲ οὐδέν· οἱ τε γὰρ Κρήτες βραχύτερα τῶν Περσῶν ἐτόξευον καὶ ἅμα ψιλοὶ ὄντες εἴσω τῶν ὄπλων κατεκέκλειντο· οἱ τε ἀκοντισταὶ βραχύτερα ἠκόντιζον, ἢ ὡς ἐξικνεῖσθαι τῶν σφενδονητῶν. 8. Ἐκ τούτου Ξενοφῶντι ἐδόκει διωκτέον εἶναι· καὶ ἐδίωκον τῶν τε ὀπλιτῶν καὶ τῶν πελταστῶν οἱ ἔτυχον σὺν αὐτῷ ὀπισθοφυλακοῦντες· διώκοντες δὲ οὐδένα κατελάμβανον τῶν πολεμίων. 9. Οὔτε γὰρ ἰππεῖς ἦσαν τοῖς Ἑλλησιν οὔτε οἱ πεζοὶ τοὺς πεζοὺς ἐκ πολλοῦ φεύγοντας ἐδύνατο καταλαμβάνειν ἐν ὀλίγῳ χωρίῳ· πολὺ γὰρ οὐχ οἶόν τε ἦν ἀπὸ τοῦ ἄλλου στρατεύματος διώκειν. 10. Οἱ δὲ βάρβαροι ἰππεῖς καὶ φεύγοντες ἅμα ἐτίτρωσκον εἰς τοῦπισθεν τοξεύοντες ἀπὸ τῶν ἵππων· ὀπόσον δὲ προδιώξειαν οἱ Ἑλληνες, τοσοῦτον πάλιν ἐπαναχωρεῖν μαχομένους ἔδει. 11. Ὡστε τῆς ἡμέρας ὅλης διήλθον οὐ πλέον πέντε καὶ εἴκοσι σταδίων, ἀλλὰ δείλῃς ἀφίκοντο εἰς τὰς κώμας. Ἐνθα δὴ πάλιν ἀθυμία ἦν. Καὶ Χειρίσοφος καὶ οἱ πρεσβύτατοι τῶν στρατηγῶν Ξενοφῶντα ἠτιῶντο ὅτι ἐδίωκεν ἀπὸ τῆς φάλαγγος καὶ αὐτὸς τε ἐκινδύνευε καὶ τοὺς πολεμίους οὐδὲν μᾶλλον ἐδύνατο βλάπτειν.

12. Ἀκούσας δὲ ὁ Ξενοφῶν ἔλεγεν ὅτι ὀρθῶς ἠτιῶντο καὶ αὐτὸ τὸ ἔργον αὐτοῖς μαρτυροίη. Ἄλλ' ἐγώ, ἔφη, ἠμαγκάσθην διώκειν, ἐπειδὴ ἐώρων ἡμᾶς ἐν τῷ μένειν κακῶς μὲν πάσχοντας, ἀντιποιεῖν δ' οὐδὲν δυναμένους. 13. Ἐπειδὴ δὲ ἐδιώκομεν, ἀληθῆ, ἔφη, ὑμεῖς λέγετε· κακῶς μὲν γὰρ ποιεῖν οὐδὲν μᾶλλον ἐδυνάμεθα τοὺς πολεμίους, ἀνεχωροῦμεν δὲ πάνυ χαλεπῶς. 14. Τοῖς οὖν θεοῖς χάρις ὅτι οὐ σὺν πολλῇ ῥώμῃ ἀλλὰ σὺν ὀλίγοις ἦλθον· ὥστε βλάψαι μὲν μὴ μέγала, δηλῶσαι δέ, ὢν δεόμεθα. 15. Νῦν γὰρ οἱ μὲν πολέμιοι

τοξεύουσι καὶ σφενδονῶσιν ὅσον οὔτε οἱ Κρήτες ἀντιτοξεύειν δύνανται οὔτε οἱ ἐκ χειρὸς βάλλοντες ἐξικνεῖσθαι· ὅταν δὲ αὐτοὺς διώκωμεν, πολὺ μὲν οὐχ οἶόν τε χωρίον ἀπὸ τοῦ στρατεύματος διώκειν, ἐν ὀλίγῳ δὲ οὐδ' εἰ ταχὺς εἴη πεζὸς πεζοῦ ἂν διώκων καταλάβοι ἐκ τόξου ῥύματος. 16. Ἡμεῖς οὖν εἰ μέλλομεν τούτους εἶργειν ὥστε μὴ δύνασθαι βλάπτειν ἡμᾶς πορευομένους, σφενδονητῶν τε τὴν ταχίστην δεῖ καὶ ἰππέων. Ἀκούω δ' εἶναι ἐν τῷ στρατεύματι ἡμῶν Ῥοδίους, ὧν τοὺς πολλοὺς φασιν ἐπίστασθαι σφενδονᾶν, καὶ τὸ βέλος αὐτῶν καὶ διπλάσιον φέρεσθαι τῶν Περσικῶν σφενδονῶν. 17. Ἐκεῖναι γάρ, διὰ τὸ χειροπληθέσι τοῖς λίθοις σφενδονᾶν ἐπὶ βραχὺ ἐξικνοῦνται· οἱ δὲ γε Ῥόδιοι καὶ ταῖς μολυβδίσι ἐπίστανται χρῆσθαι. 18. Ἦν οὖν αὐτῶν ἐπισκεψόμεθα τίνες πέπανται σφενδόνας, καὶ τούτων τῷ μὲν δῶμεν αὐτῶν ἀργύριον, τῷ δὲ ἄλλας πλέκειν ἐθέλοντι ἄλλο ἀργύριον τελῶμεν, καὶ τῷ σφενδονᾶν ἐντεταγμένῳ ἐθέλοντι ἄλλην τινα ἀτέλειαν εὐρίσκωμεν, ἴσως τινὲς φανοῦνται ἱκανοὶ ἡμᾶς ὠφελεῖν. 19. Ὅρῳ δὲ καὶ ἵππους ὄντας ἐν τῷ στρατεύματι, τοὺς μὲν τινὰς παρ' ἐμοί, τοὺς δὲ τῷ Κλεάρχῳ καταλελειμμένους· πολλοὺς δὲ καὶ ἄλλους αἰχμαλώτους σκευοφοροῦντας. Ἄν οὖν τούτους πάντας ἐκλέξαντες σκευοφόρα μὲν ἀντιδῶμεν, τοὺς δὲ ἵππους εἰς ἰππέας κατασκευάσωμεν, ἴσως καὶ οὗτοί τι τοὺς φεύγοντας ἀνιάσουσιν. 20. Ἔδοξε ταῦτα· καὶ ταύτης τῆς νυκτὸς σφενδονῆται μὲν εἰς διακοσίους ἐγένοντο, ἵπποι δὲ καὶ ἰππεῖς ἐδοκιμάσθησαν τῇ ὑστεραίᾳ εἰς πεντήκοντα, καὶ στολάδες καὶ θώρακες αὐτοῖς ἐπορίσθησαν· καὶ ἵππαρχος δὲ ἐπεστάθῃ Λύκιος ὁ Πολυστράτου Ἀθηναῖος.

## CAP. IV.

1. Μείναντες δὲ ταύτην τὴν ἡμέραν τῇ ἄλλῃ ἐπορεύοντο πρωϊαίτερον ἀναστάντες· χαράδραν γὰρ αὐτοὺς ἔδει διαβῆναι ἐφ' ἣ ἐφοβοῦντο μὴ ἐπιθοῖντο αὐτοῖς διαβαίνουσιν οἱ πολέμιοι. 2. Διαβεβηκόσι δὲ αὐτοῖς πάλιν φαίνεται ὁ



Μιθριδάτης, ἔχων ἰππέας χιλίους, τοξότας δὲ καὶ σφενδονή-  
 τας εἰς τετρακισχιλίους· τοσούτους γὰρ ἤτησε Τισσαφέρην  
 καὶ ἔλαβεν, ὑποσχόμενος ἂν τούτους λάβῃ παραδώσειν αὐτῷ  
 τοὺς Ἕλληνας, καταφρονήσας, ὅτι ἐν τῇ πρόσθεν προσβο-  
 λῇ ὀλίγους ἔχων ἔπαθε μὲν οὐδέν, πολλὰ δὲ κακὰ ἐνόμιζε  
 ποιῆσαι. 3. Ἐπεὶ δὲ οἱ Ἕλληνες διαβεβηκότες ἀπείχον  
 τῆς χαράδρας ὅσον ὀκτὼ σταδίους, διέβαινε καὶ ὁ Μιθριδά-  
 τής ἔχων τὴν δύναμιν. Παρήγγελτο δὲ τῶν τε πελταστῶν  
 οὓς ἔδει διώκειν καὶ τῶν ὀπλιτῶν, καὶ τοῖς ἰππεύσιν εἴρητο  
 θάρρῳσι διώκειν, ὡς ἐφευομένης ἰκανῆς δυνάμεως. 4.  
 Ἐπεὶ δὲ ὁ Μιθριδάτης κατειλήφει, καὶ ἤδη σφενδόναι καὶ  
 τοξεύματα ἐξικνούντο, ἐσήμηνε τοῖς Ἕλλησι τῇ σάλπιγγι,  
 καὶ εὐθὺς ἔθεον ὁμόσε οἷς εἴρητο καὶ οἱ ἰππεῖς ἤλαυνον· οἱ  
 δὲ οὐκ ἐδέξαντο, ἀλλ' ἔφευγον ἐπὶ τὴν χαράδραν. 5. Ἐν  
 ταύτῃ τῇ διώξει τοῖς βαρβάροις τῶν τε πεζῶν ἀπέθανον  
 πολλοὶ καὶ τῶν ἰππέων ἐν τῇ χαράδρᾳ ζωοὶ ἐλήφθησαν εἰς  
 ὀκτωκαίδεκα· τοὺς δ' ἀποθανόντας αὐτοκέλευστοι οἱ Ἕλλη-  
 νες ἠκίσαντο, ὡς ὅτι φοβερώτατον τοῖς πολεμίοις εἶη ὄραϊν.

6. Καὶ οἱ μὲν πολέμιοι οὕτω πράξαντες ἀπῆλθον· οἱ δ'  
 Ἕλληνες ἀσφαλῶς πορευόμενοι τὸ λοιπὸν τῆς ἡμέρας, ἀφί-  
 κοντο ἐπὶ τὸν Τίγρητα ποταμόν. 7. Ἐνταῦθα πόλις ἦν  
 ἐρήμη, μεγάλη, ὄνομα δ' αὐτῇ ἦν Λάρισσα· ᾠκουν δ' αὐτὴν  
 τὸ παλαιὸν Μῆδοι· τοῦ δὲ τείχους ἦν αὐτῆς τὸ εὖρος πέντε  
 καὶ εἴκοσι πόδες, ὕψος δ' ἑκατόν· τοῦ δὲ κύκλου ἡ περίοδος  
 δύο παρασάγγαι· ᾠκοδόμητο δὲ πλίνθοις κεραμίαις· κρηπὶς  
 δὲ ὑπὲρ λιθίνη, τὸ ὕψος εἴκοσι ποδῶν. 8. Ταύτην βασι-  
 λεὺς ὁ Περσῶν, ὅτε παρὰ Μήδων τὴν ἀρχὴν ἐλάμβανον  
 Πέρσαι, πολιορκῶν οὐδενὶ τρόπῳ ἐδύνατο ἐλεῖν· ἤλιον δὲ  
 νεφέλη προκαλύψασα ἠφάνισε, μέχρις ἐξέλιπον οἱ ἄνθρωποι,  
 καὶ οὕτως ἐάλω. 9. Παρὰ ταύτην τὴν πόλιν ἦν πυραμὶς  
 λιθίνη, τὸ μὲν εὖρος ἐνὸς πλέθρου, τὸ δὲ ὕψος δύο πλέθρων.  
 Ἐπὶ ταύτης πολλοὶ τῶν βαρβάρων ἦσαν, ἐκ τῶν πλησίον  
 κωμῶν ἀποπεφευγότες.

10. Ἐντεῦθεν ἐπορεύθησαν σταθμὸν ἓνα παρασάγγας ἐξ  
 πρὸς τείχος ἔρημον, μέγα, πρὸς τῇ πόλει κείμενον· ὄνομα δ'

ἦν τῇ πόλει Μέσπιλα· Μῆδοι δ' αὐτὴν ποτε ᾤκουν. Ἦν δὲ ἡ μὲν κρηπὶς λίθου ξεστοῦ κογχυλιάτου, τὸ εὖρος πεντήκοντα ποδῶν καὶ τὸ ὕψος πεντήκοντα. 11. Ἐπὶ δὲ ταύτῃ ἐπφοδόμητο πλίνθινον τεῖχος, τὸ μὲν εὖρος πεντήκοντα ποδῶν, τὸ δὲ ὕψος ἑκατόν· τοῦ δὲ κύκλου ἡ περίοδος ἕξ παρασάγγαι. Ἐνταῦθα ἐλέγετο Μηδία γυνὴ βασιλέως καταφυγεῖν, ὅτε ἀπώλεσαν τὴν ἀρχὴν ὑπὸ Περσῶν Μῆδοι. 12. Ταύτην δὲ τὴν πόλιν πολιορκῶν ὁ Περσῶν βασιλεὺς οὐκ ἐδύνατο οὔτε χρόνῳ ἐλείν οὔτε βίᾳ· Ζεὺς δ' ἐμβροντήτους ποιεῖ τοὺς ἐνοικούντας, καὶ οὕτως ἑάλω.

13. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμὸν ἓνα παρασάγγας τετταρας. Εἰς τοῦτον δὲ τὸν σταθμὸν Τισσαφέρνης ἐπεφάνη, οὓς τε αὐτὸς ἰππέας ἤλθεν ἔχων καὶ τὴν Ὀρόντου δύναμιν τοῦ τὴν βασιλέως θυγατέρα ἔχοντος καὶ οὓς Κῦρος ἔχων ἀνέβη βαρβάρους, καὶ οὓς ὁ βασιλέως ἀδελφὸς ἔχων βασιλεῖ ἐβοήθει, καὶ πρὸς τούτοις ὅσους βασιλεὺς ἔδωκεν αὐτῷ· ὥστε τὸ στράτευμα πάμπλου ἐφάνη. 14. Ἐπεὶ δὲ ἐγγὺς ἐγένετο, τὰς μὲν τῶν τάξεων εἶχεν ὀπισθεν καταστήσας, τὰς δὲ εἰς τὰ πλάγια παραγαγὼν ἐμβάλλειν μὲν οὐκ ἐτόλμησεν οὐδ' ἐβούλετο διακινδυνεύειν· σφενδονᾶν δὲ παρήγγειλε καὶ τοξεύειν. 15. Ἐπεὶ δὲ διαταχθέντες οἱ Ῥόδιοι ἐσφενδόνησαν καὶ οἱ Σκύθαι τοξόται ἐτόξευσαν καὶ οὐδεὶς ἡμάρτανεν ἀνδρός, οὐδὲ γὰρ εἰ πάνυ προθυμοῖτο ῥάδιον ἦν, καὶ ὁ Τισσαφέρνης μάλα ταχέως ἔξω βελῶν ἀπεχώρει καὶ αἱ ἄλλαι τάξεις ἀπεχώρησαν. 16. Καὶ τὸ λοιπὸν τῆς ἡμέρας οἱ μὲν ἐπορεύοντο, οἱ δ' εἶποντο· καὶ οὐκέτι ἐσίνοντο οἱ βάρβαροι τῇ τότε ἀκροβολίσει· μακρότερον γὰρ οἱ τε Ῥόδιοι τῶν Περσῶν ἐσφενδόνων καὶ τῶν πλείστων τοξοτῶν. 17. Μεγάλα δὲ καὶ τὰ τόξα τὰ Περσικά ἐστιν· ὥστε χρήσιμα ἦν ὅποσα ἀλίσκοιτο τῶν τοξευμάτων τοῖς Κρησί· καὶ διετέλουν χρώμενοι τοῖς τῶν πολεμίων τοξεύμασι, καὶ ἐμελέτων τοξεύειν ἄνω ἰέντες μακράν. Εὐρίσκετο δὲ καὶ νεῦρα πολλὰ ἐν ταῖς κώμαις καὶ μόλυβδος, ὥστε χρῆσθαι εἰς τὰς σφενδόνας.

18. Καὶ ταύτῃ μὲν τῇ ἡμέρᾳ, ἐπεὶ κατεστρατοπεδεύοντο

οἱ Ἕλληνες κώμαις ἐπιτυχόντες, ἀπῆλθον οἱ βάρβαροι, μείον ἔχοντες ἐν τῇ τότε ἀκροβολίσει· τὴν δὲ ἐπιούσαν ἡμέραν ἔμειναν οἱ Ἕλληνες καὶ ἐπεσιτίσαντο· ἦν γὰρ πολὺς σίτος ἐν ταῖς κώμαις. Τῇ δ' ὑστεραίᾳ ἐπορεύοντο διὰ τοῦ πεδίου, καὶ Τισσαφέρης εἶπετο ἀκροβολιζόμενος. 19. Ἐνθα δὴ οἱ Ἕλληνες ἔγνωσαν ὅτι πλαίσιον ἰσόπλευρον πονηρὰ τάξις εἶη πολεμίων ἐπομένων. Ἀνάγκη γὰρ ἐστίν, ἦν μὲν συγκύπτῃ τὰ κέρατα τοῦ πλαισίου ἢ ὁδοῦ στενωτέρας οὔσης, ἢ ὁρέων ἀναγκαζόντων ἢ γεφύρας, ἐκθλίβεσθαι τοὺς ὀπλίτας καὶ πορεύεσθαι πονήρως, ἅμα μὲν πιεζομένους, ἅμα δὲ καὶ ταραττομένους· ὥστε δυσχρήστους εἶναι ἀνάγκη ἀτάκτους ὄντας. 20. Ὅταν δ' αὖ διασχῆ τὰ κέρατα, ἀνάγκη διασπᾶσθαι τοὺς τότε ἐκθλιβομένους καὶ κενὸν γίνεσθαι τὸ μέσον τῶν κεράτων καὶ ἀθυμεῖν τοὺς ταῦτα πάσχοντας τῶν πολεμίων ἐπομένων. Καὶ ὁπότε δέοι γέφυραν διαβαίνειν ἢ ἄλλην τινὰ διάβασιν, ἔσπενδεν ἕκαστος βουλόμενος φθάσαι πρῶτος· καὶ εὐεπίθετον ἦν ἐνταῦθα τοῖς πολεμίοις. 21. Ἐπεὶ δὲ ταῦτα ἔγνωσαν οἱ στρατηγοί, ἐποίησαντο ἕξ λόχους ἀνὰ ἑκατὸν ἄνδρας καὶ λοχαγοὺς ἐπέστησαν καὶ ἄλλους πεντηκοντῆρας καὶ ἄλλους ἐνωμοτάρχας. Οὗτοι δὲ πορευόμενοι οἱ λοχαγοί, ὁπότε μὲν συγκύπτοι τὰ κέρατα, ὑπέμενον ὑστεροί, ὥστε μὴ ἐνοχλεῖν τοῖς κέρασι· τότε δὲ παρήγον ἔξωθεν τῶν κεράτων. 22. Ὅποτε δὲ διάσχοιεν αἱ πλευραὶ τοῦ πλαισίου, τὸ μέσον ἀνεξεπίμπλασαν, εἰ μὲν στενωτέρου εἶη τὸ διέχον, κατὰ λόχους· εἰ δὲ πλατύτερον, κατὰ πεντηκοστῆς· εἰ δὲ πάνυ πλατὺ, κατ' ἐνωμοτίας· ὥστε αἰεὶ ἐκπλεων εἶναι τὸ μέσον. 23. Εἰ δὲ καὶ διαβαίνειν τινὰ δέοι διάβασιν ἢ γέφυραν, οὐκ ἐταράττοντο, ἀλλ' ἐν τῷ μέρει οἱ λοχαγοὶ διέβαινον· καὶ εἴ που δέοι τι τῆς φάλαγγος, ἐπιπαρήσαν οὗτοι. Τούτῳ τῷ τρόπῳ ἐπορεύθησαν σταθμοὺς τέτταρας.

24. Ἦνίκα δὲ τὸν πέμπτον ἐπορεύοντο εἶδον βασιλείου τι καὶ περὶ αὐτὸ κώμας πολλὰς· τὴν τε ὁδὸν πρὸς τὸ χωρίον τοῦτο διὰ γηλόφων ὑψηλῶν γιγνομένην, οἱ καθήκον ἀπὸ τοῦ ὄρους, ὑφ' ᾧ ἦν κώμη. Καὶ εἶδον μὲν τοὺς γηλόφους ἄσμενοι



οἱ Ἕλληες, ὡς εἰκός, τῶν πολεμίων ὄντων ἰππέων. 25. Ἐπεὶ δὲ πορευόμενοι ἐκ τοῦ πεδίου ἀνέβησαν ἐπὶ τὸν πρῶτον γήλοφον καὶ κατέβαινον, ὡς ἐπὶ τὸν ἕτερον ἀναβαίειν, ἐνταῦθα ἐπιγίγνεται οἱ βάρβαροι καὶ ἀπὸ τοῦ ὑψηλοῦ εἰς τὸ πρανὲς ἔβαλλον, ἐσφενδόνων, ἐτόξευον ὑπὸ μαστίγων· 26. καὶ πολλοὺς κατετίρωσκον καὶ ἐκράτησαν τῶν Ἑλλήνων γυμνήτων καὶ κατέκλεισαν αὐτοὺς εἴσω τῶν ὄπλων· ὥστε παντάπασι ταύτην τὴν ἡμέραν ἄχρηστοι ἦσαν ἐν τῷ ὄχλῳ ὄντες καὶ οἱ σφενδονῆται καὶ οἱ τοξόται. 27. Ἐπεὶ δὲ πιεζόμενοι οἱ Ἕλληες ἐπεχείρησαν διώκειν, σχολῆ μὲν ἐπὶ τὸ ἄκρον ἀφικνούνται ὀπλίται ὄντες· οἱ δὲ πολέμοι ταχὺ ἀνεπήδων. 28. Πάλιν δὲ ὁπότε ἀπίοιεν πρὸς τὸ ἄλλο στρατευμα, ταῦτα ἔπασχον· καὶ ἐπὶ τοῦ δευτέρου γηλόφου ταῦτα ἐγίγνετο· ὥστε ἀπὸ τοῦ τρίτου γηλόφου ἔδοξεν αὐτοῖς μὴ κινεῖν τοὺς στρατιώτας· πλὴν ἀπὸ τῆς δεξιᾶς πλευρᾶς τοῦ πλαισίου ἀνήγαγον πελταστὰς πρὸς τὸ ὄρος. 29. Ἐπεὶ δ' οὗτοι ἐγένοντο ὑπὲρ τῶν ἐπομένων πολεμίων, οὐκέτι ἐπετίθεντο οἱ πολέμοι τοῖς καταβαίνουσι, δεδοικότες μὴ ἀποτμηθεῖσαν καὶ ἀμφοτέρωθεν αὐτῶν γένοιτο οἱ πολέμοι. 30. Οὕτω τὸ λοιπὸν τῆς ἡμέρας πορευόμενοι, οἱ μὲν τῇ ὁδῷ κατὰ τοὺς γηλόφους, οἱ δὲ κατὰ τὸ ὄρος ἐπιπαριόντες, ἀφίκοντο εἰς τὰς κόμας, καὶ ἰατροὺς κατέστησαν ὀκτώ· πολλοὶ γὰρ ἦσαν οἱ τετρωμένοι.

31. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς καὶ τῶν τετρωμένων ἕνεκα καὶ ἅμα ἐπιτήδεια πολλὰ εἶχον· ἄλευρα, οἶνον, κριδὰς ἵπποις συμβεβλημένας πολλὰς. Ταῦτα δὲ συνηγμένα ἦν τῷ σατραπεύοντι τῆς χώρας. Τετάρτη δ' ἡμέρα καταβαίνουσιν εἰς τὸ πεδίου. 32. Ἐπεὶ δὲ κατέλαβεν αὐτοὺς Τισσαφέρνης σὺν τῇ δυνάμει, ἐδίδαξεν αὐτοὺς ἢ ἀνάγκη κατασκευηῆσαι οὐ πρῶτον εἶδον κόμην καὶ μὴ πορεύεσθαι ἔτι μαχομένους· πολλοὶ γὰρ ἦσαν ἀπόμαχοι οἱ τετρωμένοι, καὶ οἱ ἐκείνους φέροντες καὶ οἱ τῶν φερόντων τὰ ὄπλα δεξάμενοι. 33. Ἐπεὶ δὲ κατεσκῆνησαν καὶ ἐπεχείρησαν αὐτοῖς ἀκροβολίζεσθαι οἱ βάρβαροι πρὸς τὴν κόμην προσιόντες, πολὺ περιῆσαν οἱ Ἕλληες· πολὺ γὰρ διέφερον ἐκ χώρας ὀρμῶντες

ἀλέξασθαι ἢ πορευόμενοι ἐπιούσι τοῖς πολεμίοις μάχεσθαι.  
 34. Ἡνίκα δ' ἦν ἤδη δέιλη, ὥρα ἦν ἀπιέναι τοῖς πολεμίοις· οὐποτε γὰρ μείον ἀπεστρατοπεδεύοντο οἱ βάρβαροι τοῦ Ἑλληνικοῦ ἐξήκοντα σταδίων, φοβούμενοι μὴ τῆς νυκτὸς οἱ Ἕλληνες ἐπιθῶνται αὐτοῖς. 35. Πονηρὸν γὰρ νυκτὸς ἐστὶ στράτευμα Περσικόν. Οἷ τε γὰρ ἵπποι αὐτοῖς δέδενται καὶ ὡς ἐπὶ τὸ πολὺ πεποδισμένοι εἰσὶ τοῦ μὴ φεύγειν ἔνεκα εἰλυθείησαν· εἰάν τε τις θόρυβος γίγνηται, δεῖ ἐπισάξει τὸν ἵππον Πέρσῃ ἀνδρί, καὶ χαλινῶσαι δεῖ καὶ θωρακισθέντα ἀναβῆναι ἐπὶ τὸν ἵππον. Ταῦτα δὲ πάντα χαλεπὰ ποιεῖν νύκτωρ καὶ θορύβου ὄντος. Τούτου ἔνεκα πόρρω ἀπεσκήνουν τῶν Ἑλλήνων.

36. Ἐπεὶ δὲ ἐγίγνωσκον αὐτοὺς οἱ Ἕλληνες βουλομένους ἀπιέναι καὶ διαγγελλομένους, ἐκήρυξε τοῖς Ἕλλησι συσκευάζεσθαι ἀκουόντων τῶν πολεμίων. Καὶ χρόνον μὲν τινα ἐπέσχον τῆς πορείας οἱ βάρβαροι, ἐπειδὴ δὲ ὄψε ἐγίγνωτο, ἀπήεσαν· οὐ γὰρ ἐδόκει λύειν αὐτοῖς νυκτὸς πορεύεσθαι καὶ κατάγεσθαι ἐπὶ τὸ στρατόπεδον. 37. Ἐπειδὴ δὲ σαφῶς ἀπιόντας ἤδη ἑώρων οἱ Ἕλληνες, ἐπορεύοντο καὶ αὐτοὶ ἀναζεύξαντες, καὶ διήλθον ὅσον ἐξήκοντα σταδίου· καὶ γίγνεται τοσοῦτον μεταξὺ τῶν στρατευμάτων ὥστε τῇ ὑστεραίᾳ οὐκ ἐφάνησαν οἱ πολέμιοι οὐδὲ τῇ τρίτῃ· τῇ δὲ τετάρτῃ νυκτὸς προελθόντες καταλαμβάνουσι χωρίον ὑπερδέξιον οἱ βάρβαροι, ἢ ἔμελλον οἱ Ἕλληνες παριέναι, ἀκρωνυχίαν ὄρους, ὑφ' ἣν ἡ κατάβασις ἦν εἰς τὸ πεδίον. 38. Ἐπειδὴ δὲ ἑώρα Χειρίσοφος προκατεκλημένην τὴν ἀκρωνυχίαν, καλεῖ Ξενοφῶντα ἀπὸ τῆς οὐρᾶς καὶ κελεύει λαβόντα τοὺς πελταστὰς παραγενέσθαι εἰς τὸ πρόσθεν. 39. Ὁ δὲ Ξενοφῶν τοὺς μὲν πελταστὰς οὐκ ἤγεν· ἐπιφαινόμενον γὰρ ἑώρα Τισσαφέρην καὶ τὸ στράτευμα πᾶν· αὐτὸς δὲ προσελάσας ἠρώτα· Τί καλεῖς; Ὁ δὲ λέγει αὐτῷ· Ἐξεστιν ὄρα· προκατείληπται γὰρ ἡμῖν ὁ ὑπὲρ τῆς καταβάσεως λόφος, καὶ οὐκ ἔστι παρελθεῖν, εἰ μὴ τούτους ἀποκόψομεν. Ἀλλὰ τί οὐκ ἤγες τοὺς πελταστὰς; 40. Ὁ δὲ λέγει ὅτι οὐκ ἐδόκει αὐτῷ ἔρημα καταλιπεῖν τὰ ὀπισθεν πολεμίων ἐπιφαινόμενων. Ἀλλὰ

μὴν ὥρα γ', ἔφη, βουλευέσθαι πῶς τις τοὺς ἄνδρας ἀπελᾶ ἀπὸ τοῦ λόφου. 41. Ἐνταῦθα Ξενοφῶν ὄρᾳ τοῦ ὄρους τὴν κορυφὴν ὑπὲρ αὐτοῦ τοῦ ἑαυτῶν στρατεύματος οὔσαν, καὶ ἀπὸ ταύτης ἔφοδον ἐπὶ τὸν λόφον ἔνθα ἦσαν οἱ πολέμιοι, καὶ λέγει· Κράτιστον, ὦ Χειρίσοφε, ἡμῖν ἔσθαι ὡς τάχιστα ἐπὶ τὸ ἄκρον· ἦν γὰρ τοῦτο λάβωμεν, οὐ δυνήσονται μένειν οἱ ὑπὲρ τῆς ὁδοῦ. Ἄλλ', εἰ βούλει, μένε ἐπὶ τῷ στρατεύματι· ἐγὼ δὲ ἐδέλω πορεύεσθαι· εἰ δὲ χρήζεις, πορεύου ἐπὶ τὸ ὄρος, ἐγὼ δὲ μενῶ αὐτοῦ. 42. Ἄλλὰ δίδωμί σοι, ἔφη ὁ Χειρίσοφος, ὁπότερον βούλει, ἐλέσθαι. Εἰπὼν ὁ Ξενοφῶν ὅτι νεώτερός ἐστιν, αἰρεῖται πορεύεσθαι· κελεύει δὲ οἱ συμπέμψαι ἀπὸ τοῦ στόματος ἄνδρας· μακρὰν γὰρ ἦν ἀπὸ τῆς οὐρᾶς λαβεῖν. 43. Καὶ ὁ Χειρίσοφος συμπέμπει τοὺς ἀπὸ τοῦ στόματος πελταστάς· ἔλαβε δὲ τοὺς κατὰ μέσον τοῦ πλαισίου. Συνέπεσθαι δ' ἐκέλευσεν αὐτῷ καὶ τοὺς τριακοσίους οὓς αὐτὸς εἶχε τῶν ἐπιλέκτων ἐπὶ τῷ στόματι τοῦ πλαισίου.

44. Ἐντεῦθεν ἐπορεύοντο ὡς ἐδύνατο τάχιστα. Οἱ δ' ἐπὶ τοῦ λόφου πολέμιοι, ὡς ἐνόησαν αὐτῶν τὴν πορείαν ἐπὶ τὸ ἄκρον, εὐθὺς καὶ αὐτοὶ ὄρμησαν ἀμιλλᾶσθαι ἐπὶ τὸ ἄκρον. 45. Καὶ ἐνταῦθα πολλὴ μὲν κραυγὴ ἦν τοῦ Ἑλληνικοῦ στρατεύματος διακελευομένων τοῖς ἑαυτῶν· πολλὴ δὲ κραυγὴ τῶν ἀμφὶ Τισσαφέρην τοῖς ἑαυτῶν διακελευομένων. 46. Ξενοφῶν δὲ παρελαύνων ἐπὶ τοῦ ἵππου παρεκελεύετο· Ἄνδρες, νῦν ἐπὶ τὴν Ἑλλάδα νομίζετε ἀμιλλᾶσθαι, νῦν πρὸς τοὺς παῖδας καὶ τὰς γυναῖκας, νῦν ὀλίγον πονήσαντες ἀμαχεὶ τὴν λοιπὴν πορευσόμεθα. Σωτηρίδας δὲ ὁ Σικυώνιος εἶπεν· 47. Οὐκ ἐξ ἴσου, ὦ Ξενοφῶν, ἐσμεν· σὺ μὲν γὰρ ἐφ' ἵππου ὀχῆ, ἐγὼ δὲ χαλεπῶς κάμνω τὴν ἀσπίδα φέρων. 48. Καὶ ὅς ἀκούσας ταῦτα καταπηδήσας ἀπὸ τοῦ ἵππου, ὠθεῖται αὐτὸν ἐκ τῆς τάξεως καὶ τὴν ἀσπίδα ἀφελόμενος ὡς ἐδύνατο τάχιστα, ἐπορεύετο. Ἐτύγχανε δὲ καὶ θώρακα ἔχων τὸν ἱππικόν· ὥστε ἐπιέζετο. Καὶ τοῖς μὲν ἔμπροσθεν ὑπάγειν παρεκελεύετο, τοῖς δὲ ὀπισθεν, παριέναι, μόλις ἐπομένοις. 49. Οἱ δ' ἄλλοι στρατιῶται παίουσι καὶ βᾶλλουσι καὶ λοι-



δοροῦσι τὸν Σῶτηρίδαν, ἔστε ἠνάγκασαν λαβόντα τὴν ἀσπίδα πορεύεσθαι. Ὁ δὲ ἀναβάς, ἕως μὲν βάσιμα ἦν, ἐπὶ τοῦ ἵππου ἦγεν· ἐπεὶ δὲ ἄβατα ἦν, καταλιπὼν τὸν ἵππον ἔσπευδε πεζῆ. Καὶ φθάνουσιν ἐπὶ τῷ ἄκρῳ γενόμενοι τοὺς πολεμίους.

## CAP. V.

1. Ἐνθα δὴ οἱ μὲν βάρβαροι στραφέντες ἔφευγον ἢ ἕκαστος ἐδύνατο· οἱ δ' Ἕλληνες εἶχον τὸ ἄκρον. Οἱ δὲ ἀμφὶ Τισσαφέρνην καὶ Ἀριαῖον ἀποτραπόμενοι ἄλλην ὁδὸν ὤχοντο· οἱ δὲ ἀμφὶ Χειρίσοφον, καταβάντες εἰς τὸ πεδίον, ἐστρατοπεδεύσαντο ἐν κώμῃ μεστῇ πολλῶν ἀγαθῶν. Ἦσαν δὲ καὶ ἄλλαι κῶμαι πολλαὶ πλήρεις πολλῶν ἀγαθῶν ἐν τούτῳ τῷ πεδίῳ παρὰ τὸν Τίγρητα ποταμόν. 2. Ἠνίκα δ' ἦν δειλή, ἐξαπίνης οἱ πολέμιοι ἐπιφαίνονται ἐν τῷ πεδίῳ, καὶ τῶν Ἑλλήνων κατέκοψάν τινες τῶν ἐσκεδασμένων ἐν τῷ πεδίῳ, καὶ ἄρπαγὴν· καὶ γὰρ νομαὶ πολλαὶ βοσκημάτων διαβιβαζόμεναι εἰς τὸ πέραν τοῦ ποταμοῦ κατελήφθησαν. 3. Ἐνταῦθα Τισσαφέρνης καὶ οἱ σὺν αὐτῷ καίειν ἐπεχείρησαν τὰς κώμας. Καὶ τῶν Ἑλλήνων μάλα ἠθύμησάν τινες, ἐνουούμενοι μὴ τὰ ἐπιτήδεια, εἰ καίοιεν, οὐκ ἔχοιεν ὀπόθεν λαμβάνοιεν. 4. Καὶ οἱ μὲν ἀμφὶ Χειρίσοφον ἀπήεσαν ἐκ τῆς βοηθείας· ὁ δὲ Ξενοφῶν ἐπεὶ κατέβη, παρελαύνων τὰς τάξεις ἠνίκα ἀπὸ τῆς βοηθείας ἀπήνησεν οἱ Ἕλληνες ἔλεγεν· 5. Ὁρᾶτε, ὧ ἄνδρες Ἕλληνες, ὑφίεντας τὴν χώραν ἤδη ἡμετέραν εἶναι; ἂ γὰρ ὅτε ἐσπένδοντο διεπράττοντο, μὴ καίειν τὴν βασιλέως χώραν, νῦν αὐτοὶ καίουσιν ὡς ἄλλοτριαν. Ἄλλὰ εἴαν που καταλίπωσί γε αὐτοῖς τὰ ἐπιτήδεια, ὄψονται καὶ ἡμᾶς ἐνταῦθα πορευομένους. 6. Ἄλλ', ὦ Χειρίσοφε, ἔφη, δοκεῖ μοι βοηθεῖν ἐπὶ τοὺς καίοντας ὡς ὑπὲρ τῆς ἡμετέρας. Ὁ δὲ Χειρίσοφος εἶπεν· Οὐκουν ἔμοιγε δοκεῖ· ἀλλὰ καὶ ἡμεῖς, ἔφη, καίωμεν, καὶ οὕτω θάπτονταί.

7. Ἐπεὶ δ' ἐπὶ τὰς σκηνὰς ἀπήλθον, οἱ μὲν ἄλλοι περὶ

τὰ ἐπιτήδεια ἦσαν, στρατηγοὶ δὲ καὶ λοχαγοὶ συνήλθον. Καὶ ἐνταῦθα πολλὴ ἀπορία ἦν. Ἐνθεν μὲν γὰρ ὄρη ἦν ὑπερύψηλα, ἔνθεν δὲ ὁ ποταμὸς τοσοῦτος τὸ βάθος ὡς μηδὲ τὰ δόρατα ὑπερέχειν πειρωμένοις τοῦ βάθους. 8. Ἀπορουμένοις δὲ αὐτοῖς προσελθὼν τις ἀνὴρ Ῥόδιος εἶπεν· Ἐγὼ θέλω, ὦ ἄνδρες, διαβιβάσαι ὑμᾶς κατὰ τετρακισχιλίους ὀπλίτας, ἂν ἐμοὶ ὦν δέομαι ὑπηρετήσητέ καὶ τάλαντον μισθὸν πορίσητε. 9. Ἐρωτώμενος δὲ ὅτου δέοιτο, Ἀσκῶν, ἔφη, δισχιλίων δεήσομαι· πολλὰ δὲ ὀρῶ ταῦτα πρόβαρα καὶ αἶγας καὶ βουὸς καὶ ὄνους, ἃ ἀποδαρέντα καὶ φυσηθέντα ῥαδίως ἂν παρέχοι τὴν διάβασιν. 10. Δεήσομαι δὲ καὶ τῶν δεσμῶν οἷς χρῆσθε περὶ τὰ ὑποζύγια· τούτοις ζεύξας τοὺς ἀσκούς πρὸς ἀλλήλους, ὀρμίσας ἕκαστον ἀσκὸν λίθους ἀρτήσας καὶ ἀφείδεις ὡσπερ ἀγκύρας, εἰς τὸ ὕδωρ δὲ ἀγαγὼν καὶ ἀμφοτέρωθεν δήσας, ἐπιβαλὼ ὕλην καὶ γῆν ἐπιφορήσω. 11. Ὅτι μὲν οὖν οὐ καταδύσεσθε αὐτίκα μάλα εἴσεσθε· πᾶς γὰρ ἀσκὸς δύο ἄνδρας ἔξει τοῦ μὴ καταδῦναι· ὥστε δὲ μὴ ὀλισθάνειν ἢ ὕλη καὶ ἢ γῆ σχήσει.

12. Ἀκούσασι ταῦτα τοῖς στρατηγοῖς τὸ μὲν ἐνθύμημα χαρίεν ἐδόκει εἶναι, τὸ δὲ ἔργον ἀδύνατον· ἦσαν γὰρ οἱ κωλύσοντες πέραν πολλοὶ ἰππεῖς, οἱ εὐθὺς τοῖς πρώτοις οὐδὲν ἂν ἐπέτρεπον τούτων ποιεῖν. 13. Ἐνταῦθα τὴν μὲν ὑστεραίαν ἐπανεχώρουν εἰς τοῦμπαλιν [ἢ] πρὸς Βαβυλῶνα εἰς τὰς ἀκαύστους κώμας, κατακαύσαντες ἔνθεν ἐξήεσαν· ὥστε οἱ πολέμοιοι οὐ προσήλαννον, ἀλλὰ ἐθεῶντο καὶ ὅμοιοι ἦσαν θουμάξειν ὅποιοι ποτὲ τρέφονται οἱ Ἕλληνες καὶ τί ἐν νῶ ἔχοιεν. 14. Ἐνταῦθα οἱ μὲν ἄλλοι στρατιῶται ἀμφὶ τὰ ἐπιτήδεια ἦσαν· οἱ δὲ στρατηγοὶ καὶ οἱ λοχαγοὶ πάλιν συνήλθον, καὶ συναγαγόντες τοὺς αἰχμαλώτους ἤλεγχον τὴν κύκλῳ πᾶσαν χώραν τίς ἐκάστη εἶη. 15. Οἱ δ' ἔλεγον ὅτι τὰ μὲν πρὸς μεσημβρίαν τῆς ἐπὶ Βαβυλῶνα εἶη καὶ Μηδίαν, δι' ἧσπερ ἦκοιεν ἢ δὲ πρὸς ἕω ἐπὶ Σοῦσά τε καὶ Ἐκβάτανα φέροι, ἔνθα θερίζειν καὶ ἐαρίζειν λέγεται βασιλεύς· ἢ δὲ διαβάντι τὸν ποταμὸν πρὸς ἐσπέραν ἐπὶ Λυδίαν καὶ Ἰωνίαν φέροι· ἢ δὲ διὰ τῶν ὀρέων καὶ πρὸς ἄρκτον τετραμμένη ὅτι εἰς

Καρδούχους ἄγοι. 16. Τούτους δ' ἔφασαν οἰκεῖν ἀνὰ τὰ ὄρη καὶ πολεμικοὺς εἶναι καὶ βασιλέως οὐκ ἀκούειν· ἀλλὰ καὶ ἐμβαλεῖν ποτε εἰς αὐτοὺς βασιλικὴν στρατιάν, δώδεκα μυριάδας· τούτων δὲ οὐδένα ἀπονοστήσαι διὰ τὴν δυσχωρίαν· ὅποτε μέντοι πρὸς τὸν σατράπην τὸν ἐν τῷ πεδίῳ σπεύσαιντο, καὶ ἐπιμιγνύναι σφῶν τε πρὸς ἐκείνους καὶ ἐκείνων πρὸς ἑαυτούς.

17. Ἀκούσαντες δὲ ταῦτα οἱ στρατηγοὶ ἐκάθισαν χωρὶς τοὺς ἑκασταχόσε φάσκοντας εἰδέναι, οὐδὲν δῆλον ποιήσαντες ὅποι πορεύεσθαι ἔμελλον. Ἐδόκει δὲ τοῖς στρατηγοῖς ἀναγκαῖον εἶναι διὰ τῶν ὁρέων εἰς Καρδούχους ἐμβάλλειν· τούτους γὰρ διελθόντας ἔφασαν εἰς Ἀρμενίαν ἦξειν, ἧς Ὀρόντας ἦρχε πολλῆς καὶ εὐδαίμονος. Ἐντεύθεν δὲ εὐπορον ἔφασαν εἶναι ὅποι τις ἐθέλει πορεύεσθαι. 18. Ἐπὶ τούτοις ἐθύσαντο, ὅπως, ὀπηνίκα καὶ δοκοίῃ τῆς ὥρας, τὴν πορείαν ποιοῖντο· τὴν γὰρ ὑπερβολὴν τῶν ὁρέων ἐδεδοίκεσαν μὴ προκαταληφθεῖη· καὶ παρήγγειλαν, ἐπειδὴ δειπνήσειαν, συνεσκευασμένους πάντα ἀναπαύεσθαι, καὶ ἔπεσθαι ἡνίκ' ἂν τις παραγγείλῃ.



## ΞΕΝΟΦΩΝΤΟΣ

## ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ Δ.

## CAP. I.

1. Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει ἐγένετο μέχρι τῆς μάχης, καὶ ὅσα μετὰ τὴν μάχην ἐν ταῖς σπονδαῖς ἄς βασιλεὺς καὶ οἱ σὺν Κύρῳ ἀναβάντες Ἕλληνες ἐσπείσαντο, καὶ ὅσα παραβάντος τὰς σπονδὰς βασιλέως καὶ Τισσαφέρνους ἐπολεμήθη πρὸς τοὺς Ἕλληνας ἐπακολουθούντος τοῦ Περσικοῦ στρατεύματος, ἐν τῷ πρόσθεν λόγῳ δεδήλωται. 2. Ἐπεὶ δὲ ἀφίκοντο ἔνθα ὁ μὲν Τίγρης ποταμὸς παντάπασιν ἄπορος ἦν διὰ τὸ βάθος καὶ μέγεθος, πάροδος δ' οὐκ ἦν, ἀλλὰ τὰ Καρδούχια ὄρη ἀπότομα ὑπὲρ αὐτοῦ τοῦ ποταμοῦ ἐκρέματο, ἐδόκει δὴ τοῖς στρατηγοῖς διὰ τῶν ὁρέων πορευτέον εἶναι. 3. Ἦκουον γὰρ τῶν ἀλισκομένων ὅτι εἰ διέλθοιεν τὰ Καρδούχια ὄρη, ἐν τῇ Ἀρμενίᾳ τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ, ἦν μὲν βούλωνται, διαβήσονται· ἦν δὲ μὴ βούλωνται, περιέασι. Καὶ τοῦ Εὐφράτου τε τὰς πηγὰς ἐλέγετο οὐ πρόσω τοῦ Τίγρητος εἶναι· καὶ ἔστιν οὕτω στενόν. 4. Τὴν δ' εἰς τοὺς Καρδούχους ἐμβολὴν ὧδε ποιοῦνται, ἅμα μὲν λαθεῖν πειρώμενοι, ἅμα δὲ φθάσαι πρὶν τοὺς πολεμίους καταλαβεῖν τὰ ἄκρα. 5. Ἐπειδὴ ἦν ἀμφὶ τὴν τελευταίαν φυλακὴν καὶ ἐλείπετο τῆς νυκτὸς ὅσον σκοταίους διελθεῖν τὸ πεδίον, τῆνικαῦτα ἀναστάντες ἀπὸ παραγγέλσεως πορευόμενοι ἀφικνοῦνται ἅμα τῇ ἡμέρᾳ πρὸς τὸ ὄρος. 6. Ἐνθα δὴ Χειρίσοφος μὲν ἠγείτο τοῦ στρατεύματος λαβὼν τὸ ἀμφ' αὐτὸν καὶ τοὺς

γυμνήτας πάντας· Ξενοφῶν δὲ σὺν τοῖς ὀπισθοφύλαξι ὀπλίταις εἶπετο οὐδένα ἔχων γυμνήτα· οὐδεὶς γὰρ κίνδυνος ἐδόκει εἶναι μὴ τις ἄνω πορευομένων ἐκ τοῦ ὀπισθεν ἐπίσποιτο. 7. Καὶ ἐπὶ μὲν τὸ ἄκρον ἀναβαίνει Χειρίσοφος πρὶν τινα αἰσθῆσθαι τῶν πολεμίων· ἔπειτα δὲ ὑφηγείτο· ἐφείπετο δὲ αἰεὶ τὸ ὑπερβάλλον τοῦ στρατεύματος εἰς τὰς κώμας τὰς ἐν τοῖς ἄγκεσί τε καὶ μυχοῖς τῶν ὀρέων.

8. Ἐνθα δὴ οἱ μὲν Καρδοῦχοι ἐκλιπόντες τὰς οἰκίας ἔχοντες καὶ γυναῖκας καὶ παῖδας ἔφευγον ἐπὶ τὰ ὄρη· τὰ δ' ἐπιτήδεια πολλὰ ἦν λαμβάνειν, ἦσαν δὲ καὶ χαλκώμασι παμπόλλοις κατεσκευασμένοι αἱ οἰκίαι, ὧν οὐδὲν ἔφερον οἱ Ἕλληνες· οὐδὲ τοὺς ἀνθρώπους ἐδίωκον, ὑποφειδόμενοι, εἴ πως ἐθελήσειαν οἱ Καρδοῦχοι διέναι αὐτοὺς ὡς διὰ φιλίας τῆς χώρας, ἐπεὶ περ βασιλεῖ πολέμιοι ἦσαν. 9. Τὰ μέντοι ἐπιτήδεια ὅτῳ τις ἐπιτυγχάνοι ἐλάμβανον· ἀνάγκη γὰρ ἦν. Οἱ δὲ Καρδοῦχοι οὔτε καλούντων ὑπήκουον οὔτε ἄλλο τι φιλικὸν οὐδὲν ἐποίουν. 10. Ἐπεὶ δὲ οἱ τελευταῖοι τῶν Ἑλλήνων κατέβαινον εἰς τὰς κώμας ἀπὸ τοῦ ἄκρου ἤδη σκοταῖοι, (διὰ γὰρ τὸ στενὴν εἶναι τὴν ὁδὸν ὅλην τὴν ἡμέραν ἢ ἀνάβασις αὐτοῖς ἐγένετο καὶ κατάβασις εἰς τὰς κώμας,) τότε δὴ συλλεγόντες τινὲς τῶν Καρδοῦχων τοῖς τελευταίοις ἐπέθεντο, καὶ ἀπέκτεινάν τινας καὶ λίθοις καὶ τοξεύμασι κατέτρωσαν, ὀλίγοι τινὲς ὄντες· ἐξ ἀπροσδοκῆτου γὰρ αὐτοῖς ἐπέπεσε τὸ Ἑλληνικόν. 11. Εἰ μέντοι τότε πλείους συνελέγησαν, ἐκινδύνευσεν ἂν διαφθαρῆναι πολὺ τοῦ στρατεύματος. Καὶ ταύτην μὲν τὴν νύκτα οὕτως ἐν ταῖς κώμαις ηὐλίσθησαν· οἱ δὲ Καρδοῦχοι πυρὰ πολλὰ ἔκαιον κύκλῳ ἐπὶ τῶν ὀρέων καὶ συνεώρων ἀλλήλους.

12. Ἄμα δὲ τῇ ἡμέρᾳ συνελθοῦσι τοῖς στρατηγοῖς καὶ λοχαγοῖς τῶν Ἑλλήνων ἔδοξε τῶν τε ὑποζυγίων τὰ ἀναγκαῖα καὶ δυνατώτατα πορεύεσθαι ἔχοντας, καταλιπόντας τὰ ἄλλα, καὶ ὅποσα ἦν νεωστὶ αἰχμάλωτα ἀνδράποδα ἐν τῇ στρατιᾷ πάντα ἀφεῖναι. 13. Σχολαίαν γὰρ ἐποίουν τὴν πορείαν πολλὰ ὄντα τὰ ὑποζύγια καὶ τὰ αἰχμάλωτα· καὶ πολλοὶ δὲ οἱ ἐπὶ τούτοις ὄντες ἀπόμαχοι ἦσαν· διπλάσιά τε τὰ ἐπιτή-

δεια ἔδει πορίζεσθαι καὶ φέρεσθαι πολλῶν τῶν ἀνθρώπων ὄντων. Δόξαν δὲ ταῦτα ἐκήρυξαν οὕτω ποιεῖν.

14. Ἐπεὶ δὲ ἀριστήσαντες ἐπορεύοντο, ὑποστάντες ἐν στενωφῷ οἱ στρατηγοὶ εἴ τι εὐρίσκοιεν τῶν εἰρημένων μὴ ἀφιέμενον ἀφηρῶντο· οἱ δ' ἐπέιδοντο, πλὴν εἴ τις τι ἔκλεψεν, οἶον ἢ παιδὸς ἐπιθυμήσας ἢ γυναικὸς τῶν εὐπρεπῶν. Καὶ ταύτην μὲν τὴν ἡμέραν οὕτως ἐπορεύθησαν, τὰ μὲν τι μαχόμενοι τὰ δὲ καὶ ἀναπαυόμενοι. 15. Εἰς δὲ τὴν ὑστεραίαν γίγνεται χειμῶν πολὺς, ἀναγκαῖον δ' ἦν πορεύεσθαι· οὐ γὰρ ἦν ἱκανὰ τὰ ἐπιτήδεια. Καὶ ἠγείτο μὲν Χειρίσοφος, ὀπισθοφυλάκει δὲ Ξενοφῶν. 16. Καὶ οἱ πολέμιοι ἰσχυρῶς ἐπέιδοντο, καὶ στενωπῶν ὄντων τῶν χωρίων ἐγγὺς προσιόντες ἐτόξευον καὶ ἐσφενδόνων· ὥστε ἠναγκάζοντο οἱ Ἕλληνες ἐπιδιώκοντες καὶ πάλιν ἀναχάζοντες σχολῇ πορεύεσθαι· καὶ θάμινά παρήγγελλεν ὁ Ξενοφῶν ὑπομένειν, ὅτε οἱ πολέμιοι ἰσχυρῶς ἐπικέοιντο. 17. Ἐνθα ὁ Χειρίσοφος ἄλλοτε μὲν ὅτε παρεγγυῶτο ὑπέμενε, τότε δὲ οὐχ ὑπέμενε, ἀλλ' ἠγε ταχέως καὶ παρηγγύα ἐπεσθαι· ὥστε δῆλον ἦν ὅτι πρᾶγμα τι εἶη· σχολῇ δὲ οὐκ ἦν ἰδεῖν παρελθόντι τὸ αἴτιον τῆς σπουδῆς· ὥστε ἡ πορεία ὁμοία φυγῆς ἐγίγνετο τοῖς ὀπισθοφύλαξι. 18. Καὶ ἐνταῦθα ἀποθνήσκει ἀνὴρ ἀγαθὸς Λακωνικὸς Κλεώνυμος τοξευθεὶς διὰ τῆς ἀσπίδος καὶ τῆς στολάδος εἰς τὰς πλευράς, καὶ Βασίλας Ἀρκὰς διαμπερὲς εἰς τὴν κεφαλὴν. 19. Ἐπεὶ δὲ ἀφίκοντο ἐπὶ σταθμὸν, εὐθὺς ὥσπερ εἶχεν ὁ Ξενοφῶν ἐλθὼν πρὸς τὸν Χειρίσοφον ἠτιάτο αὐτὸν ὅτι οὐχ ὑπέμενε, ἀλλ' ἠναγκάζοντο φεύγοντες ἅμα μάχεσθαι. Καὶ νῦν δύο καλῶ τε κἀγαθῶ ἄνδρε τέθνατον καὶ οὔτε ἀνελέσθαι οὔτε θάψαι αὐτῶ ἐδυνάμεθα. 20. Ἀποκρίνεται πρὸς ταῦτα ὁ Χειρίσοφος· Βλέψον, ἔφη, πρὸς τὰ ὄρη καὶ ἴδε ὡς ἄβατα πάντα ἐστί. Μία δὲ αὕτη ὁδὸς ἦν ὁρᾶς ὀρθία· καὶ ἐπὶ ταύτῃ ἀνθρώπων ὁρᾶν ἔξεστί σοι ὄχλον τοσοῦτον, οἳ κατειληφότες φυλάττουσι τὴν ἔκβασιν. 21. Ταῦτα ἐγὼ ἔσπευδον καὶ διὰ τοῦτό σε οὐχ ὑπέμενον, εἴ πως δυναίμην φθάσαι πρὶν κατειληφθῆναι τὴν ὑπερβολὴν· οἱ δὲ ἠγεμόνες οὓς ἔχομεν οὐ φασιν εἶναι ἄλλην ὁδόν. 22. Ὁ δὲ



Ξενοφῶν λέγει· Ἄλλ' ἐγὼ ἔχω δύο ἄνδρας. Ἐπεὶ γὰρ ἡμῖν πράγματα παρείχον, ἐνηδρεύσαμεν, ὅπερ ἡμᾶς καὶ ἀναπνεύσαι ἐποίησε, καὶ ἀπεκτείναμέν τινας αὐτῶν, καὶ ζῶντας προὔδυμήθημεν λαβεῖν αὐτοῦ τούτου ἕνεκεν ὅπως ἡγεμόσιν εἰδόσι τὴν χώραν χρῆσαιμεθα.

23. Καὶ εὐθὺς ἀγαγόντες τοὺς ἀνθρώπους ἤλεγχον διαλαβόντες εἴ τινα εἰδεῖεν ἄλλην ὁδὸν ἢ τὴν φανεράν. Ὁ μὲν οὖν ἕτερος οὐκ ἔφη καὶ μάλα πολλῶν φόβων προσαγομένων· ἐπεὶ δὲ οὐδὲν ὠφέλιμον ἔλεγεν, ὀρώντος τοῦ ἑτέρου κατεσφάγη. 24. Ὁ δὲ λοιπὸς ἔλεξεν ὅτι οὗτος μὲν οὐ φαίη διὰ ταῦτα εἰδέναι ὅτι αὐτῷ τυγχάνει θυγάτηρ ἐκεῖ παρ' ἀνδρὶ ἐκδεδομένη· αὐτὸς δ' ἔφη ἡγήσεσθαι δυνατὴν καὶ ὑποζυγίοις πορεύεσθαι ὁδόν. 25. Ἐρωτώμενος δ' εἴ εἴη τι ἐν αὐτῇ δυσπάριτον χωρίον ἔφη εἶναι ἄκρον ὃ εἰ μὴ τις προκαταλήψοιτο ἀδύνατον ἔσεσθαι παρελθεῖν. 26. Ἐνταῦθα ἐδόκει συγκαλέσαντας λοχαγούς καὶ πελταστὰς καὶ τῶν ὀπλιτῶν λέγειν τε τὰ παρόντα καὶ ἐρωτᾶν εἴ τις αὐτῶν ἔστιν ὅστις ἀνὴρ ἀγαθὸς ἐθέλοι ἂν γενέσθαι ἂν καὶ ὑποστὰς ἐθελοντῆς πορεύεσθαι. 27. Ὑφίστανται τῶν μὲν ὀπλιτῶν Ἀριστῶνυμος Μεθυδριεὺς Ἀρκὰς καὶ Ἀγασίας Στυμφάλιος Ἀρκὰς, ἀντιστασιάζων δὲ αὐτοῖς Καλλίμαχος Παρράσιος Ἀρκὰς καὶ οὗτος ἔφη ἐθέλειν πορεύεσθαι προσλαβὼν ἐθελοντὰς ἐκ παντὸς τοῦ στρατεύματος. Ἐγὼ γάρ, ἔφη, οἶδα ὅτι ἔψονται πολλοὶ τῶν νέων ἐμοῦ ἡγουμένου. 28. Ἐκ τούτου ἐρωτῶσιν εἴ τις καὶ τῶν γυμνήτων ταξιαρχῶν ἐθέλοι συμπορεύεσθαι. Ὑφίσταται Ἀριστέας Χίος, ὃς πολλαχοῦ πολλοῦ ἄξιος τῇ στρατιᾷ εἰς τὰ τοιαῦτα ἐγένετο.

## CAP. II.

1. Καὶ ἦν μὲν δαίλη ἤδη, οἱ δ' ἐκέλευον αὐτοὺς ἐμφαγόντας πορεύεσθαι· καὶ τὸν ἡγεμόνα δῆσαντες παραδιδόασιν αὐτοῖς· καὶ συντίθενται τὴν μὲν νύκτα, ἦν λάβωσι τὸ ἄκρον, τὸ χωρίον φυλάττειν· ἅμα δὲ τῇ ἡμέρᾳ τῇ σάλπιγγι σημαί-

νειν· καὶ τοὺς μὲν ἄνω ὄντας ἰέναι ἐπὶ τοὺς κατέχοντας τὴν φανεράν ἔκβασιν· αὐτοὶ δὲ συμβοηθήσειν ἐκβαίνοντες ὡς ἀνδύονται τάχιστα. 2. Ταῦτα συνδέμενοι οἱ μὲν ἐπορεύοντο πλήθος ὡς δισχιλίιοι· καὶ ὕδωρ πολὺ ἦν ἐξ οὐρανοῦ· Ξενοφῶν δὲ ἔχων τοὺς ὀπισθοφύλακας ἠγείτο πρὸς τὴν φανεράν ἔκβασιν, ὅπως ταύτῃ τῇ ὁδῷ οἱ πολέμοιοι προσέχοιεν τὸν νοῦν καὶ ὡς μάλιστα λάθοιεν περιμόντες. 3. Ἐπεὶ δὲ ἦσαν ἐπὶ χαράδρᾳ οἱ ὀπισθοφύλακες ἦν ἔδει διαβάντας πρὸς τὸ ὄρδιον ἐκβαίνειν, τηρικαῦτα ἐκυλίνδουν οἱ βάρβαροι ὄλοιτρόχους ἀμαξιαίους καὶ μεῖζους καὶ ἐλάττους [λίθους], οἱ φερόμενοι πρὸς τὰς πέτρας πταίνοντες διεσφενδουῶντο· καὶ παντάπασι οὐδὲ πελάσαι οἷον τ' ἦν τῇ εἰσόδῳ. 4. Ἐνιοὶ δὲ τῶν λοχαγῶν, εἰ μὴ ταύτῃ δύναιντο, ἄλλη ἐπειρῶντο· καὶ ταῦτα ἐποίουν μέχρι σκότος ἐγένετο. Ἐπεὶ δὲ ᾤοντο ἀφανεῖς εἶναι ἀπίοντες, τότε ἀπήλθον ἐπὶ τὸ δεῖπνον· ἐτύχανον δὲ καὶ ἀνάριστοι ὄντες αὐτῶν οἱ ὀπισθοφυλακήσαντες. Οἱ μέντοι πολέμοιοι, φοβούμενοι δῆλον ὅτι οὐδ' ἐπαύσαντο δι' ὅλης τῆς νυκτὸς κυλινδουῦντες τοὺς λίθους· τεκμαίρεσθαι δ' ἦν τῷ ψόφῳ. 5. Οἱ δὲ ἔχοντες τὸν ἠγεμόνα, κύκλῳ περιμόντες καταλαμβάνουσι τοὺς φύλακας ἀμφὶ πύρ καθημένους· καὶ τοὺς μὲν κατακάνοντες τοὺς δὲ καταδιώξαντες αὐτοὶ ἐνταῦθα ἔμενον ὡς τὸ ἄκρον κατέχοντες. 6. Οἱ δ' οὐ κατεῖχον, ἀλλὰ μαστὸς ἦν ὑπὲρ αὐτῶν παρ' ὃν ἦν ἡ στενὴ αὐτῆ ὁδὸς ἐφ' ἣ ἐκάθηντο οἱ φύλακες. Ἐφοδοὺς μέντοι αὐτόθεν ἐπὶ τοὺς πολεμίους ἦν οἱ ἐπὶ τῇ φανερᾷ ὁδῷ ἐκάθηντο.

7. Καὶ τὴν μὲν νύκτα ἐνταῦθα διήγαγον. Ἐπεὶ δὲ ἡμέρα ὑπέφαιεν ἐπορεύοντο σιγῇ συντεταγμένοι ἐπὶ τοὺς πολεμίους· καὶ γὰρ ὁμίχλη ἐγένετο, ὥστε ἔλαθον ἐγγὺς προσελθόντες. Ἐπεὶ δὲ εἶδον ἀλλήλους, ἢ τε σάλπιγξ ἐπεφθέγγετο καὶ ἀλαλάξαντες οἱ Ἕλληνες ἔεντο ἐπὶ τοὺς ἀνθρώπους· οἱ δ' οὐκ ἐδέξαντο, ἀλλὰ λιπόντες τὴν ὁδὸν φεύγοντες ὀλίγοι ἀπέδνησκον· εὐζωνοὶ γὰρ ἦσαν. 8. Οἱ δ' ἀμφὶ Χειρίσοφον ἀκούσαντες τῆς σάλπιγγος εὐθὺς ἔεντο ἄνω κατὰ τὴν φανεράν ὁδόν· ἄλλοι δὲ τῶν στρατηγῶν κατὰ ἀτριβεῖς ὁδοὺς ἐπορεύοντο ἢ ἔτυχον ἕκαστοι ὄντες, καὶ ἀναβάντες ὡς

ἐδύνατο ἀνίμων ἀλλήλους τοῖς δόρασι. 9. Καὶ οὗτοι πρῶτοι συνέμιξαν τοῖς προκαταλαβοῦσι τὸ χωρίον. Ξενοφῶν δέ, ἔχων τῶν ὀπισθοφυλάκων τοὺς ἡμίσεις, ἐπορεύετο ἥπερ οἱ τὸν ἡγεμόνα ἔχοντες· εὐδωτάτη γὰρ ἦν τοῖς ὑποζυγίοις· τοὺς δ' ἡμίσεις ὀπισθεν τῶν ὑποζυγίων ἔταξε. 10. Πορευόμενοι δ' ἐντυγχάνουσι λόφῳ ὑπὲρ τῆς ὁδοῦ κατειλημμένῳ ὑπὸ τῶν πολεμίῳ, οὓς ἢ ἀποκόψαι ἦν ἀνάγκη ἢ διεξεῦχθαι ἀπὸ τῶν ἄλλων Ἑλλήνων. Καὶ αὐτοὶ μὲν ἂν ἐπορεύθησαν ἥπερ οἱ ἄλλοι· τὰ δ' ὑποζύγια οὐκ ἦν ἄλλη ἢ ταύτη ἐκβῆναι. 11. Ἐνθα δὴ παρακελευσάμενοι ἀλλήλοις προσβάλλουσι πρὸς τὸν λόφον ὀρθίοις τοῖς λόχοις, οὐ κύκλῳ ἀλλὰ καταλιπόντες ἀφοδον τοῖς πολεμίῳ, εἰ βούλονται φεύγειν. 12. Καὶ τέως μὲν αὐτοὺς ἀναβαίνοντας ὅπη ἐδύνατο ἕκαστος οἱ βάρβαροι ἐτόξευον καὶ ἔβαλλον, ἐγγὺς δ' οὐ προσίεντο, ἀλλὰ φυγῇ λείπουν τὸ χωρίον. Καὶ τοῦτόν τε παρεληλύθεισαν οἱ Ἕλληνες καὶ ἕτερον ὀρώσιν ἔμπροσθεν λόφον κατεχόμενον, ἐπὶ τοῦτον αὖθις ἐδόκει πορεύεσθαι. 13. Ἐνοήσας δ' ὁ Ξενοφῶν μὴ εἰ ἔρημον καταλείπει τὸν ἡλωκότα λόφον, καὶ πάλιν λαβόντες οἱ πολέμοι ἐπιδοῖντο τοῖς ὑποζυγίοις παριούσιν, (ἐπὶ πολὺ δὲ ἦν τὰ ὑποζύγια ἅτε διὰ στενῆς τῆς ὁδοῦ πορευόμενα.) καταλείπει ἐπὶ τοῦ λόφου λοχαγούς Κηφισόδωρον Κηφισοφῶντος Ἀθηναῖον καὶ Ἀμφικράτην Ἀμφιδήμου Ἀθηναῖον καὶ Ἀρχαγόραν Ἀργεῖον φυγάδα· αὐτὸς δὲ σὺν τοῖς λοιποῖς ἐπορεύετο ἐπὶ τὸν δεύτερον λόφον, καὶ τῷ αὐτῷ τρόπῳ καὶ τοῦτον αἰροῦσιν. 14. Ἐπι δ' αὐτοῖς τρίτος μαστὸς λοιπὸς ἦν πολὺ ὀρθιώτατος ὁ ὑπὲρ τῆς ἐπὶ τῷ πυρὶ καταληφθείσης φυλακῆς τῆς νυκτὸς ὑπὸ τῶν ἐθελοντῶν. 15. Ἐπεὶ δ' ἐγγὺς ἐγένοντο οἱ Ἕλληνες, λείπουν οἱ βάρβαροι ἀμαχητὶ τὸν μαστόν· ὥστε θυμαστόν πᾶσι γενέσθαι καὶ ὑπώπτευν δείσαντας αὐτοὺς μὴ κυκλωθέντες πολιορκοῖντο ἀπολιπεῖν. Οἱ δὲ ἄρα ἀπὸ τοῦ ἄκρου καθορώντες τὰ ὀπισθεν γιγνόμενα πάντες ἐπὶ τοὺς ὀπισθοφύλακας ἔχωρον.

16. Καὶ Ξενοφῶν μὲν σὺν τοῖς νεωτάτοις ἀνέβαιεν ἐπὶ τὸ ἄκρον, τοὺς δ' ἄλλους ἐκέλευσεν ὑπάγειν, ὅπως οἱ τελευταῖοι λόχοι προσμῖξιαν· καὶ προελθόντας κατὰ τὴν ὁδὸν ἐν



τῷ ὀμαλῷ θέσθαι τὰ ὄπλα εἶπεν. 17. Καὶ ἐν τούτῳ τῷ χρόνῳ ἦλθεν Ἀρχαγόρας ὁ Ἀργεῖος πεφευγὼς καὶ λέγει ὡς ἀπεκόπησαν ἀπὸ τοῦ πρώτου λόφου καὶ ὅτι τεθνήασι Κηφισόδωρος καὶ Ἀμφικράτης καὶ ἄλλοι ὅσοι μὴ ἀλλόμενοι κατὰ τῆς πέτρας πρὸς τοὺς ὀπισθοφύλακας ἀφίκοντο. 18. Ταῦτα δὲ διαπραξάμενοι οἱ Βάρβαροι ἤκον ἐπ' ἀντίπορον λόφον τῷ μαστῷ· καὶ Ξενοφῶν διελέγετο αὐτοῖς δι' ἑρμηνέως περὶ σπουδῶν καὶ τοὺς νεκροὺς ἀπῆτει. 19. Οἱ δ' ἔφασαν ἀποδώσειν ἐφ' ᾧ μὴ καίειν τὰς κώμας. Συνωμολόγει ταῦτα ὁ Ξενοφῶν. Ἐν ᾧ δὲ τὸ μὲν ἄλλο στράτευμα παρήει, οἱ δὲ ταῦτα διελέγοντο, πάντες οἱ ἐκ τούτου τοῦ τόπου συνεβρύησαν ἐνταῦθα ἴσταντο οἱ πολέμιοι. 20. Καὶ ἐπεὶ ἤρξαντο καταβαίνειν ἀπὸ τοῦ μαστοῦ πρὸς τοὺς ἄλλους ἔνθα τὰ ὄπλα ἔκειντο, ἴεντο δὴ οἱ πολέμιοι πολλῷ πλήθει καὶ θορύβῳ· καὶ ἐπεὶ ἐγένοντο ἐπὶ τῆς κορυφῆς τοῦ μαστοῦ ἀφ' οὗ Ξενοφῶν κατέβαινε, ἐκυλίνδουν πέτρας· καὶ ἐνὸς μὲν κατέαξαν τὸ σκέλος, Ξενοφῶντα δὲ ὁ ὑπασπιστῆς ἔχων τὴν ἀσπίδα ἀπέλιπεν. 21. Εὐρύλοχος δὲ Λουσιεὺς Ἀρκὰς προσέδραμεν αὐτῷ ὀπλίτης, καὶ πρὸ ἀμφοῖν προβεβλημένος ἀπεχώρει, καὶ οἱ ἄλλοι πρὸς τοὺς συντεταγμένους ἀπῆλθον.

22. Ἐκ δὲ τούτου πᾶν ὁμοῦ ἐγένετο τὸ Ἑλληνικόν, καὶ ἐσκήνησαν αὐτοῦ ἐν πολλαῖς καὶ καλαῖς οἰκίαις καὶ ἐπιτηδεῖοις δαψιλέσι· καὶ γὰρ οἶνος πολὺς ἦν, ὃν ἐν λάκκοις κοινατοῖς εἶχον. 23. Ξενοφῶν δὲ καὶ Χειρίσοφος διεπράξαντο ὥστε λαβόντες τοὺς νεκροὺς ἀπέδοσαν τὸν ἡγεμόνα· καὶ πάντα ἐποίησαν τοῖς ἀποθανούσιν ἐκ τῶν δυνατῶν ὥσπερ νομίζεται ἀνδράσιν ἀγαθοῖς. 24. Τῇ δ' ὑστεραία ἄνευ ἡγεμόνος ἐπορεύοντο· μαχόμενοι δ' οἱ πολέμιοι καὶ ὄπη εἴη στενὸν χωρίον προκαταλαμβάνοντες ἐκώλυον τὰς παρόδους. 25. Ὅποτε μὲν οὖν τοὺς πρώτους κωλύοιεν, Ξενοφῶν ὀπισθεν ἐκβαίνων πρὸς τὰ ὄρη ἔλκε τὴν ἀπόφραξιν τῆς παρόδου τοῖς πρώτοις ἀνωτέρω πειρώμενος γίγνεσθαι τῶν κωλούντων· 26. ὅποτε δὲ τοῖς ὀπισθεν ἐπιδοῖντο, Χειρίσοφος ἐκβαίνων καὶ πειρώμενος ἀνωτέρω γίγνεσθαι τῶν κωλούντων ἔλκε τὴν ἀπόφραξιν τῆς παρόδου τοῖς ὀπισθεν. Καὶ αἰεὶ οὕτως ἐβοήθουν

ἀλλήλοις καὶ ἰσχυρῶς ἀλλήλων ἐπεμέλοντο. 27. Ἦν δὲ καὶ ὁπότε αὐτοῖς τοῖς ἀναβάσι πολλὰ πράγματα παρέϊχον οἱ βάρβαροι πάλιν καταβαίνουσιν· ἐλαφροὶ γὰρ ἦσαν ὥστε καὶ ἐγγύθεν φεύγοντες ἀποφεύγειν· οὐδὲν γὰρ εἶχον ἄλλο ἢ τόξα καὶ σφενδόνας. 28. Ἄριστοι δὲ τοξόται ἦσαν· εἶχον δὲ τόξα ἐγγὺς τριπήχη, τὰ δὲ τοξεύματα πλέον ἢ διπήχη· εἶλκον δὲ τὰς νευρὰς ὁπότε τοξεύοιεν πρὸς τὸ κάτω τοῦ τόξου τῷ ἀριστερῷ ποδὶ προσβαίνοντες. Τὰ δὲ τοξεύματα ἐχώρει διὰ τῶν ἀσπίδων καὶ διὰ τῶν θωράκων· ἐχρῶντο δὲ αὐτοῖς οἱ Ἕλληνες ἐπεὶ λάβοιεν ἀκοντίοις ἐναγκυλῶντες. Ἐν τούτοις τοῖς χωρίοις οἱ Κρήτες χρησιμώτατοι ἐγένοντο· ἦρχε δὲ αὐτῶν Στρατοκλῆς Κρής.

## CAP. III.

1. Ταύτην δ' αὖ τὴν ἡμέραν ἠυλίσθησαν ἐν ταῖς κώμαις ταῖς ὑπὲρ τοῦ πεδίου τοῦ παρὰ τὸν Κεντρίτην ποταμόν, εὖρος ὡς δίπλεθρον, ὃς ὀρίζει τὴν Ἀρμενίαν καὶ τὴν τῶν Καρδούχων χώραν· καὶ οἱ Ἕλληνες ἐνταῦθα ἀνεπαύσαντο ἄσμενοι ἰδόντες πεδίον· ἀπεῖχε δὲ τῶν ὀρέων ὁ ποταμὸς ὡς ἕξ ἢ ἑπτὰ στάδια τῶν Καρδούχων. 2. Τότε μὲν οὖν ἠυλίσθησαν μάλα ἠδέως καὶ τὰ ἐπιτήδεια ἔχοντες καὶ πολλὰ τῶν παρεληλυθότων πόνων μνημονεύοντες. Ἐπτὰ γὰρ ἡμέρας ὄσασπερ ἐπορεύθησαν διὰ τῶν Καρδούχων πάσας μαχόμενοι διετέλεσαν, καὶ ἔπαθον κακὰ ὅσα οὐδὲ τὰ σύμπαντα ὑπὸ βασιλέως καὶ Τισσαφέρνους. Ὡς οὖν ἀπηλλαγμένοι τούτων ἠδέως ἐκοιμήθησαν.

3. Ἄμα δὲ τῇ ἡμέρᾳ ὀρώσιν ἱππέας που πέραν τοῦ ποταμοῦ ἐξωπλισμένους ὡς κωλύσοντας διαβαίνειν· πεζοὺς δ' ἐπὶ ταῖς ὄχθαις παρατεταγμένους ἄνω τῶν ἱππέων ὡς κωλύσοντας εἰς τὴν Ἀρμενίαν ἐκβαίνειν. 4. Ἦσαν δὲ οὗτοι Ὀρόντου καὶ Ἀρτούχου Ἀρμένιοι καὶ Μαρδόνιοι καὶ Χαλδαῖοι μισθοφόροι. Ἐλέγοντο δὲ οἱ Χαλδαῖοι ἐλεύθεροί τε καὶ ἄλκιμοι εἶναι· ὄπλα δ' εἶχον γέρρα μακρὰ καὶ λόγχας. 5. Αἱ δὲ

ἄχθαι αὐται ἐφ' ὧν παρατεταγμένοι οὗτοι ἦσαν τρία ἢ τέτταρα πλέθρα ὑπὸ τοῦ ποταμοῦ ἀπείχον· ὁδὸς δὲ μία ἢ ὀρωμένη ἦν ἄγουσα ἄνω ὡσπερ χειροποίητος· ταύτη ἐπειρώντο διαβαίνειν οἱ Ἕλληνες. 6. Ἐπεὶ δὲ πειρωμένοις τό τε ὕδωρ ὑπὲρ τῶν μαστῶν ἐφαίνετο, καὶ τραχὺς ἦν ὁ ποταμὸς μεγάλους λίθοις καὶ ὀλισθηροῖς, καὶ οὔτε ἐν τῷ ὕδατι τὰ ὄπλα ἦν ἔχειν· εἰ δὲ μή, ἤρπαζεν ὁ ποταμὸς· ἐπὶ τε τῆς κεφαλῆς τὰ ὄπλα εἴ τις φέροι, γυμνοὶ ἐγίγνοντο πρὸς τὰ τοξεύματα καὶ τὰ ἄλλα βέλη· ἀνεχώρησαν οὖν καὶ αὐτοῦ ἐστρατοπεδεύσαντο παρὰ τὸν ποταμὸν.

7. Ἐνθα δὲ αὐτοὶ τὴν πρόσθεν νύκτα ἦσαν ἐπὶ τοῦ ὄρους ἐώρων τοὺς Καρδούχους πολλοὺς συνειλεγμένους σὺν τοῖς ὄπλοις. Ἐνταῦθα δὴ πολλὴ ἀδυσμία ἦν τοῖς Ἕλλησιν, ὀρώσι μὲν τοῦ ποταμοῦ τὴν δυσπορίαν, ὀρώσι δὲ τοὺς διαβαίνειν κωλύσοντας, ὀρώσι δὲ τοῖς διαβαίνουσιν ἐπικεισομένους τοὺς Καρδούχους ὀπισθεν. 8. Ταύτην μὲν οὖν τὴν ἡμέραν καὶ τὴν νύκτα ἔμειναν ἐν πολλῇ ἀπορίᾳ ὄντες. Ξενοφῶν δὲ ὄναρ εἶδεν· ἔδοξεν ἐν πέδαις δεδέσθαι, αὐται δὲ αὐτῷ αὐτόματοι περιρρήνηναι, ὥστε λυθῆναι καὶ διαβαίνειν ὅπου οὐκ ἐβούλετο. Ἐπεὶ δὲ ὄρθρος ἦν ἔρχεται πρὸς τὸν Χειρίσοφον καὶ λέγει ὅτι ἐλπίδας ἔχει καλῶς ἔσεσθαι· καὶ διηγείται αὐτῷ τὸ ὄναρ. 9. Ὁ δὲ ἤδετό τε καὶ ὡς τάχιστα ἕως ὑπέφαινεν ἐθύοντο πάντες παρόντες οἱ στρατηγοί· καὶ τὰ ἱερὰ καλὰ ἦν εὐθὺς ἐπὶ τοῦ πρώτου. Καὶ ἀπίοντες ἀπὸ τῶν ἱερῶν οἱ στρατηγοὶ καὶ λοχαγοὶ παρήγγελον τῇ στρατιᾷ ἀριστοποιεῖσθαι. 10. Ἀριστῶντι δὲ τῷ Ξενοφῶντι προσέτρεχον δύο νεανίσκω· ἤδεσαν γὰρ πάντες ὅτι ἐξεῖη αὐτῷ καὶ ἀριστῶντι καὶ δειπνοῦντι προσελθεῖν καὶ εἰ καθεύδοι ἐπεγεύραντα εἰπεῖν εἴ τίς τι ἔχοι τῶν πρὸς τὸν πόλεμον. 11. Καὶ τότε ἔλεγον ὅτι τυγχάνοιεν φρύγανα συλλέγοντες ὡς ἐπὶ πῦρ, κᾶπειτα κατίδοιεν ἐν τῷ πέραν ἐν πέτραις καθηκούσαις ἐπ' αὐτὸν τὸν ποταμὸν γέροντά τε καὶ γυναῖκα καὶ παιδίσκας ὡσπερ μαρσίπους ἱματίων κατατιθεμένους ἐν πέτρᾳ ἀντρώδει. 12. Ἰδοῦσι δὲ σφισι δόξα ἀσφαλὲς εἶναι διαβῆναι οὐδὲ γὰρ τοῖς πολεμίοις ἰππεῦσι πρόσβατον εἶναι κατὰ τοῦτο.



Ἐκδύντες δὲ ἔφασαν ἔχοντες τὰ ἐγχειρίδια γυμνοὶ ὡς νευσούμενοι διαβαίνειν· πορευόμενοι δὲ πρόσθεν διαβαίνειν πρὶν βρέξαι τὰ αἰδοῖα· καὶ διαβάντες καὶ λαβόντες τὰ ἱμάτια πάλιν ἤκειν.

13. Εὐθύς οὖν ὁ Ξενοφῶν αὐτὸς τε ἔσπευδε καὶ τοῖς νεανίσκοις ἐγχεῖν ἐκέλευσε καὶ εὐχες θαι τοῖς φήνασι θεοῖς τὰ τε οὐεῖρατα καὶ τὸν πόρον καὶ τὰ λοιπὰ ἀγαθὰ ἐπιτελέσαι. Σπείσας δὲ εὐθύς ἤγε τοὺς νεανίσκους παρὰ τὸν Χειρίσοφον· καὶ διηγούνται ταῦτά. 14. Ἀκούσας δὲ καὶ ὁ Χειρίσοφος σπονδάς ἐποίει. Σπείσαντες δὲ τοῖς μὲν ἄλλοις παρήγγελλον συσκευάζεσθαι, αὐτοὶ δὲ συγκαλέσαντες τοὺς στρατηγούς ἐβουλευόντο ὅπως ἂν κάλλιστα διαβαῖεν καὶ τοὺς τε ἔμπροσθεν νικῶεν καὶ ὑπὸ τῶν ὀπισθεν μηδὲν πάσχοιεν κακόν. 15. Καὶ ἔδοξεν αὐτοῖς Χειρίσοφον μὲν ἡγεῖσθαι καὶ διαβαίνειν ἔχοντα τὸ ἥμισυ τοῦ στρατεύματος, τὸ δὲ ἥμισυ ὑπομένειν σὺν Ξενοφῶντι· τὰ δὲ ὑποζύγια καὶ τὸν ὄχλον ἐν μέσῳ τούτων διαβαίνειν. 16. Ἐπεὶ δὲ καλῶς ταῦτα εἶχεν ἐπορεύοντο· ἡγούντο δὲ οἱ νεανίσκοι ἐν ἀριστερᾷ ἔχοντες τὸν ποταμόν· ὁδὸς δὲ ἦν ἐπὶ τὴν διάβασιν ὡς τέτταρες στάδιοι.

17. Πορευομένων δ' αὐτῶν ἀντιπαρήεσαν αἱ τάξεις τῶν ἰππέων. Ἐπειδὴ δὲ ἦσαν κατὰ τὴν διάβασιν καὶ τὰς ὄχθας τοῦ ποταμοῦ, ἔθεντο τὰ ὄπλα, καὶ αὐτὸς πρῶτος Χειρίσοφος στεφανωσάμενος καὶ ἀποδὺς ἐλάμβανε τὰ ὄπλα καὶ τοῖς ἄλλοις πᾶσι παρήγγελλε· καὶ τοὺς λοχαγούς ἐκέλευεν ἄγειν τοὺς λόχους ὀρθίους, τοὺς μὲν ἐν ἀριστερᾷ τοὺς δὲ ἐν δεξιᾷ ἑαυτοῦ. 18. Καὶ οἱ μὲν μάντις ἐσφαγιάζοντο εἰς τὸν ποταμόν· οἱ δὲ πολέμιοι ἐτόξενόν τε καὶ ἐσφενδόνων· ἀλλ' οὐπω ἐξικνούντο. 19. Ἐπεὶ δὲ καλὰ ἦν τὰ σφάγια, ἐπαιάνιζον πάντες οἱ στρατιῶται καὶ ἀνηλάλαζον· συνωλόλυζον δὲ καὶ αἱ γυναῖκες ἅπασαι. Πολλὰ γὰρ ἦσαν ἐταῖραι ἐν τῷ στρατεύματι.

20. Καὶ Χειρίσοφος μὲν ἐνέβαινε καὶ οἱ σὺν ἐκείνῳ ὁ δὲ Ξενοφῶν τῶν ὀπισθοφυλάκων λαβὼν τοὺς εὐζωνοτάτους ἔθει ἀνὰ κράτος πάλιν ἐπὶ τὸν πόρον τὸν κατὰ τὴν ἔκβασιν τὴν

εἰς τὰ τῶν Ἀρμενίων ὄρη· προσποιούμενος ταύτη διαβὰς ἀποκλείσειν τοὺς παρὰ τὸν ποταμὸν ἵππεις. 21. Οἱ δὲ πολέμιοι ὀρώντες μὲν τοὺς ἀμφὶ Χειρίσοφον εὐπετῶς τὸ ὕδωρ περῶντας, ὀρώντες δὲ τοὺς ἀμφὶ Ξενοφῶντα θέοντας εἰς τοῦμπαλιν, δέισαντες μὴ ἀποκλεισθῆσαν φεύγουσιν ἀνὰ κράτος ὡς πρὸς τὴν ἀπὸ τοῦ ποταμοῦ ἔκβασιν ἄνω. Ἐπεὶ δὲ κατὰ τὴν ὁδὸν ἐγένοντο, ἔτεινον ἄνω πρὸς τὸ ὄρος. 22. Λύκιος δὲ ὁ τὴν τάξιν ἔχων τῶν ἵππέων καὶ Αἰσχίνης ὁ τὴν τάξιν ἔχων τῶν πελταστῶν τῶν ἀμφὶ Χειρίσοφον ἐπεὶ ἐώρων ἀνὰ κράτος φεύγοντας, εἶποντο· οἱ δὲ στρατιῶται ἐβόων μὴ ἀπολείπεσθαι ἀλλὰ συνεκβαίνειν ἐπὶ τὸ ὄρος. 23. Χειρίσοφος δ' αὖ ἐπεὶ διέβη, τοὺς μὲν ἵππείας οὐκ ἐδίωκεν, εὐθύς δὲ κατὰ τὰς προσηκούσας ὄχθας ἐπὶ τὸν ποταμὸν ἐξέβαινε ἐπὶ τοὺς ἄνω πολεμίους. Οἱ δὲ ἄνω, ὀρώντες μὲν τοὺς ἑαυτῶν ἵππείας φεύγοντας, ὀρώντες δὲ ὀπλίτας σφίσις ἐπιόντας, ἐκλείπουσι τὰ ὑπὲρ τοῦ ποταμοῦ ἄκρα.

24. Ξενοφῶν δὲ ἐπεὶ τὰ πέραν ἐώρα καλῶς γιγνόμενα, ἀπεχώρει τὴν ταχίστην πρὸς τὸ διαβαῖνον στράτευμα· καὶ γὰρ οἱ Καρδοῦχοι φανεροὶ ἤδη ἦσαν εἰς τὸ πεδίου καταβαίνοντες ὡς ἐπιδησόμενοι τοῖς τελευταίοις. 25. Καὶ Χειρίσοφος μὲν τὰ ἄνω κατεῖχε, Λύκιος δὲ σὺν ὀλίγοις ἐπιχειρήσας ἐπιδιώξαι ἔλαβε τῶν σκευοφόρων τὰ ὑπολειπόμενα καὶ μετὰ τούτων ἐσθῆτά τε καλὴν καὶ ἐκπώματα. 26. Καὶ τὰ μὲν σκευοφόρα τῶν Ἑλλήνων καὶ ὁ ὄχλος ἀκμὴν διέβαινε· Ξενοφῶν δὲ στρέψας πρὸς τοὺς Καρδούχους ἀντία τὰ ὄπλα ἔθετο· καὶ παρήγγειλε τοῖς λοχαγοῖς κατ' ἐνωμοτίας ποιήσασθαι ἕκαστον τὸν ἑαυτοῦ λόχον, παρ' ἀσπίδας παραγαγόντας τὴν ἐνωμοτίαν ἐπὶ φάλαγγος· καὶ τοὺς μὲν λοχαγοὺς καὶ τοὺς ἐνωμοτάρχας πρὸς τῶν Καρδούχων ἰέναι, οὐραγοὺς δὲ καταστήσασθαι πρὸς τοῦ ποταμοῦ.

27. Οἱ δὲ Καρδοῦχοι ὡς ἐώρων τοὺς ὀπισθοφύλακας τοῦ ὄχλου ψιλουμένους καὶ ὀλίγους ἤδη φαινομένους, θάττον δὴ ἐπήεσαν ᾧδᾶς τινὰς ἄδοντες. Ὁ δὲ Χειρίσοφος, ἐπεὶ τὰ παρ' αὐτῷ ἀσφαλῶς εἶχε, πέμπει παρὰ Ξενοφῶντα τοὺς πελταστὰς καὶ σφενδονήτας καὶ τοξότας καὶ κελεύει ποιεῖν ὁ

τι ἂν παραγγέλλῃ. 28. Ἴδὼν δὲ αὐτοὺς διαβαίνοντας ὁ Ξενοφῶν πέμψας ἄγγελον κελεύει αὐτοῦ μείναι ἐπὶ τοῦ ποταμοῦ μὴ διαβάντας· ὅταν δ' ἄρξωνται αὐτοὶ διαβαίνειν, ἐναντίους ἔνθεν καὶ ἔνθεν σφῶν ἐμβαίνειν ὡς διαβησομένους, διηγκυλισμένους τοὺς ἀκοντιστὰς καὶ ἐπιβεβλημένους τοὺς τοξότας· μὴ πρόσω δὲ τοῦ ποταμοῦ προβαίνειν. 29. Τοῖς δὲ παρ' ἑαυτῷ παρήγγειλεν, ἐπειδὰν σφενδόνῃ ἐξικνηῖται καὶ ἀσπίς ψοφῇ, παιανίσαντας θεῖν αἰεὶ εἰς τοὺς πολεμίους· ἐπειδὰν δὲ ἀναστρέψωσιν οἱ πολέμοιοι καὶ ἐκ τοῦ ποταμοῦ ὁ σαλπικτῆς σημήνῃ τὸ πολεμικόν, ἀναστρέψαντας ἐπὶ δόρυ ἠγείσθαι μὲν τοὺς οὐραγούς, θεῖν δὲ πάντας καὶ διαβαίνειν ὅτι τάχιστα ἢ ἕκαστος τὴν τάξιν εἶχεν, ὡς μὴ ἐμποδίζειν ἀλλήλους· ὅτι οὗτος ἄριστος ἔσοιτο ὃς ἂν πρῶτος ἐν τῷ πέραν γένηται.

30. Οἱ δὲ Καρδοῦχοι ὀρώντες ὀλίγους ἤδη τοὺς λοιπούς, πολλοὶ γὰρ καὶ τῶν μένειν τεταγμένων ὄχοντο ἐπιμελησόμενοι οἱ μὲν ὑποζυγίων, οἱ δὲ σκευῶν, οἱ δὲ ἑταιρῶν, ἐνταῦθα δὴ ἐπέκειντο θρασέως καὶ ἤρχοντο σφενδονᾶν καὶ τοξεύειν. 31. Οἱ δὲ Ἕλληνες παιανίσαντες ὠρμησαν δρόμῳ ἐπ' αὐτούς· οἱ δ' οὐκ ἐδέξαντο· καὶ γὰρ ἦσαν ὀπλισμένοι, ὡς μὲν ἐν τοῖς ὄρεσιν, ἱκανῶς πρὸς τὸ ἐπιδραμεῖν καὶ φεύγειν, πρὸς δὲ τὸ εἰς χεῖρας δέχεσθαι οὐχ ἱκανῶς. 32. Ἐν τούτῳ σημαίνει ὁ σαλπικτῆς· καὶ οἱ μὲν πολέμοιοι ἔφευγον πολὺ ἔτι θάττον· οἱ δ' Ἕλληνες τὰ ἐναντία στρέψαντες ἔφευγον διὰ τοῦ ποταμοῦ ὅτι τάχιστα. 33. Τῶν δὲ πολεμίων οἱ μὲν τινες αἰσθόμενοι πάλιν ἔδραμον ἐπὶ τὸν ποταμὸν καὶ τοξεύοντες ὀλίγους ἔτρωσαν· οἱ δὲ πολλοὶ καὶ πέραν ὄντων τῶν Ἑλλήνων ἔτι φανεροὶ ἦσαν φεύγοντες. 34. Οἱ δὲ ὑπαντήσαντες ἀνδριζόμενοι καὶ προσωτέρω τοῦ καιροῦ προϊόντες ὑστερον τῶν μετὰ Ξενοφῶντος διέβησαν πάλιν· καὶ ἐτρώθησαν τινες καὶ τούτων.



## CAP. IV.

1. Ἐπεὶ δὲ διέβησαν, συνταξάμενοι ἀμφὶ μέσον ἡμέρας ἐπορεύθησαν διὰ τῆς Ἀρμενίας πεδίον ἅπαν καὶ λείους γηλόφους οὐ μείον ἢ πέντε παρασάγγας· οὐ γὰρ ἦσαν ἐγγὺς τοῦ ποταμοῦ κῶμαι διὰ τοὺς πολέμους τοὺς πρὸς τοὺς Καρδούχους. 2. Εἰς δὲ ἦν ἀφίκοντο κώμην μεγάλη τε ἦν καὶ βασιλείον εἶχε τῷ σατράπῃ, καὶ ἐπὶ ταῖς πλείσταις οἰκίαις τύρσεις ἐπήσαν, ἐπιτήδεια δ' ἦν δαψιλῆ. 3. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς δύο παρασάγγας δέκα μέχρις ὑπερήλθον τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς τρεῖς παρασάγγας πεντεκαίδεκα ἐπὶ τὸν Τηλεβόαν ποταμόν. Οὗτος δ' ἦν μέγας μὲν οὐ, καλὸς δέ· κῶμαι δὲ πολλαὶ περὶ τὸν ποταμόν ἦσαν. 4. Ὁ δὲ τόπος οὗτος Ἀρμενία ἐκαλεῖτο ἢ πρὸς ἐσπέραν. Ἐπαρχος δ' ἦν αὐτῆς Τηρίβαζος, ὁ καὶ βασιλεῖ φίλος γεόμενος· καὶ ὁπότε παρείη, οὐδεὶς ἄλλος βασιλέα ἐπὶ τὸν ἵππον ἀνέβαλθεν. 5. Οὗτος προσήλασεν ἵππέας ἔχων, καὶ προπέμψας ἐρμηνέα εἶπεν ὅτι βούλοιο διαλεχθῆναι τοῖς ἄρχουσι. Τοῖς δὲ στρατηγοῖς ἔδοξεν ἀκοῦσαι· καὶ προσελθόντες εἰς ἐπήκοον ἡρώτων τί θέλοι. 6. Ὁ δὲ εἶπεν ὅτι σπείσασθαι βούλοιο ἐφ' ᾧ μήτε αὐτὸς τοὺς Ἕλληνας ἀδικεῖν μήτε ἐκείνους καλεῖν τὰς οἰκίας, λαμβάνειν τε τὰ ἐπιτήδεια ὄσων δέοιτο. Ἐδοξε ταῦτα τοῖς στρατηγοῖς καὶ ἐσπέισαντο ἐπὶ τούτοις.

7. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς τρεῖς διὰ πεδίου παρασάγγας πεντεκαίδεκα· καὶ Τηρίβαζος παρηκολούθει ἔχων τὴν ἑαυτοῦ δύναμιν ἀπέχων ὡς δέκα σταδίου· καὶ ἀφίκοντο εἰς βασιλεία καὶ κώμας περίεξ πολλὰς πολλῶν τῶν ἐπιτηδείων μεστάς. 8. Στρατοπεδευομένων δ' αὐτῶν γίγνεται τῆς νυκτὸς χιὼν πολλή· καὶ ἔωθεν ἔδοξε διασκηῆσαι τὰς τάξεις καὶ τοὺς στρατηγοὺς κατὰ τὰς κώμας· οὐ γὰρ ἑώρων πολέμιον οὐδένα καὶ ἀσφαλὲς ἐδόκει εἶναι διὰ τὸ πλῆθος τῆς χιόνος. 9. Ἐνταῦθα εἶχον πάντα τὰ ἐπιτήδεια ὅσα ἐστὶν ἀγαθὰ, ἱερεῖα, σῖτον, οἶνους παλαιοὺς εὐώδεις, ἀσταφί-

δας, ὄσπρια παντοδαπά. Τῶν δὲ ἀποσκεδαννυμένων τινὲς ἀπὸ τοῦ στρατοπέδου ἔλεγον ὅτι κατίδοιεν στράτευμα καὶ νύκτωρ πολλὰ πυρὰ φαίνοιτο. 10. Ἐδόκει δὴ τοῖς στρατηγοῖς οὐκ ἀσφαλὲς εἶναι διασκηνοῦν, ἀλλὰ συναγαγεῖν τὸ στράτευμα πάλιν. Ἐντεῦθεν συνήλθον· καὶ γὰρ ἐδόκει διαιθριάξαι. 11. Νυκτερευόντων δ' αὐτῶν ἐνταῦθα ἐπιπίπτει χιῶν ἄπλετος, ὥστε ἀπέκρυψε καὶ τὰ ὄπλα καὶ τοὺς ἀνθρώπους κατακειμένους· καὶ τὰ ὑποζύγια συνεπόδισεν ἢ χιῶν· καὶ πολλὸς ὄκνος ἦν ἀνίστασθαι· κατακειμένων γὰρ ἀλεεινὸν ἦν ἢ χιῶν ἐπιπεπτωκυῖα ὅτῳ μὴ παραρρύνει. 12. Ἐπεὶ δὲ Ξενοφῶν ἐτόλμησε γυμνὸς ὦν ἀναστὰς σχίζειν ξύλα, τάχ' ἂν ἀναστὰς τις καὶ ἄλλος ἐκείνου ἀφελόμενος ἔσχισεν. 13. Ἐκ δὲ τούτου καὶ οἱ ἄλλοι ἀναστάντες πῦρ ἔκαιον καὶ ἐχρίοντο· πολὺ γὰρ ἐνταῦθα εὐρίσκετο χρίσμα, ᾧ ἐχρῶντο ἀντ' ἐλαίου, σύειον καὶ σησάμινον καὶ ἀμυγδάλινον ἐκ τῶν πικρῶν καὶ τερεβίνθινον. Ἐκ δὲ τῶν αὐτῶν τούτων καὶ μύρον εὐρίσκετο.

14. Μετὰ ταῦτα ἐδόκει πάλιν διασκηνητέον εἶναι εἰς τὰς κώμας εἰς στέγας. Ἐνθα δὴ οἱ στρατιῶται σὺν πολλῇ κραυγῇ καὶ ἠδονῇ ἤεσαν ἐπὶ τὰς στέγας καὶ τὰ ἐπιτήδεια· ὅσοι δὲ ὅτε τὸ πρότερον ἀπήεσαν τὰς οἰκίας ἐνέπρησαν ὑπὸ τῆς αἰθρίας δίκην ἐδίδοσαν κακῶς σκηνοῦντες. 15. Ἐντεῦθεν ἔπεμψαν τῆς νυκτὸς Δημοκράτην Τεμενίτην ἄνδρας δόντες ἐπὶ τὰ ὄρη, ἐνθα ἔφασαν οἱ ἀποσκεδαννύμενοι καθορᾶν τὰ πυρὰ· οὗτος γὰρ ἐδόκει καὶ πρότερον πολλὰ ἤδη ἀληθεύσαι τοιαῦτα, τὰ ὄντα τε ὡς ὄντα καὶ τὰ μὴ ὄντα ὡς οὐκ ὄντα. 16. Πορευθεῖς δὲ τὰ μὲν πυρὰ οὐκ ἔφη ἰδεῖν, ἄνδρα δὲ συλλαβὼν ἤκεν ἄγων ἔχοντα τόξον Περσικὸν καὶ φάρετραν καὶ σάγαριν οἶανπερ καὶ αἱ Ἀμαζόνες ἔχουσιν. 17. Ἐρωτώμενος δὲ ποδαπὸς εἶη, Πέρσης μὲν ἔφη εἶναι, πορεύεσθαι δὲ ἀπὸ τοῦ Τηριβάζου στρατεύματος, ὅπως ἐπιτήδεια λάβοι. Οἱ δ' ἠρώτων αὐτὸν τὸ στράτευμα ὁπόσον τε εἶη καὶ ἐπὶ τίνι συνειλεγμένον. 18. Ὁ δὲ εἶπεν ὅτι Τηρίβαζος εἶη ἔχων τήν τε ἑαυτοῦ δύναμιν καὶ μισθοφόρους Χάλυβας καὶ Ταόχους· παρεσκεύασθαι δὲ αὐτὸν ἔφη ὡς ἐπὶ τῇ ὑπερ-

βολῇ τοῦ ὄρους ἐν τοῖς στενοῖς ἤπερ μοναχῇ εἶη πορεία, ἐνταῦθα ἐπιθρόμενον τοῖς Ἑλλησιν.

19. Ἀκούσασι τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ στρατεύμα συναγαγεῖν· καὶ εὐθύς, φύλακας καταλιπόντες καὶ στρατηγὸν ἐπὶ τοῖς μένουσι Σοφαίνετον Στυμφάλιον, ἐπορεύοντο, ἔχοντες ἡγεμόνα τὸν ἀλόντα ἄνθρωπον. 20. Ἐπειδὴ δὲ ὑπερέβαλλον τὰ ὄρη, οἱ πελτασταὶ προϊόντες καὶ κατιδόντες τὸ στρατόπεδον οὐκ ἔμειναν τοὺς ὀπίστας, ἀλλ' ἀνακραγόντες ἔθεον ἐπὶ τὸ στρατόπεδον. 21. Οἱ δὲ βάρβαροι ἀκούσαντες τὸν θόρυβον οὐχ ὑπέμειναν, ἀλλ' ἔφευγον· ὅμως δὲ καὶ ἀπέθανόν τινες τῶν βαρβάρων· καὶ ἵπποι ἤλωσαν εἰς εἴκοσι, καὶ ἡ σκηνὴ ἢ Τηριβάζου ἐάλω καὶ ἐν αὐτῇ κλίνας ἀργυρόποδες καὶ ἐκπώματα καὶ οἱ ἀρτοκόποι καὶ οἱ οἰνοχόοι φάσκοντες εἶναι. 22. Ἐπειδὴ δὲ ἐπύθοντο ταῦτα οἱ τῶν ὀπλιτῶν στρατηγοί, ἐδόκει αὐτοῖς ἀπιέναι τὴν ταχίστην ἐπὶ τὸ στρατόπεδον, μὴ τις ἐπίθεσις γένοιτο τοῖς καταλελειμμένοις. Καὶ εὐθύς ἀνακαλεσάμενοι τῇ σάλπιγγι ἀπήεσαν καὶ ἀφίκοντο αὐθημερὸν ἐπὶ τὸ στρατόπεδον.

## CAP. V.

1. Τῇ δ' ὑστεραία ἐδόκει πορευτέον εἶναι ὅπη δύναιντο τάχιστα, πρὶν ἢ συλληγῆναι τὸ στρατεύμα πάλιν καὶ καταλαβεῖν τὰ στενά. Συσκευασάμενοι δ' εὐθύς ἐπορεύοντο διὰ χιόνος πολλῆς ἡγεμόνας ἔχοντες πολλούς· καὶ αὐθημερὸν ὑπερβαλόντες τὸ ἄκρον ἐφ' ᾧ ἔμελλεν ἐπιτίθεσθαι Τηρίβαζος κατεστρατοπεδεύσαντο. 2. Ἐντεῦθεν ἐπορεύθησαν σταθμούς ἐρήμους τρεῖς παρασάγγας πεντεκαίδεκα ἐπὶ τὸν Εὐφράτην ποταμόν, καὶ διέβαινον αὐτὸν βρεχόμενοι πρὸς τὸν ὀμφαλόν. Ἐλέγοντο δὲ αὐτοῦ αἱ πηγαὶ οὐ πρόσω εἶναι. 3. Ἐντεῦθεν ἐπορεύοντο διὰ χιόνος πολλῆς καὶ πεδίου σταθμούς τρεῖς παρασάγγας πεντεκαίδεκα. Ὁ δὲ τρίτος ἐγένετο χαλεπὸς καὶ ἄνεμος βορρᾶς ἐναντίος ἔπνει, παντάπασι ἀποκαίων πάντα καὶ πηγνὺς τοὺς ἀνθρώπους. 4. Ἐνθα δὴ



τῶν μάντεών τις εἶπε σφαγιάζεσθαι τῷ ἀνέμῳ· καὶ σφαγιάζεται· καὶ πᾶσι δὴ περιφανῶς ἔδοξε λήξαι τὸ χαλεπὸν τοῦ πνεύματος. Ἦν δὲ τῆς χιόνος τὸ βάθος ὀργυρία· ὥστε καὶ τῶν ὑποζυγίων καὶ τῶν ἀνδραπόδων πολλὰ ἀπώλετο, καὶ τῶν στρατιωτῶν ὡς τριάκοντα. 5. Διεγένοντο δὲ τὴν νύκτα πῦρ καίοντες· ξύλα δ' ἦν ἐν τῷ σταθμῷ πολλά· οἱ δὲ ὄψε προσιόντες ξύλα οὐκ εἶχον. Οἱ οὖν πάλαι ἤκοντες καὶ πῦρ καίοντες οὐκ ἐπρόσισαν πρὸς τὸ πῦρ τοὺς ὀψίζοντας, εἰ μὴ μεταδοῖεν αὐτοῖς πυροὺς ἢ ἄλλο τι ὧν ἔχοιεν βρωτόν. 6. Ἐνθα δὴ μετεδίδοσαν ἀλλήλοις ὧν εἶχον ἕκαστοι. Ἐνθα δὲ τὸ πῦρ ἐκαίετο, διατηκομένης τῆς χιόνος βόθροι ἐγίγνοντο μεγάλοι ἔστε ἐπὶ τὸ δάπεδον· οὐ δὴ παρῆν μετρεῖν τὸ βάθος τῆς χιόνος.

7. Ἐντεῦθεν δὲ τὴν ἐπιούσαν ἡμέραν ὄλην ἐπορεύοντο διὰ χιόνος, καὶ πολλοὶ τῶν ἀνθρώπων ἐβουλιμίασαν. Ἐνοφῶν δὲ ὀπισθοφυλακῶν καὶ καταλαμβάνων τοὺς πίπτοντας τῶν ἀνθρώπων ἠγνόει ὅ τι τὸ πάθος εἴη. 8. Ἐπειδὴ δὲ εἶπέ τις αὐτῷ τῶν ἐμπείρων ὅτι σαφῶς βουλιμιῶσι καὶ ἐάν τι φάγωσιν ἀναστήσονται, περιῶν περὶ τὰ ὑποζύγια, εἴ πού τι ὀρήν βρωτόν, διεδίδου καὶ διέπεμπε διδόντας τοὺς δυναμένους παρατρέχειν τοῖς βουλιμιῶσιν. Ἐπειδὴ δὲ τι ἐμφάγοιεν, ἀνίσταντο καὶ ἐπορεύοντο. 9. Πορευομένων δὲ Χειρίσοφος μὲν ἀμφὶ κνέφας πρὸς κώμην ἀφικνεῖται, καὶ ὑδροφορούσας ἐκ τῆς κώμης πρὸς τῆ κρήνη γυναῖκας καὶ κόρας καταλαμβάνει ἔμπροσθεν τοῦ ἐρύματος. 10. Αὐταὶ ἠρώτων αὐτοὺς τίνας εἶεν. Ὁ δὲ ἐρμηνεὺς εἶπε Περσιστὶ ὅτι παρὰ βασιλέως πορεύοντο πρὸς τὸν σατράπην. Αἱ δὲ ἀπεκρίναντο ὅτι οὐκ ἐνταῦθα εἴη, ἀλλ' ἀπέχοι ὅσον παρασάγγην. Οἱ δ', ἐπεὶ ὄψε ἦν, πρὸς τὸν κωμάρχην συνεισέρχονται εἰς τὸ ἔρμα σὺν ταῖς ὑδροφόροις. 11. Χειρίσοφος μὲν οὖν καὶ ὅσοι ἐδυνήθησαν τοῦ στρατεύματος ἐνταῦθα ἐστρατοπεδεύσαντο· τῶν δ' ἄλλων στρατιωτῶν οἱ μὴ δυνάμενοι διατελέσαι τὴν ὁδὸν ἐνκτέρευσαν ἄσιτοι καὶ ἄνευ πυρός· καὶ ἐνταῦθά τινες ἀπώλοντο τῶν στρατιωτῶν. 12. Ἐφείποντο δὲ τῶν πολεμίων συνειλεγμένοι τινὲς καὶ τὰ μὴ δυνάμενα τῶν

ὑποζυγίων ἤρπαζον καὶ ἀλλήλοις ἐμάχοντο περὶ αὐτῶν. Ἐλείποντο δὲ καὶ τῶν στρατιωτῶν οἳ τε διεφθαρμένοι ὑπὸ τῆς χιόνος τοὺς ὀφθαλμοὺς οἳ τε ὑπὸ τοῦ ψύχους τοὺς δακτύλους τῶν ποδῶν ἀποσεσηπότες. 13. Ἦν δὲ τοῖς μὲν ὀφθαλμοῖς ἐπικουρήματα τῆς χιόνος εἴ τις μέλαν τι ἔχων πρὸ τῶν ὀφθαλμῶν πορεύοντο· τῶν δὲ ποδῶν, εἴ τις κινοῖτο καὶ μηδέποτε ἠσυχίαν ἔχοι καὶ εἰ τὴν νύκτα ὑπολύοιτο. 14. Ὅσοι δὲ ὑποδεδεμένοι ἐκοιμῶντο, εἰσεδύνοντο εἰς τοὺς πόδας οἱ ἱμάντες καὶ τὰ ὑποδήματα περιεπήγγυντο· καὶ γὰρ ἦσαν, ἐπειδὴ ἐπέλιπε τὰ ἀρχαῖα ὑποδήματα, καρβατῖναι αὐτοῖς πεποιημένοι ἐκ τῶν νεοδάτων βοῶν. 15. Διὰ τὰς τοιαύτας οὖν ἀνάγκας ὑπελείποντό τινες τῶν στρατιωτῶν· καὶ ἰδόντες μέλαν τι χωρίον διὰ τὸ ἐκλειομέναι αὐτοῖσι τὴν χιόνα, εἰκαζον τετηκέναι· καὶ τετήκει διὰ κρήνην τινὰ ἢ πλησίον ἦν ἀτμίζουσα ἐν νάπη. Ἐνταῦθα ἐκτραπόμενοι ἐκάθηντο καὶ οὐκ ἔφασαν πορεύεσθαι. 16. Ὁ δὲ Ξενοφῶν, ἔχων ὀπισθοφύλακας ὡς ἦσθετο, ἐδεῖτο αὐτῶν πάσῃ τέχνῃ καὶ μηχανῇ μὴ ἀπολείπεσθαι, λέγων ὅτι ἔπονται πολλοὶ πολέμιοι συνειλεγμένοι· καὶ τελευτῶν ἐχαλέπαιεν. Οἱ δὲ σφάττειν ἐκέλευον· οὐ γὰρ ἂν δύνασθαι πορευθῆναι. 17. Ἐνταῦθα ἔδοξε κράτιστον εἶναι τοὺς ἐπομένους πολεμίους φοβῆσαι, εἴ τις δύναιτο, μὴ ἐπίοιεν τοῖς κάμνουσι. Καὶ ἦν μὲν σκότος ἤδη, οἱ δὲ προσήεσαν πολλῶ ῥοθύβῳ, ἀμφὶ ᾧ εἶχον διαφερόμενοι. 18. Ἐνθα δὴ οἱ μὲν ὀπισθοφύλακες ἄτε ὑγιαίνοντες ἐξαναστάντες ἔδραμον εἰς τοὺς πολεμίους· οἱ δὲ κάμνοντες, ἀνακραγόντες ὅσον ἠδύναντο μέγιστον, τὰς ἀσπίδας πρὸς τὰ δόρατα ἔκρουσαν. Οἱ δὲ πολέμιοι δείσαντες ἤκαν ἑαυτοὺς κατὰ τῆς χιόνος εἰς τὴν νάπην καὶ οὐδεὶς ἔτι οὐδαμῶς ἐφθέγγετο.

19. Καὶ Ξενοφῶν μὲν καὶ οἱ σὺν αὐτῷ, εἰπόντες τοῖς ἀσθενούσιν ὅτι τῇ ὑστεραίᾳ ἤξουσί τινες ἐπ' αὐτούς, πορευόμενοι, πρὶν τέτταρα στάδια διελθεῖν, ἐντυγχάνουσιν ἐν τῇ ὁδῷ ἀναπαυομένοις ἐπὶ τῆς χιόνος τοῖς στρατιώταις ἐγκεκαλυμμένοις, καὶ οὐδὲ φυλακὴ οὐδεμία καθειστήκει· καὶ ἀνίστασαν αὐτούς. 20. Οἱ δ' ἔλεγον ὅτι οἱ ἔμπροσθεν οὐχ

ὑποχωροῖεν. Ὁ δὲ παριῶν καὶ παραπέμπων τῶν πελταστῶν τοὺς ἰσχυροτάτους ἐκέλευε σκέψασθαι τί εἴη τὸ κωλύον. Οἱ δὲ ἀπήγγελλον ὅτι ὄλον οὕτως ἀναπαύοιτο τὸ στρατεύμα. 21. Ἐνταῦθα καὶ οἱ περὶ Ξενοφῶντα ἠῤῥίσιθισαν αὐτοῦ ἄνευ πυρὸς καὶ ἄδειπνοι, φυλακὰς οἷας ἐδύναντο καταστησάμενοι. Ἐπεὶ δὲ πρὸς ἡμέραν ἦν, ὁ μὲν Ξενοφῶν, πέμψας πρὸς τοὺς ἀσθενοῦντας τοὺς νεωτάτους, ἀναστήσαντας ἐκέλευσεν ἀναγκάζειν προΐεναι. 22. Ἐν δὲ τούτῳ Χειρίσοφος πέμπει τῶν ἐκ τῆς κώμης σκευσομένους πῶς ἔχοιεν οἱ τελευταῖοι. Οἱ δὲ ἄσμενοι ἰδόντες τοὺς μὲν ἀσθενοῦντας τούτοις παρέδοσαν κομίζειν ἐπὶ τὸ στρατόπεδον, αὐτοὶ δὲ ἐπορεύοντο· καὶ πρὶν εἴκοσι στάδια διεληλυθέναι ἦσαν πρὸς τῇ κώμῃ, ἔνθα Χειρίσοφος ἠῤῥίσιθισε. 23. Ἐπεὶ δὲ συνεγένοντο ἀλλήλοις, ἔδοξε κατὰ τὰς κώμας ἀσφαλῆς εἶναι τὰς τάξεις σκηνοῦν. Καὶ Χειρίσοφος μὲν αὐτοῦ ἔμενεν, οἱ δὲ ἄλλοι, διαλαχόντες ἅς ἐώρων κώμας ἐπορεύοντο, ἕκαστοι τοὺς ἑαυτῶν ἔχοντες.

24. Ἐνθα δὲ Πολυκράτης Ἀθηναῖος λοχαγὸς ἐκέλευσεν ἀφιέναι αὐτόν· καὶ λαβὼν τοὺς εὐζώνους, θέων ἐπὶ τὴν κώμην ἦν εἰλήχει Ξενοφῶν καταλαμβάνει πάντας ἔνδον τοὺς κωμήτας καὶ τὸν κωμάρχη· καὶ πῶλους εἰς δασμὸν βασιλεῖ τρεφομένους ἑπτακαίδεκα· καὶ τὴν θυγατέρα τοῦ κωμάρχου, ἐννάτην ἡμέραν γεγαμημένην· ὁ δὲ ἀνὴρ αὐτῆς λαγῶς ὄχετο θηράσων, καὶ οὐχ ἦλω ἐν ταῖς κώμαις. 25. Αἱ δ' οἰκίαι ἦσαν κατάγειοι, τὸ μὲν στόμα ὡσπερ φρέατος, κάτω δ' εὐρεῖαι· αἱ δ' εἰσοδοὶ τοῖς μὲν ὑποζυγίοις, ὄρυκται, οἱ δὲ ἀνθρωποὶ κατέβαινον ἐπὶ κλίμακος. Ἐν δὲ ταῖς οἰκίαις ἦσαν αἶγες, οἶες, βόες, ὄρνια, καὶ τὰ ἔκγονα τούτων· τὰ δὲ κτήνη πάντα χιλῶ ἔνδον ἐτρέφοντο. 26. Ἦσαν δὲ καὶ πυροὶ καὶ κριθαὶ καὶ ὄσπρια καὶ οἶνος κριθίνος ἐν κρατήρσιν· ἐνήσαν δὲ καὶ αὐταὶ αἱ κριθαὶ ἰσοχειλεῖς· καὶ κάλαμοι ἐνέκειντο, οἱ μὲν μείζους οἱ δὲ ἐλάττους, γόνατα οὐκ ἔχοντες. 27. Τούτους δ' ἔδει, ὅποτε τις διψῶν, λαβόντα εἰς τὸ στόμα μύζειν· καὶ πάνν ἄκρατος ἦν, εἰ μὴ τις ὕδωρ ἐπιχέοι· καὶ πάνν ἠδὲ συμμαθόντι τὸ πόμα ἦν.



28. Ὁ δὲ Ξενοφῶν τὸν μὲν ἄρχοντα τῆς κώμης ταύτης σύνδειπνον ἐποίησατο καὶ θάρρειν αὐτὸν ἐκέλευε, λέγων ὅτι οὔτε τῶν τέκνων στερήσοιτο τὴν τε οἰκίαν αὐτοῦ ἀντεμπλήσαντες τῶν ἐπιτηδείων ἀπίασιν, ἣν ἀγαθόν τι τῷ στρατεύματι ἐξηγησάμενος φαίνεται ἔστ' ἂν ἐν ἄλλῳ ἔθνῳ γένωνται.

29. Ὁ δὲ ταῦτα ὑπισχνεῖτο, καὶ φιλοφρονούμενος οἶνον ἔφρασεν ἔνθα ἦν κατορωρυγμένος. Ταύτην μὲν οὖν τὴν νύκτα διασκηνήσαντες οὕτως ἐκοιμήθησαν ἐν πᾶσιν ἀφθόνοις πάντες οἱ στρατιῶται, ἐν φυλακῇ ἔχοντες τὸν κωμάρχην καὶ τὰ τέκνα αὐτοῦ ὁμοῦ ἐν ὀφθαλμοῖς.

30. Τῇ δ' ἐπιούσῃ ἡμέρᾳ Ξενοφῶν λαβὼν τὸν κωμάρχην πρὸς Χειρίσοφον ἐπορεύετο· ὅπου δὲ παρίοι κώμην, ἐτρέπετο πρὸς τοὺς ἐν ταῖς κώμαις καὶ κατελάμβανε πανταχοῦ εὐωχομένους καὶ εὐθυμουμένους, καὶ οὐδαμόθεν ἀφίεσαν πρὶν παραθεῖναι αὐτοῖς ἄριστον.

31. οὐκ ἦν δ' ὅπου οὐ παρετίθεσαν ἐπὶ τὴν αὐτὴν τράπεζαν κρέα ἄρνεια, ἐρίφεια, χοίρεια, μόσχεια, ὀρνίθια, σὺν πολλοῖς ἄρτοις, τοῖς μὲν πυρίνοις τοῖς δὲ κριθίνοις.

32. Ὅποτε δὲ τις φιλοφρονούμενός τῷ βούλοιτο προπιεῖν, εἶλκεν ἐπὶ τὸν κρατῆρα· ἔνθεν ἐπικύψαντα ἔδει ῥοφούντα πίνειν ὥσπερ βοῦν. Καὶ τῷ κωμάρχῃ ἐδίδοσαν λαμβάνειν ὅ τι βούλοιτο. Ὁ δὲ ἄλλο μὲν οὐδὲν ἐδέχετο· ὅπου δὲ τινα τῶν συγγενῶν ἴδοι, πρὸς ἑαυτὸν αἰεὶ ἐλάμβανεν.

33. Ἐπεὶ δὲ ἦλθον πρὸς Χειρίσοφον, κατελάμβανον κακείνους σκηνοῦντας, ἐστεφανωμένους τοῦ ξηροῦ χιλοῦ στεφάνοις, καὶ διακουοῦντας Ἀρμενίους παῖδας σὺν ταῖς βαρβαρικαῖς στολαῖς· τοῖς δὲ παισὶν ἐδείκνυσαν ὥσπερ ἐνεοῖς ὅ τι δέοι ποιεῖν.

34. Ἐπεὶ δὲ ἀλλήλους ἐφιλοφρονήσαντο Χειρίσοφος καὶ Ξενοφῶν, κοινῇ δὴ ἀνηρώτων τὸν κωμάρχην διὰ τοῦ περισίζοντος ἐρμηνέως τίς εἴη ἡ χώρα. Ὁ δ' ἔλεγε ὅτι Ἀρμενία. Καὶ πάλιν ἠρώτων τίνι οἱ ἵπποι τρέφονται. Ὁ δ' ἔλεγε ὅτι βασιλεῖ δασμός· τὴν δὲ πλησίον χώραν ἔφη εἶναι Χάλυβας, καὶ τὴν ὁδὸν ἔφραζεν ἢ εἴη.

35. Καὶ αὐτὸν τότε μὲν ᾤχετο ἄγων ὁ Ξενοφῶν πρὸς τοὺς ἑαυτοῦ οἰκέτας, καὶ ἵππον ὃν ειλῆφει παλαιότερον δίδωσι τῷ κω-

μάρχη ἀναθρέψαντι καταθύσαι, ὅτι ἤκουσεν, αὐτὸν ἱερὸν εἶναι τοῦ Ἡλίου, δεδιὼς μὴ ἀποθάνη· ἐκεκάκωτο γὰρ ὑπὸ τῆς πορείας· αὐτὸς δὲ τῶν πῶλων λαμβάνει, καὶ τῶν ἄλλων στρατηγῶν καὶ λοχαγῶν ἔδωκεν ἑκάστῳ πῶλον. 36. Ἦσαν δ' οἱ ταύτη ἵπποι μείονες μὲν τῶν Περσικῶν, θυμοειδέστεροι δὲ πολὺ. Ἐνταῦθα δὴ καὶ διδάσκει ὁ κωμάρχης περὶ τοὺς πόδας τῶν ἵππων καὶ τῶν ὑποζυγίων σακία περιειλεῖν, ὅταν διὰ τῆς χιόνος ἄγωσιν· ἄνευ γὰρ τῶν σακίων κατεδύοντο μέχρι τῆς γαστρούς.

## CAP. VI.

1. Ἐπεὶ δὲ ἡμέρα ἦν ὀγδόη, τὸν μὲν ἡγεμόνα παραδίδωσι Χειρισόφῳ, τοὺς δ' οἰκέτας καταλείπει τῷ κωμάρχῃ, πλὴν τοῦ υἱοῦ ἄρτι ἠβάσκοντος. Τοῦτον δ' Ἐπισθένει Ἀμφιπολίτη παραδίδωσι φυλάττειν, ὅπως εἰ καλῶς ἡγήσοιτο ἔχων καὶ τοῦτον ἀπίοι. Καὶ εἰς τὴν οἰκίαν αὐτοῦ εἰσεφόρησαν ὡς ἐδύναντο πλείστα, καὶ ἀναζεύξαντες ἐπορεύοντο. 2. Ἠγεῖτο δ' αὐτοῖς ὁ κωμάρχης λελυμένος διὰ χιόνος. Καὶ ἤδη τ' ἦν ἐν τῷ τρίτῳ σταδμῷ καὶ Χειρισόφος αὐτῷ ἐχαλεπάνθη ὅτι οὐκ εἰς κόμας ἦγεν. Ὁ δ' ἔλεγε ὅτι οὐκ εἶεν ἐν τῷ τόπῳ τούτῳ. Ὁ δὲ Χειρισόφος αὐτὸν ἔπαισε μὲν, ἔδησε δ' οὐ. 3. Ἐκ δὲ τούτου ἐκείνος τῆς νυκτὸς ἀποδρὰς ᾤχετο καταλιπὼν τὸν υἱόν. Τοῦτό γε δὴ Χειρισόφῳ καὶ Ξενοφῶντι μόνον διάφορον ἐν τῇ πορείᾳ ἐγένετο, ἢ τοῦ ἡγεμόνος κάκωσις καὶ ἀμέλεια. Ἐπισθένης δὲ ἠράσθη τε τοῦ παιδὸς καὶ οἴκαδε κομίσας πιστοτάτῳ ἐχρήτη.

4. Μετὰ τοῦτο ἐπορεύθησαν ἑπτὰ σταδμοὺς ἀνὰ πέντε παρασάγγας τῆς ἡμέρας παρὰ τὸν Φᾶσιν ποταμόν, εὖρος πλεθριαῖον. 5. Ἐντεῦθεν ἐπορεύθησαν σταδμοὺς δύο παρασάγγας δέκα· ἐπὶ δὲ τῇ εἰς τὸ πεδῖον ὑπερβολῇ ἀπήντησαν αὐτοῖς Χάλυβες καὶ Τάοχοι καὶ Φασιανοί. 6. Χειρισόφος δὲ ἐπεὶ κατεῖδε τοὺς πολεμίους ἐπὶ τῇ ὑπερβολῇ, ἐπαύσατο πορευόμενος, ἀπέχων ὡς τριάκοντα σταδίου, ἵνα μὴ κατὰ

κέρας ἄγων πλησιάσῃ τοῖς πολεμίοις· παρήγγειλε δὲ καὶ τοῖς ἄλλοις παράγειν τοὺς λόχους, ὅπως ἐπὶ φάλαγγος γένοιτο τὸ στρατεύμα. 7. Ἐπεὶ δὲ ἦλθον οἱ ὀπισθοφύλακες, συνεκάλεσε τοὺς στρατηγούς καὶ λοχαγούς, καὶ ἔλεξεν ὧδε·

Οἱ μὲν πολέμιοι, ὡς ὀράτε, κατέχουσι τὰς ὑπερβολὰς τοῦ ὄρους· ὥρα δὲ βουλευέσθαι ὅπως ὡς κάλλιστα ἀγωνιούμεθα. 8. Ἐμοὶ μὲν οὖν δοκεῖ παραγγεῖλαι μὲν ἀριστοποιεῖσθαι τοῖς στρατιώταις, ἡμᾶς δὲ βουλευέσθαι εἴτε τήμερον εἴτε αὐριον δοκεῖ ὑπερβάλλειν τὸ ὄρος. 9. Ἐμοὶ δέ γε, ἔφη ὁ Κλεάνωρ, δοκεῖ, ἐπὰν τάχιστα ἀριστήσωμεν, ἐξοπλισαμένους ὡς τάχιστα ἰέναι ἐπὶ τοὺς ἄνδρας. Εἰ γὰρ διατρίψομεν τὴν τήμερον ἡμέραν, οἳ τε νῦν ὀρώντες ἡμᾶς πολέμιοι θαρράλεωτεροι ἔσονται καὶ ἄλλους εἰκὸς τούτων θαρρόντων πλείους προσγενέσθαι.

10. Μετὰ τοῦτον Ξενοφῶν εἶπεν· Ἐγὼ δ' οὕτω γιγνώσκω· εἰ μὲν ἀνάγκη ἐστὶ μάχεσθαι, τοῦτο δεῖ παρασκευάσασθαι ὅπως ὡς κράτιστα μαχούμεθα· εἰ δὲ βουλόμεθα ὡς ῥᾶστα ὑπερβάλλειν, τοῦτο μοι δοκεῖ σκεπτέον εἶναι ὅπως ὡς ἐλάχιστα μὲν τραύματα λάβωμεν, ὡς ἐλάχιστα δὲ σώματα ἀνδρῶν ἀποβάλωμεν. 11. Τὸ μὲν οὖν ὄρος ἐστὶ τὸ ὀρώμενον πλεόν ἢ ἐφ' ἐξήκοντα στάδια, ἄνδρες δ' οὐδαμοῦ φυλάττοντες ἡμᾶς φανεροί εἰσιν ἄλλ' ἢ κατὰ ταύτην τὴν ὁδόν· πολὺ οὖν κρεῖττον τοῦ ἐρήμου ὄρους καὶ κλέψαι τι πειρᾶσθαι λαθόντας καὶ ἀρπάσαι φθάσαντας ἢν δυνώμεθα μᾶλλον ἢ πρὸς ἰσχυρὰ χωρία καὶ ἄνδρας παρεσκευασμένους μάχεσθαι. 12. Πολὺ γὰρ ῥᾶον ὄρδιον ἀμαχεῖ ἰέναι ἢ ὁμαλὲς ἔνθεν καὶ ἔνθεν πολέμιων ὄντων· καὶ νύκτωρ ἀμαχεῖ μᾶλλον ἢ τὰ πρὸ ποδῶν ὀρῶν τις ἢ μεθ' ἡμέραν μαχόμενος· καὶ ἡ τραχεῖα τοῖς ποσὶν ἀμαχεῖ ἰούσιν εὐμενεστέρα ἢ ὁμαλὴ τὰς κεφαλὰς βαλλομένοις. 13. Καὶ κλέψαι οὐκ ἀδύνατόν μοι δοκεῖ εἶναι, ἐξὸν μὲν νυκτὸς ἰέναι, ὡς μὴ ὀρᾶσθαι· ἐξὸν δὲ ἀπελθεῖν τοσοῦτον ὡς μὴ αἰσθησιν παρέχειν. Δοκοῦμεν δ' ἂν μοι ταύτη προσποιούμενοι προσβάλλειν ἐρημοτέρῳ ἢ τῷ ἄλλῳ ὄρει χρῆσθαι· μένοιεν γὰρ αὐτοῦ μᾶλλον ἄθροοι οἱ πολέμιοι. 14. Ἀτὰρ τί ἐγὼ περὶ κλοπῆς συμβάλλομαι; Ὑμᾶς γὰρ ἔγωγε, ὦ Χειρί-



σοφε, ἀκούω τοὺς Λακεδαιμονίους ὅσοι ἐστὲ τῶν ὁμοίων εὐθὺς ἐκ παίδων κλέπτειν μελετᾶν· καὶ οὐκ αἰσχρὸν εἶναι ἀλλὰ καλὸν κλέπτειν ὅσα μὴ κωλύει νόμος. 15. "Ὅπως δὲ ὡς κράτιστα κλέπτητε καὶ πειρᾶσθε λανθάνειν, νόμιμον ἄρα ὑμῖν ἐστὶν ἐὰν ληφθῆτε κλέπτοντες μαστιγοῦσθαι. Νῦν οὖν μάλα σοι καιρὸς ἐστὶν ἐπιδείξασθαι τὴν παιδείαν, καὶ φυλάξασθαι μέντοι μὴ ληφθῶμεν κλέπτοντες τοῦ ὄρους, ὡς μὴ πολὺς πληγὰς λάβωμεν.

16. Ἀλλὰ μέντοι, ἔφη ὁ Χειρίσοφος, κἀγὼ ὑμᾶς τοὺς Ἀθηναίους ἀκούω δεινούς· εἶναι κλέπτειν τὰ δημόσια, καὶ μάλα ὄντος δεινοῦ τοῦ κινδύνου τῷ κλέπτουτι, καὶ τοὺς κρατίστους μέντοι μάλιστα, εἴπερ ὑμῖν οἱ κράτιστοι ἄρχειν ἀξιούνται· ὥστε ὧρα καὶ σοὶ ἐπιδείκνυσθαι τὴν παιδείαν. 17. Ἐγὼ μὲν τοίνυν, ἔφη ὁ Ξενοφῶν· ἔτοιμός εἰμι τοὺς ὀπισθοφύλακας ἔχων ἐπειδὰν δειπνήσωμεν ἵνα καταληψόμενος τὸ ὄρος. Ἐχῶ δὲ καὶ ἡγεμόνας· οἱ γὰρ γυμνήτες τῶν ἐφεπομένων ἡμῖν κλωπῶν ἔλαβόν τινες ἐνεδρεύσαντες· καὶ τούτων πυνθάνομαι ὅτι οὐκ ἄβατόν ἐστι τὸ ὄρος, ἀλλὰ νέμετα, αἰξὶ καὶ βουσίῳ· ὥστε εἴνπερ ἅπαξ λάβωμέν τι τοῦ ὄρους, βατὰ καὶ τοῖς ὑποζυγίοις ἔσται. 18. Ἐλπίζω δὲ οὐδὲ τοὺς πολεμίους μενεῖν ἔτι ἐπειδὰν ἴδωσιν ἡμᾶς ἐν τῷ ὁμοίῳ ἐπὶ τῶν ἄκρων· οὐδὲ γὰρ νῦν ἐθέλουσι καταβαίνειν ἡμῖν εἰς τὸ ἴσον. 19. Ὁ δὲ Χειρίσοφος εἶπε· Καὶ τί δεῖ σὲ ἵνα καὶ λείπειν τὴν ὀπισθοφυλακίαν; ἀλλ' ἄλλους πέμψου, ἂν μὴ τινες ἐθέλουσι φαίνωνται. 20. Ἐκ τούτου Ἀριστῶνυμος Μεθυδριεὺς ἔρχεται ὀπλίτας ἔχων καὶ Ἀριστέας Χίος γυμνήτας καὶ Νικόμαχος Οἰταῖος γυμνήτας· καὶ σύνθημα ἐποίησαντο ὅποτε ἔχοιεν τὰ ἄκρα πυρὰ καίειν πολλά. Ταῦτα συνθέμενοι ἠρίστων. 21. Ἐκ δὲ τοῦ ἀρίστου προήγαγεν ὁ Χειρίσοφος τὸ στράτευμα πᾶν ὡς δέκα σταδίου πρὸς τοὺς πολεμίους, ὅπως ὡς μάλιστα δοκοίη ταύτη προσάξειν.

22. Ἐπειδὴ δὲ ἐδείπνησαν καὶ νύξ ἐγένετο, οἱ μὲν ταχέστες ὄχοντο, καὶ καταλαμβάνουσι τὸ ὄρος· οἱ δ' ἄλλοι αὐτοῦ ἀνεπαύοντο. Οἱ δὲ πολέμοιοι ὡς ἦσθοντο ἐχόμενον τὸ ὄρος, ἐγρηγόρεσαν καὶ ἔκαιον πυρὰ πολλὰ διὰ νυκτός. 23.

Ἐπειδὴ δὲ ἡμέρα ἐγένετο Χειρίσοφος μὲν θυσάμενος ἦγε κατὰ τὴν ὁδόν, οἱ δὲ τὸ ὄρος καταλαβόντες κατὰ τὰ ἄκρα ἐπήεσαν.

24. Τῶν δ' αὖ πολεμίῳ τὸ μὲν πολὺ ἔμενε ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους, μέρος δ' αὐτῶν ἀπήντα τοῖς κατὰ τὰ ἄκρα. Πρὶν δὲ ὁμοῦ εἶναι τοὺς πολλοὺς ἀλλήλοις συμμαγνύουσιν οἱ κατὰ τὰ ἄκρα, καὶ νικῶσιν οἱ Ἕλληνες καὶ διώκουσιν. 25. Ἐν τούτῳ δὲ καὶ οἱ ἐκ τοῦ πεδίου οἱ μὲν πελτασταὶ τῶν Ἑλλήνων δρόμῳ ἔθειον πρὸς τοὺς παρατεταγμένους, Χειρίσοφος δὲ βάδην ταχὺ ἐφείπετο σὺν τοῖς ὀπλίταις. 26. Οἱ δὲ πολέμιοι οἱ ἐπὶ τῇ ὁδῷ ἐπειδὴ τὸ ἄνω ἐώρων ἠττώμενον, φεύγουσι· καὶ ἀπέθανον μὲν οὐ πολλοὶ αὐτῶν, γέβρα δὲ πάμπολλα ἐλήφθη· ἃ οἱ Ἕλληνες ταῖς μαχαίραις κόπτοντες ἀχρεῖα ἐποίουν. 27. Ὡς δ' ἀνέβησαν, θύσαντες καὶ τρόπαιον στησάμενοι κατέβησαν εἰς τὸ πεδίου, καὶ εἰς κώμας πολλῶν καὶ ἀγαθῶν γεμούσας ἦλθον.

## CAP. VII.

1. Ἐκ δὲ τούτων ἐπορεύθησαν εἰς Ταόχους σταθμοὺς πέντε παρασάγγας τριάκοντα· καὶ τὰ ἐπιτήδεια ἐπέλιπε· χωρία γὰρ ὄκουν ἰσχυρὰ οἱ Τάοχοι, ἐν οἷς καὶ τὰ ἐπιτήδεια πάντα εἶχον ἀνακεκομισμένοι. 2. Ἐπεὶ δὲ ἀφίκοντο εἰς χωρίον ὃ πόλιν μὲν οὐκ εἶχεν οὐδ' οἰκίας, συνεληλυθότες δ' ἦσαν αὐτόσε καὶ ἄνδρες καὶ γυναῖκες καὶ κτήνῃ πολλά, Χειρίσοφος μὲν πρὸς τοῦτο προσέβαλλεν εὐθύς ἤκων· ἐπειδὴ δὲ ἡ πρώτη τάξις ἀπέκαμνε, ἄλλη προσῆει καὶ αὐθις ἄλλη· οὐ γὰρ ἦν ἀδρόοις περιστῆναι, ἀλλὰ ποταμὸς ἦν κύκλω. 3. Ἐπειδὴ δὲ Ξενοφῶν ἦλθε σὺν τοῖς ὀπισθοφύλαξι καὶ πελτασταῖς καὶ ὀπλίταις, ἐνταῦθα δὴ λέγει Χειρίσοφος· Εἰς καλὸν ἦκετε· τὸ γὰρ χωρίον αἰρετέον τῇ γὰρ στρατιᾷ οὐκ ἔστι τὰ ἐπιτήδεια, εἰ μὴ ληψόμεθα τὸ χωρίον.

4. Ἐνταῦθα δὴ κοινῇ ἐβουλεύοντο· καὶ τοῦ Ξενοφώντος ἐρωτῶντος τί τὸ κωλύον εἴη εἰσελθεῖν, εἶπεν ὁ Χειρίσοφος·

Ἄλλὰ μία αὐτῆ πάροδος ἐστὶν ἣν ὄρας· ὅταν δέ τις ταύτη πειρᾶται παριέναι, κυλινδοῦσι λίθους ὑπὲρ ταύτης τῆς ὑπερεχούσης πέτρας· ὃς δ' ἂν καταληφθῆ, οὕτω διατίθεται. Ἄμα δ' ἔδειξε συντετριμμένους ἀνθρώπους καὶ σκέλη καὶ πλευράς. 5. Ἦν δὲ τοὺς λίθους ἀναλώσωσιν, ἔφη ὁ Ξενοφῶν, ἄλλο τι ἢ οὐδὲν κωλύει παριέναι; οὐ γὰρ δὴ ἐκ τοῦ ἐναντίου ὀρώμεν εἰ μὴ ὀλίγους τούτους ἀνθρώπους· καὶ τούτων δύο ἢ τρεῖς ὥπλισμένους. 6. Τὸ δὲ χωρίον, ὡς καὶ σὺ ὄρας, σχεδὸν τρία ἡμίπλευρά ἐστὶν ὃ δεῖ βαλλομένους διελθεῖν. Τούτου δὲ ὅσον πλέθρον δασὺ πίτυσι διαλειπούσαις μεγάλαις, ἀνθ' ὧν ἐστηκότες ἄνδρες τί ἂν πάσχοιεν ἢ ὑπὸ τῶν φερομένων λίθων ἢ ὑπὸ τῶν κυλινδουμένων; τὸ λοιπὸν οὖν ἤδη γίγνεται ὡς ἡμίπλευρον, ὃ δεῖ ὅταν λωφήσωσιν οἱ λίθοι παραδραμεῖν. 7. Ἄλλ' εὐθύς, ἔφη ὁ Χειρίσοφος, ἐπειδὴν ἀρξώμεθα εἰς τὸ δασὺ προσιέναι, φέρονται οἱ λίθοι πολλοί. Αὐτὸ ἂν, ἔφη, τὸ δέον εἴη· θάπτου γὰρ ἀναλώσουσι τοὺς λίθους. Ἄλλὰ πορευόμεθα ἔνθεν ἡμῖν μικρὸν τι παραδραμεῖν ἔσται ἣν δυνώμεθα, καὶ ἀπελθεῖν ῥάδιον ἣν βουλώμεθα.

8. Ἐντεῦθεν ἐπορεύοντο Χειρίσοφος καὶ Ξενοφῶν καὶ Καλλιμάχος Παρράσιος λοχαγός· (τούτου γὰρ ἡ ἡγεμονία ἦν τῶν ὀπισθοφυλάκων λοχαγῶν ἐκείνῃ τῇ ἡμέρᾳ·) οἱ δὲ ἄλλοι λοχαγοὶ ἔμενον ἐν τῷ ἀσφαλεῖ. Μετὰ τοῦτο οὖν ἀπήλθον ὑπὸ τὰ δένδρα ἄνθρωποι ὡς ἐβδομήκοντα, οὐκ ἀθρόοι ἀλλὰ καθ' ἕνα, ἕκαστος φυλαττόμενος ὡς ἐδύνατο. 9. Ἀγασίας δὲ ὁ Στυμφάλιος καὶ Ἀριστώνυμος Μεθυδριεύς καὶ οὗτοι τῶν ὀπισθοφυλάκων λοχαγοὶ ὄντες, καὶ ἄλλοι δέ, ἐφέστασαν ἔξω τῶν δένδρων· οὐ γὰρ ἦν ἀσφαλὲς ἐν τοῖς δένδροις ἐστάναι πλείον ἢ τὸν ἕνα λόχον. 10. Ἐνθα δὴ καὶ Καλλιμάχος μηχανᾶται τι· προέτρεχεν ἀπὸ τοῦ δένδρου ὑφ' ᾧ ἦν αὐτὸς δύο ἢ τρία βήματα· ἐπεὶ δὲ οἱ λίθοι φέροντο, ἀνεχάζετο εὐπετῶς· ἐφ' ἐκάστης δὲ προδρομῆς πλείον ἢ δέκα ἄμαξαι πετρῶν ἀνηλίσκοντο. 11. Ὁ δὲ Ἀγασίας ὡς ὄρα τὸν Καλλιμάχον ἃ ἐποίει, καὶ τὸ στράτευμα πᾶν θεώμενον, δείσας μὴ οὐ πρῶτος παραδράμοι εἰς τὸ χωρίον, οὔτε τὸν Ἀριστώνυμον



πλησίον ὄντα παρακαλέσας οὔτε Εὐρύλοχον τὸν Λουσιέα ἐταίρους ὄντας οὔτ' ἄλλον οὐδένα χωρεῖ αὐτός, καὶ παρέρχεται πάντας. 12. Ὁ δὲ Καλλίμαχος ὡς ἑώρα αὐτὸν παριόντα, ἐπιλαμβάνεται αὐτοῦ τῆς ἵτιος· ἐν δὲ τούτῳ παρέδει αὐτοὺς Ἀριστώνυμος Μεθυδριεύς, καὶ μετὰ τούτον Εὐρύλοχος Λουσιεύς· πάντες γὰρ οὗτοι ἀντεποιοῦντο ἀρετῆς καὶ διηγωνίζοντο πρὸς ἀλλήλους· καὶ οὕτως ἐρίζοντες αἰροῦσι τὸ χωρίον. Ὡς γὰρ ἄπαξ εἰσέδραμον, οὐδεὶς πέτρος ἄνωθεν ἠμέχθη. 13. Ἐνταῦθα δὴ δεινὸν ἦν θέαμα· αἱ γὰρ γυναῖκες ρίπτουσαι τὰ παιδία εἶτα καὶ ἑαυτὰς ἐπικατεβῆρριπτουν· καὶ οἱ ἄνδρες ὡσαύτως. Ἐνθα δὴ καὶ Αἰνέας Στυμφάλιος λοχαγὸς ἰδὼν τινα θέοντα ὡς ρίψοντα ἑαυτὸν στολὴν ἔχοντα καλὴν ἐπιλαμβάνεται ὡς κωλύσων. 14. Ὁ δ' αὐτὸν ἐπισπᾶται, καὶ ἀμφότεροι ᾤχοντο κατὰ τῶν πετρῶν φερόμενοι καὶ ἀπέθανον. Ἐντεῦθεν ἄνθρωποι μὲν πάνυ ὀλίγοι ἐλήφθησαν, βόες δὲ καὶ ὄνοι πολλοὶ καὶ πρόβατα.

15. Ἐντεῦθεν ἐπορεύθησαν διὰ Χαλύβων σταθμοὺς ἐπτὰ παρασάγγας πεντήκοντα. Οὗτοι ἦσαν ὦν διήλθον ἀλκιμώτατοι, καὶ εἰς χεῖρας ἦσαν. εἶχον δὲ θώρακας λινοῦς μέχρι τοῦ ἤτρου, ἀντὶ δὲ τῶν πτερύγων σπάρτα πυκνὰ ἔστραμμένα. 16. Εἶχον δὲ καὶ κνημίδας καὶ κράνη καὶ παρὰ τὴν ζώνην μαχαίριον ὅσον ξυήλην Λακωνικὴν, ᾧ ἔσφαττον ὦν κρατεῖν δύναιντο· καὶ ἀποτέμνοντες ἂν τὰς κεφαλὰς ἔχοντες ἐπορεύοντο· καὶ ἦδον καὶ ἐχόρευον ὅποτε οἱ πολέμοιοι αὐτοὺς ὄψεσθαι ἔμελλον· εἶχον δὲ καὶ δόρυ ὡς πεντεκαίδεκα πηχῶν μίαν λόγχην ἔχον. Οὗτοι ἐνέμενον ἐν τοῖς πολίσμασιν. 17. ἐπεὶ δὲ παρέλθοιεν οἱ Ἕλληνας, εἶποντο αἰεὶ μαχόμενοι· ᾤκουν δὲ ἐν τοῖς ὄχυροῖς· καὶ τὰ ἐπιτήδεια ἐν τούτοις ἀνακεκομισμένοι ἦσαν· ὥστε μηδὲν λαμβάνειν αὐτόθεν τοὺς Ἕλληνας, ἀλλὰ διετράφησαν τοῖς κτήνεσιν ἃ ἐκ τῶν Ταόχων ἔλαβον. 18. Ἐκ τούτου οἱ Ἕλληνας ἀφίκοντο ἐπὶ τὸν Ἀρπασον ποταμὸν, εὖρος τεττάρων πλέθρων. Ἐντεῦθεν ἐπορεύθησαν διὰ Σκυθινῶν σταθμοὺς τέτταρας παρασάγγας εἴκοσι διὰ πεδίου εἰς κώμας· ἐν αἷς ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο.

19. Ἐντεῦθεν δὲ ἦλθον σταθμούς τέτταρας παρασάγγας εἴκοσι πρὸς πόλιν μεγάλην καὶ εὐδαίμονα καὶ οἰκουμένην· ἣ ἐκαλεῖτο Γυμνίας. Ἐκ ταύτης ὁ τῆς χώρας ἄρχων τοῖς Ἑλλησιν ἡγεμόνα πέμπει, ὅπως διὰ τῆς ἑαυτῶν πολεμίας χώρας ἄγοι αὐτούς. 20. Ἐλθὼν δ' ἐκεῖνος λέγει ὅτι ἄξει αὐτοὺς πέντε ἡμερῶν εἰς χωρίον ὅθεν ὄψονται θάλατταν· εἰ δὲ μή, τεθνᾶναι ἐπηγγέλλετο. Καὶ ἡγούμενος ἐπειδὴ ἐνέβαλεν εἰς τὴν ἑαυτοῖς πολεμίαν, παρεκελεύετο αἰθεῖν καὶ φθεῖρειν τὴν χώραν· ᾧ καὶ δῆλον ἐγένετο ὅτι τούτου ἕνεκα ἔλθοι, οὐ τῆς τῶν Ἑλλήνων εὐνοίας. 21. Καὶ ἀφικνοῦνται ἐπὶ τὸ ὄρος τῆ πέμπτη ἡμέρᾳ· ὄνομα δὲ τῷ ὄρει ἦν Θήχης. Ἐπειδὴ δὲ οἱ πρῶτοι ἐγένοντο ἐπὶ τοῦ ὄρους καὶ κατέιδον τὴν θάλατταν, κραυγὴ πολλὴ ἐγένετο. 22. Ἀκούσας δὲ ὁ Ξενοφῶν καὶ οἱ ὀπισθοφύλακες ᾤθησαν ἔμπροσθεν ἄλλους ἐπιτίθεσθαι πολεμίους· εἶποντο γὰρ καὶ ὀπισθεν οἱ ἐκ τῆς καιομένης χώρας· καὶ αὐτῶν οἱ ὀπισθοφύλακες ἀπέκτεινάν τε τινὰς καὶ ἐζώγησαν ἐνέδραν ποιησάμενοι· καὶ γέρρα ἔλαβον δασειῶν βοῶν ὠμοβόεια ἀμφὶ τὰ εἴκοσιν.

23. Ἐπειδὴ δὲ βοὴ πλείων τε ἐγίγνετο καὶ ἐγγύτερον καὶ οἱ αἰεὶ ἐπιόντες ἔθειον δρόμῳ ἐπὶ τοὺς αἰεὶ βοῶντας καὶ πολλῶ μείζων ἐγίγνετο ἡ βοὴ ὅσῳ δὴ πλείους ἐγίγνοντο, ἐδόκει δὴ μείζον τι εἶναι τῷ Ξενοφῶντι. 24. Καὶ ἀναβὰς ἐφ' ἵππου καὶ Δύκιον καὶ τοὺς ἱππέας ἀναλαβὼν παρεβοήθει· καὶ τάχα δὴ ἀκούουσι βοῶντων τῶν στρατιωτῶν θάλαττα θάλαττα καὶ παρεγγυώντων. Ἐνθα δὴ ἔθειον ἅπαντες καὶ οἱ ὀπισθοφύλακες, καὶ τὰ ὑποζύγια ἠλαύνετο καὶ οἱ ἵπποι. 25. Ἐπεὶ δὲ ἀφίκοντο πάντες ἐπὶ τὸ ἄκρον, ἐνταῦθα δὴ περιέβαλλον ἀλλήλους καὶ στρατηγούς καὶ λοχαγούς δακρύοντες. Καὶ ἔξαπίνης ὅτου δὴ παρεγγυήσαντος οἱ στρατιῶται φέρουσι λίθους καὶ ποιοῦσι κολωνὸν μέγαν. 26. Ἐνταῦθα ἀνετίθεσαν δερμάτων πλήθος ὠμοβοείων καὶ βακτηρίας καὶ τὰ αἰχμάλωτα γέρρα, καὶ ὁ ἡγεμὼν αὐτὸς τε κατέτεμνε τὰ γέρρα καὶ τοῖς ἄλλοις διεκελεύετο. 27. Μετὰ ταῦτα τὸν ἡγεμόνα οἱ Ἕλληνες ἀποπέμπουσι, δῶρα δόντες ἀπὸ κοινοῦ ἵππου καὶ φιάλην ἀργυρᾶν καὶ σκευὴν Περσικὴν

καὶ δαρεικοὺς δέκα· ἤτει δὲ μάλιστα τοὺς δακτυλίους, καὶ ἔλαβε πολλοὺς παρὰ τῶν στρατιωτῶν. Κώμην δὲ δεῖξας αὐτοῖς οὐ σκηνήσουσι καὶ τὴν ὁδὸν ἣν πορεύσονται εἰς Μάκρωνας, ἐπεὶ ἑσπέρα ἐγένετο, ὥχετο τῆς νυκτὸς ἀπιών.

## CAP. VIII.

1. Ἐντεῦθεν δ' ἐπορεύθησαν οἱ Ἕλληες διὰ Μακρόνων σταθμοὺς τρεῖς παρασάγγας δέκα. Τῇ πρώτῃ δὲ ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμὸν ὃς ὠρίζε τὴν τῶν Μακρόνων χώραν καὶ τὴν τῶν Σκυθινῶν. 2. Εἶχον δ' ὑπερδέξιον χωρίον οἶον χαλεπώτατον καὶ ἐξ ἀριστερᾶς ἄλλον ποταμὸν εἰς ὃν ἐνέβαλλεν ὁ ὀρίζων δι' οὗ ἔδει διαβῆναι. Ἦν δὲ οὗτος δασὺς δένδρεσι παχέσι μὲν οὐ, πυκνοῖς δέ. Ταῦτα ἐπεὶ προσῆλθον οἱ Ἕλληες ἔκοπτον, σπεύδοντες ἐκ τοῦ χωρίου ὡς τάχιστα ἐξελθεῖν. 3. Οἱ δὲ Μάκρωνες ἔχοντες γέβρα καὶ λόγχας καὶ τριχίνους χιτῶνας καταντιπέρας τῆς διαβάσεως παρατεταγμένοι ἦσαν καὶ ἀλλήλοις διεκελεύοντο καὶ λίθους εἰς τὸν ποταμὸν ἐρρίπτουν· ἐξικνούντο δὲ οὐ οὐδ' ἔβλαπτον οὐδέν.

4. Ἐνθα δὴ προσέρχεται τῷ Ξενοφῶντι τῶν πελταστῶν τις ἀνὴρ Ἀθήνησι φάσκων. δεδουλευκέναι, λέγων ὅτι γιγνώσκοι τὴν φωνὴν τῶν ἀνθρώπων. Καὶ οἶμαι, ἔφη, ἐμὴν ταύτην πατρίδα εἶναι· καί, εἰ μή τι κωλύει ἐθέλω αὐτοῖς διαλεχθῆναι. 5. Ἄλλ' οὐδὲν κωλύει, ἔφη· ἀλλὰ διαλέγου καὶ μάθε πρῶτον αὐτῶν τίνες εἰσίν. Οἱ δ' εἶπον ἐρωτήσαντος ὅτι Μάκρωνες. Ἐρώτα τοίνυν, ἔφη, αὐτοὺς τί ἀντιτετάχεται, καὶ χρῆζουσιν ἡμῖν πολέμιοι εἶναι· 6. Οἱ δ' ἀπεκρίναντο· Ὅτι καὶ ὑμεῖς ἐπὶ τὴν ἡμετέραν χώραν ἔρχεσθε. Λέγειν ἐκέλευον οἱ στρατηγοὶ ὅτι οὐ κακῶς γε ποιήσαντες, ἀλλὰ βασιλεῖ πολεμήσαντες ἀπερχόμεθα εἰς τὴν Ἑλλάδα, καὶ ἐπὶ θάλατταν βουλόμεθα ἀφικέσθαι. 7. Ἡρώτων ἐκεῖνοι εἰ δοῖεν ἂν τούτων τὰ πιστά. Οἱ δ' ἔφασαν καὶ δοῦναι καὶ λαβεῖν ἐθέλειν. Ἐντεῦθεν διδόασιν οἱ Μάκρωνες βαρ-



βαρικὴν λόγχην τοῖς Ἑλλησιν, οἱ δὲ Ἕλληνες ἐκείνοις Ἑλληνηκὴν· ταῦτα γὰρ ἔφασαν πιστὰ εἶναι· θεοὺς δ' ἐπεμαρτύραντο ἀμφότεροι.

8. Μετὰ δὲ τὰ πιστὰ εὐθύς οἱ Μάκρωνες τὰ δένδρα συνεξέκοπτον τὴν τε ὁδὸν ὠδοποιοῦν ὡς διαβιβάζοντες ἐν μέσοις ἀναμεμιγμένοι τοῖς Ἑλλησιν· καὶ ἀγορὰν οἷαν ἐδύναντο παρῆχον· καὶ διήγαγον ἐν τρισὶν ἡμέραις ἕως ἐπὶ τὰ Κόλχων ὄρια κατέστησαν τοὺς Ἕλληνας. 9. Ἐνταῦθα ἦν ὄρος μέγα, προσβατὸν δέ· καὶ ἐπὶ τούτου οἱ Κόλχοι παρατεταγμένοι ἦσαν. Καὶ τὸ μὲν πρῶτον οἱ Ἕλληνες ἀντιπαρετάξαντο κατὰ φάλαγγα ὡς οὕτως ἄξοντες πρὸς τὸ ὄρος· ἔπειτα δὲ ἔδοξε τοῖς στρατηγοῖς βουλευσασθαι συλλεγεῖσιν ὅπως ὡς κάλλιστα ἀγωνιοῦνται. 10. Ἐλεξεν οὖν Ξενοφῶν ὅτι δοκεῖ παύσαντας τὴν φάλαγγα λόχους ὀρθίους ποιῆσαι· ἡ μὲν γὰρ φάλαγξ διασπασθήσεται εὐθύς· τῇ μὲν γὰρ ἀνοδὸν τῇ δὲ εὐοδὸν εὐρήσομεν τὸ ὄρος· καὶ εὐθύς τοῦτο ἀδυμίαν ποιήσει ὅταν τεταγμένοι εἰς φάλαγγα ταύτην διεσπασμένην ὀρώσιν. 11. Ἐπειτα ἦν μὲν ἐπὶ πολλοὺς τεταγμένοι προσάγωμεν, περιττεύσουσιν ἡμῶν οἱ πολέμιοι καὶ τοῖς περιττοῖς χρήσονται ὅ τι ἂν βούλωνται· ἐὰν δ' ἐπὶ ὀλίγων τεταγμένοι ἴωμεν, οὐδὲν ἂν εἴη θανμαστόν εἰ διακοπήη ἡμῶν ἢ φάλαγξ ὑπὸ ἀθρόων καὶ βελῶν καὶ ἀνθρώπων συμπεσόντων· εἰ δὲ πη τοῦτο ἔσται, τῇ ὅλη φάλαγγι κακὸν ἔσται. 12. Ἀλλὰ μοι δοκεῖ ὀρθίους τοὺς λόχους ποιησαμένους τοσοῦτον χωρίον κατασχεῖν διαλιπόντας τοῖς λόχοις ὅσον ἔξω τοὺς ἐσχάτους λόχους γενέσθαι τῶν πολεμίων κεράτων· καὶ οὕτως ἐσόμεθα τῆς τε τῶν πολεμίων φάλαγγος ἔξω οἱ ἔσχατοι λόχοι, καὶ ὀρθίους ἄγοντες οἱ κράτιστοι ἡμῶν πρῶτοι προσίασιν, ἢ τε ἂν εὐοδὸν ἢ ταύτῃ ἕκαστος ἄξει ὁ λόχος. 13. Καὶ εἷς τε τὸ διαλείπον οὐ ράδιον ἔσται τοῖς πολεμίοις εἰσελθεῖν ἔνθεν καὶ ἔνθεν λόχων ὄντων, διακόψαι τε οὐ ράδιον ἔσται λόχον ὀρθιον προσιόντα. Ἐάν τέ τις πιέζηται τῶν λόχων, ὁ πλησίον βοηθήσει· ἢν τε εἷς πη δυνηθῇ τῶν λόχων ἐπὶ τὸ ἄκρον ἀναβῆναι, οὐδεὶς μηκέτι μείνη τῶν πολεμίων. 14. Ταῦτα ἔδοξε, καὶ ἐποιοῦν ὀρθίους τοὺς λόχους. Ξενοφῶν δὲ ἀπιὼν

ἐπὶ τὸ εὐώνυμον ἀπὸ τοῦ δεξιοῦ ἔλεγε τοῖς στρατιώταις·  
 "Ἄνδρες, οὗτοί εἰσιν οὓς ὄρατε μόνοι ἔτι ἡμῖν ἐμποδῶν τὸ μὴ  
 ἦδη εἶναι ἔνθα πάλαι ἐσπεύδομεν· τούτους ἦν πως δυνώμεθα  
 καὶ ὤμους δεῖ καταφαγεῖν.

15. Ἐπεὶ δ' ἐν ταῖς χώραις ἕκαστοι ἐγένοντο καὶ τοὺς  
 λόχους ὀρθίους ἐποίησαντο, ἐγένοντο μὲν λόχοι τῶν ὀπλιτῶν  
 ἀμφὶ τοὺς ὀγδοήκοντα, ὁ δὲ λόχος ἕκαστος σχεδὸν εἰς τοὺς  
 ἑκατόν· τοὺς δὲ πελταστὰς καὶ τοὺς τοξότας τριχῆ ἐποίη-  
 σαντο, τοὺς μὲν τοῦ εὐωνύμου ἕξω, τοὺς δὲ τοῦ δεξιοῦ, τοὺς  
 δὲ κατὰ μέσον, σχεδὸν ἑξακοσίους ἑκάστους. 16. Ἐκ τρύ-  
 του παρηγγύησαν οἱ στρατηγοὶ εὐχεσθαι· εὐξάμενοι δὲ καὶ  
 παιανίσαντες ἐπορεύοντο. Καὶ Χειρίσοφος μὲν καὶ Ξενοφῶν  
 καὶ οἱ σὺν αὐτοῖς πελτασταὶ τῆς τῶν πολεμίων φάλαγγος  
 ἕξω γενόμενοι ἐπορεύοντο· 17. οἱ δὲ πολέμιοι ὡς εἶδον αὐ-  
 τοὺς, ἀντιπαραθέοντες οἱ μὲν ἐπὶ τὸ δεξιὸν οἱ δὲ ἐπὶ τὸ εὐώ-  
 νυμον διεσπάρσθησαν, καὶ πολὺ τῆς ἑαυτῶν φάλαγγος ἐν τῷ  
 μέσῳ κενὸν ἐποίησαν. 18. Ἰδόντες δὲ αὐτοὺς διαχάζοντας  
 οἱ κατὰ τὸ Ἀρκαδικὸν πελτασταί, ὧν ἦρχεν Αἰσχίνης ὁ  
 Ἀκαρνάν, νομίσαντες φεύγειν ἀνὰ κράτος ἔθειον· καὶ οὗτοι  
 πρῶτοι ἐπὶ τὸ ὄρος ἀναβαίνουσι· συνεφέιπετο δὲ αὐτοῖς καὶ  
 τὸ Ἀρκαδικὸν ὀπλιτικόν, ὧν ἦρχε Κλεάνωρ ὁ Ὀρχομένιος.  
 19. Οἱ δὲ πολέμιοι ὡς ἦρξαντο θεῖν, οὐκέτι ἔστησαν, ἀλλὰ  
 φυγῆ ἄλλος ἄλλη ἐτράπετο. Οἱ δὲ Ἕλληνας ἀναβάντες  
 ἐστρατοπεδεύοντο ἐν πολλαῖς κόμαις καὶ τὰπιτήδεια πολλὰ  
 ἐχούσαις. 20. Καὶ τὰ μὲν ἄλλα οὐδὲν ἦν ὅ τι καὶ ἐθαύμα-  
 σαν· τὰ δὲ σμήνη πολλὰ ἦν αὐτόθι, καὶ τῶν κηρίων ὅσοι  
 ἔφαγον τῶν στρατιωτῶν πάντες ἄφρονές τε ἐγίνοντο καὶ  
 ἤμουν καὶ κάτω διεχώρει αὐτοῖς καὶ ὀρθὸς οὐδεὶς ἠδύνατο  
 ἵστασθαι· ἀλλ' οἱ μὲν ὀλίγον ἐδηδοκότες σφόδρα μεθύουσιν  
 ἐφέκσαν· οἱ δὲ πολὺν μαινομένοις· οἱ δὲ καὶ ἀποθνήσκουσιν.  
 21. Ἐκειντο δὲ οὕτω πολλοὶ ὥσπερ τροπῆς γεγενημένης, καὶ  
 πολλὴ ἦν ἀθυμία. Τῇ δ' ὑστεραία ἀπέθανε μὲν οὐδεὶς,  
 ἀμφὶ δὲ τὴν αὐτὴν που ὦραν ἀνεφρόνουν· τρίτη δὲ καὶ τε-  
 τάρτη ἀνίσταντο ὥσπερ ἐκ φαρμακοποσίας.

22. Ἐντεῦθεν δ' ἐπορεύθησαν δύο σταθμοὺς παρασάγγας

ἑπτὰ, καὶ ἦλθον ἐπὶ θάλατταν εἰς Τραπεζοῦντα πόλιν Ἑλληνίδα οἰκουμένην, ἐν τῷ Εὐξεινῷ Πόντῳ Σινωπέων ἀποικίαν ἐν τῇ Κόλχων χώρα. Ἐνταῦθα ἔμειναν ἡμέρας ἀμφὶ τὰς τριάκοντα ἐν ταῖς τῶν Κόλχων κώμας. 23. Κάντεῦθεν ὀρμώμενοι ἐληίζοντο τὴν Κολχίδα. Ἀγορὰν δὲ παρεῖχον τῷ στρατοπέδῳ Τραπεζοῦντιοι, καὶ ἐδέξαντό τε τοὺς Ἑλληνας καὶ ξένια ἔδοσαν βοῦς καὶ ἄλφιτα καὶ οἶνον. 24. Συνδιεπράττοντο δὲ καὶ ὑπὲρ τῶν πλησίον Κόλχων τῶν ἐν τῷ πεδίῳ μάλιστα οἰκούντων· καὶ ξένια καὶ παρ' ἐκείνων ἦλθον βόες. 25. Μετὰ δὲ τοῦτο τὴν θυσίαν ἦν εὐξάντο παρεσκευάζοντο. Ἦλθον δὲ αὐτοῖς ἱκανοὶ βόες ἀποθύσαι τῷ Διὶ τῷ Σωτήρι καὶ τῷ Ἡρακλεῖ ἡγεμόσυνα καὶ τοῖς ἄλλοις δὲ θεοῖς ἃ εὐξάντο. Ἐποίησαν δὲ καὶ ἀγῶνα γυμνικὸν ἐν τῷ ὄρει ἔνθαπερ ἐσκήνον· εἴλοντο δὲ Δρακόντιον Σπαρτιάτην, (ὃς ἔφυγε παῖς ἔτι ὧν οἴκοθεν, παῖδα ἄκων κατακταυὸν ξυήλη πατάξας,) δρόμου τε ἐπιμεληθῆναι καὶ τοῦ ἀγῶνος προσταῆσαι.

26. Ἐπειδὴ δὲ ἡ θυσία ἐγένετο, τὰ δέρματα παρέδοσαν τῷ Δρακοντίῳ, καὶ ἡγεῖσθαι ἐκέλευον ὅπου τὸν δρόμον πεποιηκῶς εἴη. Ὁ δὲ δείξας οὐπερ ἐστηκότες ἐτύγχανον, Οὗτος ὁ λόφος, ἔφη, κάλλιστος τρέχειν ὅπου ἂν τις βούληται. Πῶς οὖν, ἔφασαν, δυνήσονται παλαίειν ἐν σκληρῷ καὶ δασεῖ οὕτῳ; Ὁ δὲ εἶπε· Μᾶλλον τι ἀνιάσεται ὁ καταπεσών. 27. Ἠγωνίζοντο δὲ παῖδες μὲν στάδιον τῶν αἰχμαλώτων οἱ πλείστοι, δόλιχον δὲ Κρήτες πλείους ἢ ἐξήκοντα ἔθειον· πάλην δὲ καὶ πυγμὴν καὶ παγκράτιον ἕτεροι. Καὶ καλὴ θέα ἐγένετο· πολλοὶ γὰρ κατέβησαν καὶ ἄτε θεωμένον τῶν ἐταίρων πολλὴ φιλονεικία ἐγένετο. 28. Ἐθειον δὲ καὶ ἵπποι· καὶ ἔδει αὐτοὺς κατὰ τοῦ πρᾶνου ἐλάσαντας ἐν τῇ θαλάττῃ ἀναστρέψαντας πάλιν ἄνω πρὸς τὸν βωμὸν ἄγειν. Καὶ κάτω μὲν οἱ πολλοὶ ἐκυλινδοῦντο· ἄνω δὲ πρὸς τὸ ἰσχυρῶς ὄρδιον μόλις βάδην ἐπορεύοντο οἱ ἵπποι. Ἐνθα πολλὴ κραυγὴ καὶ γέλως καὶ παρακέλευσις ἐγένετο αὐτῶν.



## ΞΕΝΟΦΩΝΤΟΣ

## ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ Ε΄.

## CAP. I.

ὍΣΑ μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου ἔπραξαν οἱ Ἕλληνες· καὶ ὅσα ἐν τῇ πορείᾳ τῇ μέχρις ἐπὶ θάλατταν τὴν ἐν τῷ Εὐξείνῳ Πόντῳ, καὶ ὡς εἰς Τραπεζοῦντα πόλιν Ἕλληνας ἀφίκοντο, καὶ ὡς ἀπέδυσαν ἅ εὗξαντο σωτήρια θύσειν ἔνθα πρῶτον εἰς φιλίαν γῆν ἀφίκοντο, ἐν τῷ πρόσθεν λόγῳ δεδήλωται. 2. Ἐκ δὲ τούτου συνελθόντες ἐβουλεύοντο περὶ τῆς λοιπῆς πορείας. Ἀνέστη δὲ πρῶτος Ἀντιλέων Θούριος, καὶ ἔλεξεν ὧδε· Ἐγὼ μὲν τοίνυν, ἔφη, ὦ ἄνδρες, ἀπείρηκα ἤδη συσκευαζόμενος καὶ βαδίζων καὶ τρέχων καὶ τὰ ὄπλα φέρων καὶ ἐν τάξει ἰὼν καὶ φυλακὰς φυλάττων καὶ μαχόμενος· ἐπίθυμῳ δὲ ἤδη παυσάμενος τούτων τῶν πόνων, ἐπεὶ θάλατταν ἔχομεν, πλεῖν τὸ λοιπὸν καὶ ἐκταθεῖς ὥσπερ Ὀδυσσεὺς καθεύδων ἀφικέσθαι εἰς τὴν Ἑλλάδα. 3. Ταῦτα ἀκούσαντες οἱ στρατιῶται ἀνεθορύβησαν ὡς εὖ λέγοι· καὶ ἄλλος ταῦτὰ ἔλεγε, καὶ πάντες οἱ παρόντες. Ἐπειτα δὲ Χειρίσοφος ἀνέστη καὶ εἶπεν ὧδε. 4. Φίλος μοί ἐστιν, ὦ ἄνδρες, Ἀναξίβιος, ναυαρχῶν δὲ καὶ τυγχάνει. Ἦν οὖν πέμψητέ με, οἴομαι ἂν ἐλθεῖν καὶ τριήρεις ἔχων καὶ πλοῖα τὰ ἡμᾶς ἄξοντα. Ὑμεῖς δ' εἴπερ πλεῖν βούλεσθε, περιμένετε ἔστ' ἂν ἐγὼ ἔλθω· ἤξω δὲ ταχέως. Ἀκούσαντες ταῦτα οἱ στρατιῶται ἠσθησάν τε καὶ ἐψηφίσαντο πλεῖν αὐτὸν ὡς τάχιστα.

5. Μετὰ τοῦτου Ξενοφῶν ἀνέστη καὶ ἔλεξεν ὧδε· Χειρίσοφος μὲν δὴ ἐπὶ πλοῖα στέλλεται, ἡμεῖς δὲ ἀναμενούμεν. "Ὅσα μοι οὖν δοκεῖ καιρὸς εἶναι ποιεῖν ἐν τῇ μονῇ, ταῦτα ἐρῶ. 6. Πρῶτον μὲν τὰ ἐπιτήδεια δεῖ πορίζεσθαι ἐκ τῆς πολεμίας· οὔτε γὰρ ἀγορά ἐστὶν ἰκανὴ οὔτε ὅτου ὠνησόμεθα εὐπορία εἰ μὴ ὀλίγοις τισίν· ἡ δὲ χώρα πολεμία· κίνδυνος οὖν πολλοὺς ἀπόλλυσθαι, ἣν ἀμελῶς τε καὶ ἀφυλάκτως πορεύησθε ἐπὶ τὰ ἐπιτήδεια. 7. Ἄλλὰ μοι δοκεῖ σὺν προνομαῖς λαμβάνειν τὰ ἐπιτήδεια, ἄλλως δὲ μὴ πλανᾶσθαι, ὡς σώζησθε· ἡμᾶς δὲ τούτων ἐπιμελεῖσθαι. 8. "Ἐδοξε ταῦτα. "Ἐτι τοίνυν ἀκούσατε καὶ τάδε. Ἐπὶ λείαν γὰρ ὑμῶν ἐκπορεύονται τινες. Οἶομαι οὖν βέλτιον εἶναι ἡμῖν εἰπεῖν τὸν μέλλοντα ἐξιέναι, φράζειν δὲ καὶ ὅποι, ἵνα καὶ τὸ πλήθος εἰδῶμεν τῶν ἐξιόντων καὶ τῶν μενόντων καὶ συμπαρασκευάζωμεν ἐάν τι δέῃ· κὰν βοηθῆσαι τισὶ καιρὸς ᾗ, εἰδῶμεν ὅποι δεήσει βοηθεῖν· καὶ ἐάν τις τῶν ἀπειροτέρων ἐγχειρῇ τι ποιεῖν, συμβουλευόμεν πειρώμενοι εἰδέναι τὴν δύναμιν ἐφ' οὓς ἂν ἴωσιν. "Ἐδοξε καὶ ταῦτα. 9. Ἐννοεῖτε δὲ καὶ τότε, ἔφη. Σχολὴ τοῖς πολεμίοις ληΐζεσθαι· καὶ δικαίως ἡμῖν ἐπιβουλεύουσιν· ἔχομεν γὰρ τὰ ἐκείνων· ὑπερκάθηται δ' ἡμῶν. Φύλακας δὴ μοι δοκεῖ δεῖν περὶ τὸ στρατόπεδον εἶναι. Ἐὰν οὖν κατὰ μέρος μερισθέντες φυλάττωμεν καὶ σκοπῶμεν, ἡττον ἂν δύναιτο ἡμᾶς θηρᾶν οἱ πολέμιοι. "Ἐτι τοίνυν τάδε ὁρᾶτε. 10. Εἰ μὲν ἠπιστάμεθα σαφῶς ὅτι ἤξει πλοῖα Χειρίσοφος ἄγων ἰκανά, οὐδὲν ἂν ἔδει ὦν μέλλω λέγειν· νῦν δ' ἐπεὶ τοῦτ' ἀδηλον, δοκεῖ μοι πειράσθαι πλοῖα συμπαρασκευάζειν καὶ αὐτόθεν. Ἦν μὲν γὰρ ἔλθῃ, ὑπαρχόντων ἐνθάδε ἐν ἀφθονωτέροις πλευσοῦμεθα· ἐὰν δὲ μὴ ἄγῃ, τοῖς ἐνθάδε χρησόμεθα. 11. Ὅρῶ δ' ἐγὼ πλοῖα πολλάκις παραπλέοντα· εἰ οὖν αἰτησάμενοι παρὰ Τραπεζουτίων μαχρὰ πλοῖα κατάγοιμεν καὶ φυλάττοιμεν αὐτὰ τὰ πηδάλια παραλυόμενοι ἕως ἂν ἰκανὰ τὰ ἄξοντα γένηται, ἴσως ἂν οὐκ ἀπορήσαιμεν κομιδῆς οἷας δεόμεθα. "Ἐδοξε καὶ ταῦτα. 12. Ἐννοήσατε δ', ἔφη, εἰ εἰκὸς καὶ τρέφειν ἀπὸ κοινοῦ οὓς ἂν καταγάγωμεν ὅσον ἂν χρόνον ἡμῶν ἔνεκεν

μένωσι, καὶ ναῦλον συνδέσθαι, ὅπως ὠφελούντες καὶ ὠφελώνται. Ἔδοξε καὶ ταῦτα. 13. Δοκεῖ τοίνυν μοι, ἔφη, ἦν ἄρα καὶ ταῦτα ἡμῖν μὴ ἐκπεραίνηται ὥστε ἀρκεῖν πλοῖα, τὰς ὁδοὺς ἅς δυσπόρους ἀκούομεν εἶναι ταῖς παρὰ θάλατταν οἰκουμέναις πόλεσιν ἐντείλασθαι ὁδοποιεῖν· πείσονται γὰρ καὶ διὰ τὸ φοβεῖσθαι καὶ διὰ τὸ βούλεσθαι ἡμῶν ἀπαλλαγῆναι.

14. Ἐνταῦθα δὴ ἀνέκραγον ὡς οὐ δέοι ὁδοιπορεῖν. Ὁ δὲ ὡς ἔγνω τὴν ἀφροσύνην αὐτῶν, ἐπεψήφισε μὲν οὐδέν, τὰς δὲ πόλεις ἐκούσας ἔπεισεν ὁδοποιεῖν λέγων ὅτι θάττον ἀπαλλάσσονται ἢ εὐποροὶ γίνονται αἱ ὁδοί. 15. Ἐλαβον δὲ καὶ πεντηκόντορον παρὰ τῶν Τραπεζουντίων, ἣ ἐπέστησαν Δέξιππον Λάκωνα περιόικον. Οὗτος ἀμελήσας τοῦ ξυλλέγειν πλοῖα ἀποδρὰς ᾤχετο ἔξω τοῦ Πόντου, ἔχων τὴν ναῦν. Οὗτος μὲν οὖν δίκαια ἔπαθεν ὕστερον· ἐν Θράκῃ γὰρ παρὰ Σεύθῃ πολυπραγμονῶν τι ἀπέθανεν ὑπὸ Νικάνδρου τοῦ Λάκωνος. 16. Ἐλαβον δὲ καὶ τριακόντορον, ἣ ἐπεστάθη Πολυκράτης Ἀθηναῖος· ὃς ὁπόσα λαμβάνοι πλοῖα κατήγγεν ἐπὶ τὸ στρατόπεδον. Καὶ τὰ μὲν ἀγώγιμα εἴ τι ἦγον ἐξαιρούμενοι φύλακας καθίστασαν ὅπως σῶα εἶη· τοῖς δὲ πλοίοις ἐχρήσαντο εἰς παραγωγὴν. 17. Ἐν ᾧ δὲ ταῦτα ἦν ἐπὶ λείαν ἐξήεσαν οἱ Ἕλληνες· καὶ οἱ μὲν ἐνετύγχανον οἱ δὲ καὶ οὔ. Κλεαίνετος δ' ἐξαγαγὼν καὶ τὸν ἑαυτοῦ καὶ ἄλλον λόχον πρὸς χωρίον χαλεπὸν αὐτός τε ἀπέθανε καὶ ἄλλοι πολλοὶ τῶν σὺν αὐτῷ.

## CAP. II.

1. Ἐπεὶ δὲ τὰ ἐπιτήδεια οὐκέτι ἦν λαμβάνειν ὥστε ἀπαυθημερίζειν ἐπὶ τὸ στρατόπεδον, ἐκ τούτου λαβὼν Ξενοφῶν ἡγεμόνας τῶν Τραπεζουντίων ἐξάγει εἰς Δρίλας τὸ ἥμισυ τοῦ στρατεύματος, τὸ δὲ ἥμισυ κατέλιπε φυλάττειν τὸ στρατόπεδον· οἱ γὰρ Κόλχοι, ἅτε ἐκπεπτωκότες τῶν οἰκιῶν, πολλοὶ ἦσαν ἀθρόοι καὶ ὑπερεκάθητο ἐπὶ τῶν



ἄκρων. 2. Οἱ δὲ Τραπεζούντιοι ὀπόθεν μὲν τὰ ἐπιτήδεια ῥάδιον ἦν λαβεῖν οὐκ ἦγον· φίλοι γὰρ αὐτοῖς ἦσαν· εἰς τοὺς Δρίλας δὲ προθύμως ἦγον, ὑφ' ὧν κακῶς ἔπασχον, εἰς χωρία τε ὀρεινὰ καὶ δύσβατα καὶ ἀνθρώπους πολεμικωτάτους τῶν ἐν τῷ Πόντῳ.

3. Ἐπεὶ δὲ ἦσαν ἐν τῇ ἄνω χώρα οἱ Ἕλληνες, ὁποῖα τῶν χωρίων τοῖς Δρίλαις ἀλώσιμα εἶναι ἐδόκει ἐμπιπράντες ἀπήεσαν· καὶ οὐδὲν ἦν λαμβάνειν εἰ μὴ ὕς ἢ βοὺς ἢ ἄλλο τι κτήνος τὸ πῦρ διαπεφευγός. Ἐν δ' ἦν χωρίον μητρόπολις αὐτῶν. Εἰς τοῦτο πάντες συνεῤῥύηκεσαν· περὶ δὲ τοῦτο ἦν χαράδρα ἰσχυρῶς βαθεῖα, καὶ πρόσοδοι χαλεπαὶ πρὸς τὸ χωρίον. 4. Οἱ δὲ πελτασταὶ προδραμόντες στάδια πέντε ἢ ἕξ τῶν ὀπλιτῶν διαβάντες τὴν χαράδραν ὀρώντες πρόβατα πολλὰ καὶ ἄλλα χρήματα προσέβαλλον πρὸς τὸ χωρίον. Συνείποντο δὲ καὶ δορυφόροι πολλοὶ οἱ ἐπὶ τὰ ἐπιτήδεια ἐξωρμημένοι· ὥστε ἐγένοντο οἱ διαβάντες πλείους ἢ εἰς δισχιλίους ἀνθρώπους. 5. Ἐπεὶ δὲ μαχόμενοι οὐκ ἐδύναντο λαβεῖν τὸ χωρίον, (καὶ γὰρ τάφος ἦν περὶ αὐτὸ εὐρεία ἀναβεβλημένη καὶ σκόλοπες ἐπὶ τῆς ἀναβολῆς καὶ τύρσεις πυκναὶ ξύλιναί πεποιημέναι,) ἀπιέναι δὴ ἐπεχείρουν· οἱ δὲ ἐπέκειντο αὐτοῖς. 6. Ὡς δ' οὐκ ἐδύναντο ἀποτρέχειν, (ἦν γὰρ ἐφ' ἐνὸς ἢ κατὰβασις ἐκ τοῦ χωρίου εἰς τὴν χαράδραν,) πέμπουσι πρὸς Ξενοφῶντα, ὃς ἠγείτο τοῖς ὀπλίταις. 7. Ὁ δ' ἐλθὼν λέγει ὅτι ἔστι χωρίον χρημάτων πολλῶν μεστόν· τοῦτο οὔτε λαβεῖν δυνάμεθα· ἰσχυρὸν γὰρ ἐστίν· οὔτε ἀπελθεῖν ῥάδιον· μάχονται γὰρ ἐπεξεληλυθότες καὶ ἡ ἄφοδος χαλεπή.

8. Ἀκούσας ταῦτα ὁ Ξενοφῶν προσαγαγὼν πρὸς τὴν χαράδραν τοὺς μὲν ὀπλίτας θέσθαι ἐκέλευσε τὰ ὄπλα· αὐτὸς δὲ διαβὰς σὺν τοῖς λοχαγοῖς ἐσκοπεῖτο πότερον εἴη κρεῖττον ἀπάγειν καὶ τοὺς διαβεβηκότας ἢ καὶ τοὺς ὀπλίτας διαβιβάζειν ὡς ἀλόντος ἂν τοῦ χωρίου. 9. Ἐδόκει γὰρ τὸ μὲν ἀπάγειν οὐκ εἶναι ἄνευ πολλῶν νεκρῶν, ἐλείν δ' ἂν ᾤοντο καὶ οἱ λοχαγοὶ τὸ χωρίον· καὶ ὁ Ξενοφῶν συνεχώρησε τοῖς ἱεροῖς πιστεύσας· οἱ γὰρ μάντεις ἀποδεδειγμένοι ἦσαν ὅτι

μάχη μὲν ἔσται τὸ δὲ τέλος καλὸν τῆς ἐξόδου. 10. Καὶ τοὺς μὲν λοχαγοὺς ἔπεμπε διαβιβάζοντας τοὺς ὀπλίτας, αὐτὸς δ' ἔμενευ ἀναχωρίσας ἅπαντας τοὺς πελταστὰς, καὶ οὐδένα εἶα ἀκροβολίζεσθαι. 11. Ἐπεὶ δ' ἤκου οἱ ὀπλίται, ἐκέλευσε τὸν λόχον ἕκαστον ποιῆσαι τῶν λοχαγῶν ὡς ἂν κράτιστα οἴηται ἀγωνιεῖσθαι. ἦσαν γὰρ οἱ λοχαγοὶ πλησίον ἀλλήλων οὐ πάντα τὸν χρόνον ἀλλήλοις περὶ ἀνδραγαθίας ἀντεποιούντο. 12. Καὶ οἱ μὲν ταῦτα ἐποίουν. ὁ δὲ τοῖς πελτασταῖς πᾶσι παρήγγελλε διηκυλωμένους ἰέναι, ὡς ὀπότεν σημήνη ἀκοντίζειν δεῆσον· καὶ τοὺς τοξότας ἐπιβεβλήσθαι ἐπὶ ταῖς νευραῖς, ὡς ὀπότεν σημήνη τοξεύειν δεῆσον· καὶ τοὺς γυμνήτας λίθων ἔχειν μεστὰς τὰς διφθέρας· καὶ τοὺς ἐπιτηδείους ἔπεμψε τούτων ἐπιμεληθῆναι. 13. Ἐπεὶ δὲ πάντα παρεσκευάσθη καὶ οἱ λοχαγοὶ καὶ οἱ ὑπολοχαγοὶ καὶ οἱ ἀξιούντες τούτων μὴ χείρους εἶναι πάντες παρατεταγμένοι ἦσαν, καὶ ἀλλήλους μὲν δὴ συνεώρων· μνηοειδῆς γὰρ διὰ τὸ χωρίον ἢ τάξις ἦν. 14. ἐπεὶ δ' ἐπαιάνισαν καὶ ἡ σάλπιγξ ἐφθέγγετο, ἅμα τε τῷ Ἐνναλίῳ ἠλάλαξαν καὶ ἔθειον δρόμῳ οἱ ὀπλίται, καὶ τὰ βέλη ὁμοῦ ἐφέρετο, λόγχαι, τοξεύματα, σφενδόνας καὶ πλείστοι δ' ἐκ τῶν χειρῶν λίθοι· ἦσαν δὲ οὐ καὶ πῦρ προσέφερον. 15. Ἐπὶ δὲ τοῦ πλήθους τῶν βελῶν ἔλιπον οἱ πολέμιοι τὰ τε σταυρώματα καὶ τὰς τύρσεις· ὥστε Ἀγασίας Στυμφάλιος καὶ Φιλόξενος Πελληρεὺς καταδέμενοι τὰ ὄπλα ἐν χιτῶνι μόνον ἀνέβησαν, καὶ ἄλλος ἄλλον εἶλκε, καὶ ἄλλος ἀναβεβήκει, καὶ ἠλώκει τὸ χωρίον, ὡς ἐδόκει. 16. Καὶ οἱ μὲν πελτασταὶ καὶ οἱ ψιλοὶ εἰσδραμόντες ἤρπαζον ὅ τι ἕκαστος ἐδύνατο· ὁ δὲ Ξενοφῶν στὰς κατὰ τὰς πύλας ὀπόσους ἐδύνατο κατεκώλυε τῶν ὀπλιτῶν ἔξω· πολέμιοι γὰρ ἄλλοι ἐφαίνοντο ἐπ' ἄκροις τισὶν ἰσχυροῖς. 17. Οὐ πολλοῦ δὲ χρόνου μεταξὺ γενομένου κραυγῆ τ' ἐγίγνετο ἔνδον καὶ ἔφευγον οἱ μὲν καὶ ἔχοντες ἅ ἔλαβον, τάχα δὲ τις καὶ τετρωμένος· καὶ πολὺς ἦν ὠδισμὸς ἀμφὶ τὰ θύρετρα. Καὶ ἐρωτώμενοι οἱ ἐκπίπτουτες ἔλεγον ὅτι ἄκρα τέ ἐστιν ἔνδον καὶ οἱ πολέμιοι πολλοί, οὐ παίουσιν ἐκδεδραμηκότες τοὺς ἔνδον ἀνδρώπους.

18. Ἐνταῦθα ἀνειπεῖν ἐκέλευσε Τολμίδην τὸν κήρυκα ἰέναι εἴσω τὸν βουλόμενόν τι λαμβάνειν. Καὶ ἴεντο πολλοὶ εἴσω, καὶ νικῶσι τοὺς ἐκπίπτοντας οἱ εἴσω ὠθοῦμενοι καὶ κατακλείουσι τοὺς πολεμίους πάλιν εἰς τὴν ἄκραν. 19. Καὶ τὰ μὲν ἔξω τῆς ἄκρας πάντα διηρπάσθη καὶ ἐξεκομίσαντο οἱ Ἕλληνες· οἱ δ' ὀπλίται ἔθεντο τὰ ὄπλα, οἱ μὲν περὶ τὰ σταυρώματα, οἱ δὲ κατὰ τὴν ὁδὸν τὴν ἐπὶ τὴν ἄκραν φέρουσαν. 20. Ὁ δὲ Ξενοφῶν καὶ οἱ λοχαγοὶ ἐσκόπουν εἰ οἶόν τ' εἶη τὴν ἄκραν λαβεῖν· ἦν γὰρ οὕτω σωτηρία ἀσφαλῆς· ἄλλως δὲ πάνυ χαλεπὸν ἐδόκει εἶναι ἀπελθεῖν· σκοπουμένοις δ' αὐτοῖς ἔδοξε παντάπασιν ἀνάλωτον εἶναι τὸ χωρίον. 21. Ἐνταῦθα παρεσκευάζοντο τὴν ἀφοδον, καὶ τοὺς μὲν σταυροὺς ἕκαστοι τοὺς καθ' αὐτοὺς διήρουν, καὶ τοὺς ἀχρεῖους καὶ φορτία ἔχοντας ἐξεπέμποντο καὶ τῶν ὀπλιτῶν τὸ πλῆθος· κατέλιπον δὲ οἱ λοχαγοὶ οἷς ἕκαστος ἐπίστευεν.

22. Ἐπεὶ δὲ ἤρξαντο ἀποχωρεῖν, ἐπεξέθεον ἔνδοθεν πολλοὶ γέρρα καὶ λόγχας ἔχοντες καὶ κνημίδας καὶ κράνη Παφλαγονικά· καὶ ἄλλοι ἐπὶ τὰς οἰκίας ἀνέβαινον τὰς ἔνθεν καὶ ἔνθεν τῆς εἰς τὴν ἄκραν φερούσης ὁδοῦ. 23. ὥστ' οὐδὲ διώκειν ἀσφαλὲς ἦν κατὰ τὰς πύλας τὰς εἰς τὴν ἄκραν φερούσας· καὶ γὰρ ξύλα μεγάλα ἐπερῖρίπτον ἄνωθεν, ὥστε χαλεπὸν ἦν καὶ μένειν καὶ ἀπιέναι· καὶ ἡ νύξ φοβερὰ ἦν ἐπιούσα. 24. Μαχομένων δ' αὐτῶν καὶ ἀπορουμένων θεῶν τις αὐτοῖς μηχανὴν σωτηρίας δίδωσιν. Ἐξαπίνης γὰρ ἀνέλαμψεν οἰκία τῶν ἐν δεξιᾷ ὅτου δὴ ἐνάψαντος. Ὡς δ' αὕτη συνέπιπτεν, ἔφευγον οἱ ἀπὸ τῶν ἐν δεξιᾷ οἰκιῶν. 25. Ὡς δ' ἔμαθεν ὁ Ξενοφῶν τοῦτο παρὰ τῆς τύχης, ἐνάπτειν ἐκέλευε καὶ τὰς ἐν ἀριστερᾷ οἰκίας· αἱ δὲ ξύλιναι ἦσαν· ὥστε καὶ ταχὺ ἐκαίοντο. Ἐφευγον οὖν καὶ οἱ ἀπὸ τούτων τῶν οἰκιῶν. 26. Οἱ δὲ κατὰ τὸ στόμα δὴ ἔτι μόνοι ἐλύπουν καὶ δῆλοι ἦσαν ὅτι ἐπικείσονται ἐν τῇ ἐξόδῳ τε καὶ καταβάσει. Ἐνταῦθα παραγγέλλει φορεῖν ξύλα ὅσοι ἐτύγχανον ἔξω ὄντες τῶν βελῶν εἰς τὸ μέσον ἑαυτῶν καὶ τῶν πολεμίων. Ἐπεὶ δὲ ἰκανὰ ἤδη ἦν, ἐνήψαν· ἐνήπτον δὲ καὶ τὰς παρ' αὐτὸ τὸ χαράκωμα οἰκίας, ὅπως οἱ πολέμιοι ἀμφὶ ταῦτα



ἔχοιεν. 27. Οὕτω μόλις ἀπήλθον ἀπὸ τοῦ χωρίου, πῦρ ἐν μέσῳ ἑαυτῶν καὶ τῶν πολεμίων ποιησάμενοι. Καὶ κατεκαύθη πᾶσα ἡ πόλις καὶ αἱ οἰκίαι καὶ αἱ τύρσεις καὶ τὰ σταυρώματα καὶ τᾶλλα πάντα πλὴν τῆς ἄκρας.

28. Τῇ δ' ὑστεραία ἀπήεσαν οἱ Ἕλληνες ἔχοντες τὰ ἐπιτήδεια. Ἐπεὶ δὲ τὴν κατάβασιν ἐφοβούντο τὴν εἰς Τραπεζοῦντα, πρηνῆς γὰρ ἦν καὶ στενὴ, ψευδενέδραν ἐποίησαντο. 29. Καὶ ἀνὴρ Μυσοὺς τὸ γένος καὶ τοῦνομα τοῦτο ἔχων τῶν Κρητῶν λαβὼν δέκα ἔμενευ ἐν λασίῳ χωρίῳ καὶ προσεποιεῖτο τοὺς πολεμίους πειρᾶσθαι λανθάνειν· αἱ δὲ πέλται αὐτῶν ἄλλοτε καὶ ἄλλοτε διεφαίνοντο χαλκαὶ οὔσαι. 30. Οἱ μὲν οὖν πολέμιοι ταῦτα διορῶντες ἐφοβούντο ὡς ἐνέδραν οὔσαν· ἡ δὲ στρατιὰ ἐν τούτῳ κατέβαινε. Ἐπεὶ δὲ ἐδόκει ἤδη ἰκανὸν ὑπεληλυθέναι τῷ Μυσῷ ἐσήμηνε φεύγειν ἀνὰ κράτος· καὶ ὃς ἐξαναστὰς φεύγει καὶ οἱ σὺν αὐτῷ. 31. Καὶ οἱ μὲν ἄλλοι Κρήτες, ἀλίσκεσθαι γὰρ ἔφασαν τῷ δρόμῳ, ἐκπεσόντες ἐκ τῆς ὁδοῦ εἰς ὕλην κατὰ τὰς νάπας κυλινδούμενοι ἐσώθησαν. 32. ὁ Μυσοὺς δὲ κατὰ τὴν ὁδὸν φεύγων ἐβόα βοηθεῖν· καὶ ἐβοήθησαν αὐτῷ, καὶ ἀνέλαβον τετρωμένον. Καὶ αὐτοὶ ἐπὶ πόδα ἀνεχώρουν βαλλόμενοι οἱ βοηθήσαντες καὶ ἀντιτοξεύοντές τινες τῶν Κρητῶν. Οὕτως ἀφίκοντο ἐπὶ τὸ στρατόπεδον πάντες σῶοι ὄντες.

### CAP. III.

1. Ἐπεὶ δὲ οὔτε Χειρίσοφος ἦκεν οὔτε πλοῖα ἰκανὰ ἦν οὔτε τὰ ἐπιτήδεια ἦν λαμβάνειν ἔτι, ἐδόκει ἀπιτεῖν εἶναι. Καὶ εἰς μὲν τὰ πλοῖα τοὺς τε ἀσθενοῦντας ἐνεβίβασαν καὶ τοὺς ὑπὲρ τετταράκοντα ἔτη καὶ παιῖδας καὶ γυναῖκας καὶ τῶν σκευῶν ὅσα μὴ ἀνάγκη ἦν ἔχειν· καὶ Φιλήσιον καὶ Σοφαίνετον τοὺς πρεσβυτάτους τῶν στρατηγῶν εἰσβιβάσαντες τούτων ἐκέλευον ἐπιμελεῖσθαι· οἱ δὲ ἄλλοι ἐπορευόντο· ἡ δὲ ὁδὸς ὠδοποιουμένη ἦν. 2. Καὶ ἀφικνούνται πορευόμενοι εἰς Κερασοῦντα τριταῖοι πόλιν Ἑλληνίδα ἐπὶ θαλάττῃ Σινωπέων

ἄποικον ἐν τῇ Κολχίδι χώρα. 3. Ἐνταῦθα ἔμειναν ἡμέρας δέκα· καὶ ἐξέτασις ἐν τοῖς ὅπλοις ἐγίγνετο καὶ ἀριθμὸς, καὶ ἐγένοντο ὀκτακισχίλιοι καὶ ἑξακόσιοι. Οὗτοι ἐσώθησαν ἐκ τῶν ἀμφὶ τοὺς μυρίους· οἱ δὲ ἄλλοι ἀπώλοντο ὑπὸ τε τῶν πολεμίων καὶ τῆς χιόνος καὶ εἴ τις νόσῳ.

4. Ἐνταῦθα καὶ διαλαμβάνουσι τὸ ἀπὸ τῶν αἰχμαλώτων ἀργύριον γενόμενον καὶ τὴν δεκάτην ἦν τῷ Ἀπόλλωνι ἐξεῖλον καὶ τῇ Ἐφεσίᾳ Ἀρτέμιδι διέλαβον οἱ στρατηγοὶ τὸ μέρος ἕκαστος φυλάττειν τοῖς θεοῖς· ἀντὶ δὲ Χειρισόφου Νέων ὁ Ἀσιναῖος ἔλαβε. 5. Ξενοφῶν οὖν τὸ μὲν τοῦ Ἀπόλλωνος, ἀνάδημα ποιησάμενος ἀνατίθησιν εἰς τὸν ἐν Δελφοῖς τῶν Ἀθηναίων θησαυρὸν καὶ ἐπέγραψε τό τε αὐτοῦ ὄνομα καὶ τὸ Προξένου ὃς σὺν Κλεάρχῳ ἀπέθανε· ξένος γὰρ ἦν αὐτοῦ. 6. Τὸ δὲ τῆς Ἀρτέμιδος τῆς Ἐφεσίας ὅτε ἀπῆει σὺν Ἀγησιλάῳ ἐκ τῆς Ἀσίας τὴν εἰς Βοιωτοὺς ὁδόν, καταλείπει παρὰ Μεγαβύζῳ τῷ τῆς Ἀρτέμιδος νεωκόρῳ, ὅτι αὐτὸς κινδυνεύσων ἐδόκει ἰέναι, καὶ ἐπέστειλεν, ἦν μὲν αὐτὸς σωθῆ, ἑαυτῷ ἀποδοῦναι· εἰ δέ τι πάθοι, ἀναθεῖναι ποιησάμενον τῇ Ἀρτέμιδι ὃ τι οἶοιτο χαριεῖσθαι τῇ θεῷ. 7. Ἐπεὶ δ' ἔφυγεν ὁ Ξενοφῶν, κατοικούντος ἤδη αὐτοῦ ἐν Σκιλλοῦντι ὑπὸ τῶν Λακεδαιμονίων οἰκισθέντι παρὰ τὴν Ὀλυμπίαν ἀφικνεῖται Μεγάβυζος εἰς Ὀλυμπίαν θεωρήσων καὶ ἀποδίδωσι τὴν παρακαταθήκην αὐτῷ. Ξενοφῶν δὲ λαβὼν χωρίον ὠνεῖται τῇ θεῷ ὅπου ἀνεῖλεν ὁ θεός. 8. Ἐτυχε δὲ διὰ μέσου ῥέων τοῦ χωρίου ποταμὸς Σελινοῦς. Καὶ ἐν Ἐφέσῳ δὲ παρὰ τὸν τῆς Ἀρτέμιδος νεῶν Σελινοῦς ποταμὸς παραρρεῖ, καὶ ἰχθύες δὲ ἐν ἀμφοτέροις ἔνεισι καὶ κόγχαι· ἐν δὲ τῷ ἐν Σκιλλοῦντι χωρίῳ καὶ θῆραι πάντων ὅποσα ἐστὶν ἀγρευόμενα θηρία. 9. Ἐποίησε δὲ καὶ βωμὸν καὶ ναὸν ἀπὸ τοῦ ἱεροῦ ἀργυρίου· καὶ τὸ λοιπὸν δὲ αἰεὶ δεκατεύων τὰ ἐκ τοῦ ἀγροῦ ὠραῖα θυσίαν ἐποίει τῇ θεῷ· καὶ πάντες οἱ πολῖται καὶ οἱ πρόσχωροι ἄνδρες καὶ γυναῖκες μετεῖχον τῆς ἐορτῆς. Παρεῖχε δὲ ἡ θεὸς τοῖς σκηνοῦσιν ἄλφιστα, ἄρτους, οἶνον, τραγήματα, καὶ τῶν θυομένων ἀπὸ τῆς ἱεράς νομῆς λάχος, καὶ τῶν θηρευομένων δέ. 10. Καὶ γὰρ θῆραν ἐποιούντο εἰς τὴν ἐορτὴν οἱ τε Ξενο-

φῶντος παῖδες καὶ οἱ τῶν ἄλλων πολιτῶν· οἱ δὲ βουλόμενοι καὶ ἄνδρες συνεδήρων· καὶ ἠλίσκετο τὰ μὲν ἐξ αὐτοῦ τοῦ ἱεροῦ χώρου, τὰ δὲ καὶ ἐκ τῆς Φολόης, σύες καὶ δορκάδες καὶ ἔλαφοι. 11. Ἔστι δὲ ἡ χώρα ἧ ἐκ Λακεδαίμονος εἰς Ὀλυμπίαν πορεύονται ὡς εἴκοσι στάδιοι ἀπὸ τοῦ ἐν Ὀλυμπία Διὸς ἱεροῦ. Ἐνὶ δ' ἐν τῷ ἱερῷ χώρῳ καὶ ἄλλα μαὶ ὄρη δένδρων μεστά, ἱκανὰ καὶ σῦς καὶ αἰγας καὶ βοῦς τρέφειν καὶ ἵππους, ὥστε καὶ τὰ τῶν εἰς τὴν ἑορτὴν ἰόντων ὑποζύγια εὐωχεῖσθαι. 12. Περὶ δ' αὐτὸν τὸν ναὸν ἄλλος ἡμέρων δένδρων ἐφυτεύθη ὅσα ἐστὶ τρωκτὰ ὠραῖα. Ὁ δὲ ναὸς ὡς μικρὸς μεγάλῳ τῷ ἐν Ἐφέσῳ εἴκασται· καὶ τὸ ξόανον ἔοικεν ὡς κυπαρίττινον χρυσῷ ὄντι τῷ ἐν Ἐφέσῳ. 13. Καὶ στήλη ἔστηκε παρὰ τὸν ναὸν γράμματα ἔχουσα· **ΙΕΡΟΣ Ο ΧΩΡΟΣ ΤΗΣ ΑΡΤΕΜΙΔΟΣ. ΤΟΝ ΔΕ ΕΧΟΝΤΑ ΚΑΙ ΚΑΡΠΟΥΜΕΝΟΝ ΤΗΝ ΜΕΝ ΔΕΚΑΤΗΝ ΚΑΤΑΘΥΕΙΝ ΕΚΑΣΤΟΣ ΕΤΟΥΣ, ΕΚ ΔΕ ΤΟΥ ΠΕΡΙΤΤΟΥ ΤΟΝ ΝΑΟΝ ΕΠΙΣΚΕΤΑΖΕΙΝ. ΑΝ ΔΕ ΤΙΣ ΜΗ ΠΟΙΗΙ ΤΑΥΤΑ ΤΗΙ ΘΕΩΙ ΜΕΛΗΣΕΙ.**

## CAP. IV.

1. Ἐκ Κερασούντος δὲ κατὰ θάλατταν μὲν ἐκομίζοντο οἵπερ καὶ πρόσθεν, οἱ δ' ἄλλοι κατὰ γῆν ἐπορεύοντο. 2. Ἐπεὶ δ' ἦσαν ἐπὶ τοῖς Μοσσυνοίκων ὀρίοις, πέμπουσιν εἰς αὐτοὺς Τιμησίδεον τὸν Τραπεζούντιον πρόξενον ὄντα τῶν Μοσσυνοίκων, ἐρωτῶντες πότερον ὡς διὰ φιλίας ἢ ὡς διὰ πολεμίας πορεύσονται τῆς χώρας. Οἱ δ' εἶπον ὅτι οὐ διήσοιεν· ἐπίστευον γὰρ τοῖς χωρίοις. 3. Ἐντεῦθεν λέγει ὁ Τιμησίδεος ὅτι πολέμοι εἰσιν αὐτοῖς οἱ ἐκ τοῦ ἐπέκεινα· καὶ ἐδόκει καλέσαι ἐκείνους, εἰ βούλοιντο συμμαχίαν ποιήσασθαι· καὶ πεμφθεὶς ὁ Τιμησίδεος ἦκεν ἄγων τοὺς ἄρχοντας. 4. Ἐπεὶ δὲ ἀφίκοντο, συνήλθον οἱ τε τῶν Μοσσυνοίκων ἄρχοντες καὶ οἱ στρατηγοὶ τῶν Ἑλλήνων· καὶ ἔλεξε μὲν Ξενοφῶν, ἡρμήνευε δὲ Τιμησίδεος.



5. ὦ ἄνδρες Μοσσυνοικοι, ἡμεῖς βουλόμεθα διασωθῆναι πρὸς τὴν Ἑλλάδα πέζῃ· πλοῖα γὰρ οὐκ ἔχομεν· κωλύουσι δὲ οὗτοι ἡμᾶς οὐς ἀκούομεν ὑμῖν πολεμίους εἶναι. 6. Εἰ οὖν βούλεσθε, ἔξεστιν ὑμῖν ἡμᾶς λαβεῖν συμμαχούς καὶ τιμωρήσασθαι εἴ τι πῶποθ' ὑμᾶς οὗτοι ἠδίκησαν, καὶ τὸ λοιπὸν ὑμῶν ὑπηκόους εἶναι τούτους. 7. Εἰ δὲ ἡμᾶς ἀφήσετε, σκέψασθε πόθεν αὐθις ἂν τοσαύτην δύναμιν λάβοιτε σύμμαχον. 8. Πρὸς ταῦτα ἀπεκρίνατο ὁ ἄρχων τῶν Μοσσυνοίκων ὅτι καὶ βούλοιντο ταῦτα καὶ δέχοιντο τὴν συμμαχίαν. 9. Ἄγετε δὴ, ἔφη ὁ Ξενοφῶν, τί ἡμῶν δεήσεσθε χρήσασθαι, ἂν σύμμαχοι ὑμῶν γενώμεθα; καὶ ὑμεῖς τί οἰοί τε ἔσεσθε ἡμῖν συμπράξαι περὶ τῆς διόδου; 10. Οἱ δ' εἶπον ὅτι ἱκανοὶ ἐσμὲν εἰς τὴν χώραν εἰσβάλλειν ἐκ τοῦ ἐπὶ θάτερα τὴν τῶν ὑμῖν τε καὶ ἡμῖν πολεμίων, καὶ δεῦρο ὑμῖν πέμψαι ναῦς τε καὶ ἄνδρας οὔτινες ὑμῖν συμμαχοῦνταί τε καὶ τὴν ὁδὸν ἠγγήσουται.

11. Ἐπὶ τούτοις πιστὰ δόντες καὶ λαβόντες ᾤχοντο· καὶ ἦγον τῇ ὑστεραίᾳ ἄγοντες τριακόσια πλοῖα μονόξυλα καὶ ἐν ἐκάστῳ τρεῖς ἄνδρας· ὧν οἱ μὲν δύο ἐκβάντες εἰς τάξιν ἔδεντο τὰ ὄπλα· ὁ δὲ εἰς ἔμενε. 12. Καὶ οἱ μὲν λαβόντες τὰ πλοῖα ἀπέπλευσαν· οἱ δὲ μένοντες ἐξετάξαντο ὧδε. Ἔστησαν ἀνὰ ἑκατὸν μάλιστα ὥσπερ οἱ χοροὶ ἀντιστοιχοῦντες ἀλλήλοις, ἔχοντες γέρρα πάντες λευκῶν βοῶν δασέα, εἰκασμένα κιττοῦ πετάλω· ἐν δὲ τῇ δεξιᾷ παλτὸν ὡς ἐξάπηχυ, ἔμπροσθεν μὲν λόγχην ἔχον, ὀπισθεν δὲ αὐτοῦ τοῦ ξύλου σφαιροειδές. 13. Χιτωνίσκους δὲ ἐνεδεδύκεσαν ὑπὲρ γονάτων, πάχος ὡς λινοῦ στρωματοδέσμου· ἐπὶ τῇ κεφαλῇ δὲ κράνη σκύτινα, οἷαπερ τὰ Παφλαγονικά, κρώβυλον ἔχοντα κατὰ μέσον, ἐγγυτάτα τιαιοειδῆ· εἶχον δὲ καὶ σαγάρεις σιδηρᾶς. 14. Ἐντεῦθεν ἐξῆρχε μὲν αὐτῶν εἰς, οἱ δ' ἄλλοι πάντες ἐπορεύοντο ἄδοντες ἐν ῥυθμῷ, καὶ διελθόντες διὰ τῶν τάξεων καὶ διὰ τῶν ὄπλων τῶν Ἑλλήνων ἐπορεύοντο εὐθὺς πρὸς τοὺς πολεμίους ἐπὶ χωρίου ὃ ἐδόκει ἐπιμαχώτατον εἶναι. 15. Ὀικεῖτο δὲ τοῦτο πρὸ τῆς πόλεως τῆς μητροπόλεως καλουμένης αὐτοῖς καὶ ἐχούσης τὸ ἀκρότατον τῶν Μοσσυνοίκων. Καὶ

περὶ τούτου ὁ πόλεμος ἦν· οἱ γὰρ ἀεὶ τοῦτ' ἔχοντες ἐδόκουν ἐγκρατεῖς· εἶναι καὶ πάντων Μοσσυνοίκων. Καὶ ἔφασαν τούτους οὐ δικαίως ἔχειν τούτο, ἀλλὰ κοινὸν ὄν καταλαβόντας πλεονεκτεῖν.

16. Εἶποντο δ' αὐτοῖς καὶ τῶν Ἑλλήνων τινές, οὐ ταχθέντες ὑπὸ τῶν στρατηγῶν ἀλλ' ἀρπαγῆς ἕνεκεν. Οἱ δὲ πολέμιοι προσιόντων τέως μὲν ἠσύχαζον· ἐπεὶ δ' ἐγγὺς ἐγένοντο τοῦ χωρίου, ἐκδραμόντες τρέπονται αὐτούς· καὶ ἀπέκτειναν συχνοὺς τῶν βαρβάρων καὶ τῶν συναναβάντων Ἑλλήνων τινάς, καὶ ἐδίωκον μέχρις οὗ εἶδον τοὺς Ἑλληνας βοηθούοντας, εἶτα δὲ ἀποτραπόμενοι ὤχοντο. 17. καὶ ἀποτεμόντες, τὰς κεφαλὰς τῶν νεκρῶν ἐπεδείκνυσαν τοῖς τε Ἑλλησι καὶ τοῖς ἑαυτῶν πολεμίοις· καὶ ἅμα ἐχόρευον νόμῳ τινὶ ἄδοντες. 18. Οἱ δ' Ἑλληνες μάλα ἠχθοντο ὅτι τοὺς τε πολεμίους ἐπεποιήκεσαν θρασυτέρους καὶ ὅτι οἱ ἐξελθόντες Ἑλληνες σὺν αὐτοῖς ἐπεφεύγεσαν μάλ' ὄντες συχνοί· ὃ οὐπω πρόσθεν ἐπεποιήκεσαν ἐν τῇ στρατείᾳ. 19. Ξενοφῶν δὲ συγκαλέσας τοὺς Ἑλληνας εἶπεν· Ἄνδρες στρατιῶται, μηδὲν ἀδυμήσητε ἕνεκα τῶν γεγενημένων· ἴστε γὰρ ὅτι καὶ ἀγαθὸν οὐ μείον τοῦ κακοῦ γεγένηται. 20. Πρῶτον μὲν γὰρ ἐπίστασθε ὅτι οἱ μέλλοντες ἡμῖν ἠγεῖσθαι τῷ ὄντι πολέμιοί εἰσιν οἷσπερ καὶ ἡμᾶς ἀνάγκη· ἔπειτα δὲ καὶ τῶν Ἑλλήνων οἱ ἀφροντιστήσαντες τῆς σὺν ἡμῖν τάξεως καὶ ἱκανοὶ ἠγησάμενοι εἶναι σὺν τοῖς βαρβάροις ταῦτ' ἀπράττειν ἄπερ σὺν ἡμῖν δίκην δεδώκασιν· ὥστε αὐθις ἦττον τῆς ἡμετέρας τάξεως ἀπολείφονται. 21. Ἄλλ' ὑμᾶς δεῖ παρασκευάζεσθαι ὅπως καὶ τοῖς φίλοις οὖσι τῶν βαρβάρων δόξετε κρείττους αὐτῶν εἶναι καὶ τοῖς πολεμίοις δηλώσετε ὅτι οὐχ ὁμοίοις ἀνδράσι μαχοῦνται νῦν τε καὶ ὅτε τοῖς ἀτάκτοις ἐμάχοντο.

22. Ταύτην μὲν οὖν τὴν ἡμέραν οὕτως ἔμειναν· τῇ δ' ὑστεραίᾳ θύσαντες ἐπεὶ ἐκαλλιερήσαντο ἀριστήσαντες, ὀρθίους τοὺς λόχους ποιησάμενοι, καὶ τοὺς βαρβάρους ἐπὶ τὸ εὐώνυμον κατὰ ταῦτ' ἀταξάμενοι ἐπορεύοντο τοὺς τοξότας μεταξὺ τῶν λόχων ὀρθίων ὄντων ἔχοντες, ὑπολειπομένους δὲ μικρὸν τοῦ στόματος τῶν ὀπλιτῶν. 23. Ἦσαν γὰρ τῶν πολεμιῶν

οὐ εὐζῶνοι κατατρέχοντες τοῖς λίθοις ἔβαλλον. Τούτους οὖν ἀνέστελλον οἱ τοξόται καὶ οἱ πελτασταί· οἱ δ' ἄλλοι βάδην ἐπορεύοντο πρῶτον μὲν ἐπὶ τὸ χωρίον ἀφ' οὗ τῇ προτεραιᾷ οἱ βάρβαροι ἐτράπησαν καὶ οἱ σὺν αὐτοῖς. Ἐνταῦθα γὰρ οἱ πολέμιοι ἦσαν ἀντιτεταγμένοι. 24. Τοὺς μὲν οὖν πελταστὰς ἐδέξαντο οἱ βάρβαροι καὶ ἐμάχοντο· ἐπεὶ δ' ἐγγὺς ἦσαν οἱ ὀπλίται, ἐτράποντο. Καὶ οἱ μὲν πελτασταὶ εὐθὺς εἶποντο διώκοντες ἄνω πρὸς τὴν μητρόπολιν· οἱ δὲ ὀπλίται ἐν τάξει εἶποντο. 25. Ἐπεὶ δ' ἄνω ἦσαν πρὸς ταῖς τῆς μητροπόλεως οἰκίαις, ἐνταῦθα δὴ οἱ πολέμιοι ὁμοῦ δὴ πάντες γενόμενοι ἐμάχοντο καὶ ἐξηκόντιζον τοῖς παλτοῖς· καὶ ἄλλα δόρατα ἔχοντες παχέα μακρά, ὅσα ἀνὴρ ἂν φέροι μόλις, τούτοις ἐπειρῶντο ἀμύνεσθαι ἐκ χειρός.

26. Ἐπεὶ δὲ οὐχ ὑφίεντο οἱ Ἕλληνες, ἀλλ' ὁμόσε ἐχώρουν, ἔφυγον οἱ βάρβαροι καὶ ἐντεῦθεν ἅπαντες λιπόντες τὸ χωρίον. Ὁ δὲ βασιλεὺς αὐτῶν ὁ ἐν τῷ μόσσυι τῷ ἐπ' ἄκρου ὠκοδομημένῳ ὃν τρέφουσι πάντες κοινῇ αὐτοῦ μένοντα καὶ φυλάττουσιν οὐκ ἤθελεν ἐξελθεῖν, οὐδὲ οἱ ἐν τῷ πρότερον αἰρεθέντι χωρίῳ, ἀλλ' αὐτοῦ σὺν τοῖς μοσσύνοις κατεκαύθησαν. 27. Οἱ δ' Ἕλληνες διαρπάζοντες τὰ χωρία εὕρισκον θησαυροὺς ἐν ταῖς οἰκίαις ἄρτων νενημένων πατρίους, ὡς ἔφασαν οἱ Μοσσύνοικοι· τὸν δὲ νέον σίτον σὺν τῇ καλάμῃ ἀποκείμενον· ἦσαν δὲ ζειαὶ αἱ πλείσται. 28. Καὶ δελφίνων τεμάχη ἐν ἀμφορεῦσιν εὕρισκετο τεταριχευμένα καὶ στέαρ ἐν τεύχεσι τῶν δελφίνων, ᾧ ἐχρῶντο οἱ Μοσσύνοικοι καθάπερ οἱ Ἕλληνες τῷ ἐλαίῳ. 29. Κάρυα δ' ἐπὶ τῶν ἀνωγαίων ἦν πολλὰ τὰ πλατεᾶ οὐκ ἔχοντα διαφυὴν οὐδεμίαν. Τούτῳ καὶ πλείστῳ σίτῳ ἐχρῶντο ἔψοντες καὶ ἄρτους ὀπτῶντες. Οἶνος δ' εὕρισκετο ὃς ἄκρατος μὲν ὄξυς ἐφαίνετο εἶναι ὑπὸ τῆς αὐστηρότητος· κερασθεῖς δὲ εὐώδης τε καὶ ἠδύς.

30. Οἱ μὲν δὴ Ἕλληνες ἀριστήσαντες ἐνταῦθα ἐπορεύοντο εἰς τὸ πρόσω, παραδόντες τὸ χωρίον τοῖς συμμαχήσασιν τῶν Μοσσυνοίκων. Ὅποσα δὲ καὶ ἄλλα παρήεσαν χωρία τῶν σὺν τοῖς πολεμίοις ὄντων, τὰ εὐπροσοδώτατα οἱ μὲν ἔλειπον, οἱ δὲ ἐκόντες προσεχώρουν. 31. Τὰ δὲ πλείστα τοιαῦτά



ἦν τῶν χωρίων· ἀπείχον αἱ πόλεις ἀπ' ἀλλήλων στάδια ὀγδοήκοντα, αἱ δὲ πλείον αἱ δὲ μείον· ἀναβοώντων δὲ ἀλλήλων συνήκουον εἰς τὴν ἑτέραν ἐκ τῆς ἑτέρας πόλεως. Οὕτως ὑψηλή τε καὶ κοίλη ἡ χώρα ἦν. 32. Ἐπεὶ δὲ πορευόμενοι ἐν τοῖς φίλοις ἦσαν, ἐπεδείκνυσαν αὐτοῖς παῖδας τῶν εὐδαιμόνων σιτευτούς, τετραμμένους καρύοις ἐφθοῖς, ἀπαλοὺς καὶ λευκοὺς σφόδρα καὶ οὐ πολλοῦ δέοντας ἴσους τὸ πλάτος καὶ τὸ μῆκος εἶναι· ποικίλους δὲ τὰ νῶτα καὶ τὰ ἔμπροσθεν πάντα ἐστιγμένους ἀνδρόμιον. 33. Ἐζήτουν δὲ καὶ ταῖς ἑταίραις αἷς ἦγον οἱ Ἕλληνες ἐμφανῶς συγγίνεσθαι· νόμος γὰρ ἦν οὗτος σφίσι. Λευκοὶ δὲ πάντες οἱ ἄνδρες καὶ αἱ γυναῖκες. 34. Τούτους ἔλεγον οἱ στρατευσάμενοι βαρβαρωτάτους διελεθεῖν καὶ πλείστον τῶν Ἑλληνικῶν νόμων κεχωρισμένους. Ἐν τε γὰρ ὄχλῳ ὄντες ἐποίουν ἄπερ ἂν ἄνθρωποι ἐν ἐρημίᾳ ποιήσκειαν, ἄλλως δὲ οὐκ ἂν τολμῶεν· μόνοι τε ὄντες ὅμοια ἔπραττον ἄπερ ἂν μετ' ἄλλων ὄντες· διελέγοντό τε ἑαυτοῖς καὶ ἐγγέλων ἐφ' ἑαυτοῖς καὶ ὠρχοῦντο ἐφιστάμενοι ὅπου τύχοιεν ὥσπερ ἄλλοις ἐπιδεικνύμενοι.

## CAP. V.

1. Διὰ ταύτης τῆς χώρας οἱ Ἕλληνες, διὰ τε τῆς πολεμίας καὶ τῆς φιλίας, ἐπορεύθησαν ὀκτῶ σταθμούς, καὶ ἀφικνοῦνται εἰς Χάλυβας. Οὗτοι ὀλίγοι ἦσαν καὶ ὑπήκοοι τῶν Μοσυνοίκων· καὶ ὁ βίος ἦν τοῖς πλείστοις αὐτῶν ἀπὸ σιδηρείας. Ἐντεῦθεν ἀφικνοῦνται εἰς Τιβαρηνοὺς. 2. Ἡ δὲ τῶν Τιβαρηνῶν χώρα πολὺ ἦν πεδινωτέρα καὶ χωρία εἶχεν ἐπὶ θαλάττῃ ἠττου ἐρυμνά. Καὶ οἱ στρατηγοὶ ἔχρηζον πρὸς τὰ χωρία προσβάλλειν καὶ τὴν στρατιὰν ὀνηθῆναί τι· καὶ τὰ ξένια ἃ ἦκε παρὰ Τιβαρηνῶν οὐκ ἐδέχοντο, ἀλλ' ἐπιμείναι κελεύσαντες ἔστε βουλευσάμενοι ἐθύοντο. 3. Καὶ πολλὰ καταθυσάντων τέλος ἀπεδείξαντο οἱ μάντιες πάντες γνώμη ὅτι οὐδαμῇ προσίοιεν οἱ θεοὶ τὸν πόλεμον. Ἐντεῦθεν δὴ τὰ ξένια ἐδέξαντο, καὶ ὡς διὰ φιλίας πορευόμενοι δύο ἡμέρας

ἀφίκοντο εἰς Κοτύωρα, πόλιν Ἑλληνίδα, Σινωπέων ἀποίκους, ὄντας δ' ἐν τῇ Τιβαρηνῶν χώρῃ.

4. Μέχρις ἐνταῦθα ἐπέξευσεν ἡ στρατιά. Πλήθος τῆς καταβάσεως τῆς ὁδοῦ ἀπὸ τῆς ἐν Βαβυλῶνι μάχης ἄχρι εἰς Κοτύωρα σταθμοὶ ἑκατὸν εἴκοσι δύο, παρασάγγαι ἑξακόσιοι καὶ εἴκοσι, στάδιοι μύριοι καὶ ὀκτακισχίλιοι καὶ ἑξακόσιοι· χρόνου πλήθος ὀκτὼ μῆνες. 5. Ἐνταῦθα ἔμειναν ἡμέρας τετταράκοντα πέντε. Ἐν δὲ ταύταις πρῶτον μὲν τοῖς θεοῖς ἔθυσαν, καὶ πομπὰς ἐποίησαν κατὰ ἔθνος ἕκαστοι τῶν Ἑλλήνων, καὶ ἀγῶνας γυμνικούς. 6. Τὰ δ' ἐπιτήδεια ἐλάμβανον τὰ μὲν ἐκ τῆς Παφλαγονίας, τὰ δ' ἐκ τῶν χωρίων τῶν Κοτυωριτῶν· οὐ γὰρ παρῆχον ἀγοράν, οὐδ' εἰς τὸ τεῖχος τοὺς ἀσθρονοῦντας ἐδέχοντο.

7. Ἐν τούτῳ ἔρχονται ἐκ Σινώπης πρέσβεις, φοβούμενοι περὶ τῶν Κοτυωριτῶν τῆς τε πόλεως, (ἦν γὰρ ἐκείνων, καὶ φόρους ἐκείνοις ἔφερον,) καὶ περὶ τῆς χώρας, ὅτι ἤκουον δηουμένην· καὶ ἐλθόντες εἰς τὸ στρατόπεδον ἔλεγον· προηγόρει δὲ Ἐκατόννυμος δεινὸς νομιζόμενος εἶναι λέγειν. 8. Ἐπεμψεν ἡμᾶς, ὦ ἄνδρες στρατιῶται, ἡ τῶν Σινωπέων πόλις ἐπαινέσουτάς τε ὑμᾶς ὅτι ἐνικᾶτε Ἑλληνες ὄντες βαρβάρους, ἔπειτα δὲ καὶ συνησθησομένους ὅτι διὰ πολλῶν τε καὶ δεινῶν, ὡς ἡμεῖς ἀκούομεν, πραγμάτων σεσωσμένοι πάρεστε. 9. Ἀξιούμεν δέ, Ἑλληνες ὄντες καὶ αὐτοί, ὑφ' ὑμῶν ὄντων Ἑλλήνων ἀγαθὸν μὲν τι πάσχειν, κακὸν δὲ μηδέν· οὐδὲ γὰρ ἡμεῖς ὑμᾶς οὐδὲν πώποθ' ὑπήρξαμεν κακῶς ποιοῦντες. 10. Κοτυωρίται δὲ οὗτοί εἰσι μὲν ἡμέτεροι ἄποικοι· καὶ τὴν χώραν ἡμεῖς αὐτοῖς ταύτην παραδεδώκαμεν βαρβάρους ἀφελόμενοι· διὸ καὶ δασμὸν ἡμῖν φέρουσιν οὗτοι τεταγμένοι καὶ Κερασούντιοι καὶ Τραπεζούντιοι ὡσαύτως· ὡσθ' ὃ τι ἂν τούτους κακὸν ποιήσητε ἡ Σινωπέων πόλις νομίζει πάσχειν. 11. Νῦν δὲ ἀκούομεν ὑμᾶς εἰς τε τὴν πόλιν βία παρελθούσας ἐνίοις σκηνοῦν ἐν ταῖς οἰκίαις καὶ ἐκ τῶν χωρίων λαμβάνειν ὧν ἂν δέησθε οὐ πείθοντας. 12. Ταῦτ' οὖν οὐκ ἀξιούμεν· εἰ δὲ ταῦτα ποιήσετε, ἀνάγκη ἡμῖν

καὶ Κορύλαν καὶ Παφλαγόνας καὶ ἄλλον ὄντινα ἂν δυνώμεθα φίλον ποιείσθαι.

13. Πρὸς ταῦτα ἀναστὰς Ξενοφῶν ὑπὲρ τῶν στρατιωτῶν εἶπεν· Ἡμεῖς δέ, ὦ ἄνδρες Σινωπεῖς, ἤκομεν ἀγαπῶντες ὅτι τὰ σώματα διεσωσάμεθα καὶ τὰ ὄπλα· οὐ γὰρ ἦν δυνατὸν ἅμα τε χρήματα ἄγειν καὶ φέρειν καὶ τοῖς πολεμίοις μάχεσθαι. 14. Καὶ νῦν ἐπεὶ εἰς τὰς Ἑλληνίδας πόλεις ἤλθομεν, ἐν Τραπεζοῦντι μὲν, παρῆχον γὰρ ἡμῖν ἀγορὰν, ὠνούμενοι εἶχομεν τὰ ἐπιτήδεια, καὶ ἀνδ' ὧν ἐτίμησαν ἡμᾶς καὶ ξένια ἔδωκαν τῇ στρατιᾷ, ἀντετιμῶμεν αὐτούς· καὶ εἴ τις αὐτοῖς φίλος ἦν τῶν βαρβάρων, τούτων ἀπειχόμεθα· τοὺς δὲ πολεμίους αὐτῶν ἐφ' οὓς αὐτοὶ ἠγοῖντο κακῶς ἐποιούμεν ὅσον ἐδυνάμεθα. 15. Ἐρωτᾶτε δὲ αὐτούς ὁποῖων τινῶν ἡμῶν ἔτυχον· πάρεισι γὰρ ἐνθάδε οὓς ἡμῖν ἠγεμόνας διὰ φιλίαν ἢ πόλιν συνέπεμψεν. 16. Ὅσοι δ' ἂν ἐλθόντες ἀγορὰν μὴ ἔχωμεν, ἂν τε εἰς βάρβαρον γῆν ἂν τε εἰς Ἑλληνίδα, οὐχ ὑβρεῖ ἄλλ' ἀνάγκη λαμβάνομεν τὰ ἐπιτήδεια. 17. Καὶ Καρδούχους καὶ Ταόχους καὶ Χαλδαίους, καίπερ βασιλέως οὐχ ὑπηκόους ὄντας, ὅμως, καὶ μάλα φοβεροὺς ὄντας, πολεμίους ἐκτησάμεθα διὰ τὸ ἀνάγκην εἶναι λαμβάνειν τὰ ἐπιτήδεια, ἐπεὶ ἀγορὰν οὐ παρῆχον. 18. Μάκρωνας δὲ καίπερ βαρβάρους ὄντας, ἐπεὶ ἀγορὰν οἶαν ἐδύναντο παρῆχον, φίλους τε ἐνομιζόμεν εἶναι καὶ βία οὐδὲν ἐλαμβάνομεν τῶν ἐκείνων. 19. Κοτυωρίτας δέ, οὓς ὑμετέρους φατὲ εἶναι, εἴ τι αὐτῶν εἰλήφαμεν, αὐτοὶ αἴτιοί εἰσιν· οὐ γὰρ ὡς φίλοι προσεφέροντο ἡμῖν, ἀλλὰ κλείσαντες τὰς πύλας οὔτ' εἶσω ἐδέχοντο οὔτ' ἔξω ἀγορὰν ἔπεμπον· ἠτιῶντο δὲ τὸν παρ' ὑμῶν ἄρμωσθην τούτων αἴτιον εἶναι. 20. Ὁ δὲ λέγεις βία παρελθόντας σκηνοῦν, ἡμεῖς ἠξιοῦμεν τοὺς κάμνοντας εἰς τὰς στέγας δέξασθαι· ἐπεὶ δὲ οὐκ ἀνέωγον τὰς πύλας, ἢ ἡμᾶς ἐδέχετο αὐτὸ τὸ χωρίον ταύτῃ εἰσελθόντες ἄλλο μὲν οὐδὲν βίαιον ἐποιήσαμεν· σκηνοῦσι δ' ἐν ταῖς στέγαις οἱ κάμνοντες τὰ ἑαυτῶν δαπανῶντες· καὶ τὰς πύλας φρουροῦμεν, ὅπως μὴ ἐπὶ τῷ ὑμετέρῳ ἄρμωσθῃ ὧσιν οἱ κάμνοντες ἡμῶν, ἀλλ' ἐφ' ἡμῖν ἢ κομίσασθαι ὅταν βουλώμεθα. 21. Οἱ δ' ἄλλοι, ὡς



ὄρατε, σκηνοῦμεν ὑπαίθριοι ἐν τῇ τάξει, παρεσκευασμένοι, ἂν μὲν τις εὖ ποιῇ, ἀντευποιεῖν· ἂν δὲ κακῶς, ἀλέξασθαι.  
 22. Ἄδὲ ἠπειλήσας ὡς ἦν ὑμῖν δοκῆ Κορύλαν καὶ Παφλαγόνας συμμάχους ποιήσεσθε ἐφ' ἡμᾶς, ἡμεῖς δὲ ἦν μὲν ἀνάγκη ἢ πολεμήσομεν καὶ ἀμφοτέροις· ἤδη γὰρ καὶ ἄλλοις πολυπλασίοις ὑμῶν ἐπολεμήσαμεν· ἂν δὲ δοκῆ ἡμῖν, καὶ φίλου ποιήσομεν τὸν Παφλαγόνα. 23. Ἀκούομεν δὲ αὐτὸν καὶ ἐπιθυμεῖν τῆς ὑμετέρας πόλεως καὶ χωρίων τῶν ἐπιθαλαστίων. Πειρασόμεθα οὖν συμπράττοντες αὐτῷ ὧν ἐπιθυμεῖ φίλοι γίγνεσθαι.

24. Ἐκ τούτου μάλα μὲν δῆλοι ἦσαν οἱ συμπρέσβεις τῷ Ἑκατωνύμφῳ χαλεπαίνοντες τοῖς εἰρημένοις. Παρελθὼν δ' αὐτῶν ἄλλος εἶπεν ὅτι οὐ πόλεμον ποιησόμενοι ἤκοιεν, ἀλλ' ἐπιδείξοντες ὅτι φίλοι εἰσὶ. Καὶ ξενίοις, ἦν μὲν ἔλθητε πρὸς τὴν Σινωπέων πόλιν, ἐκεῖ δεξόμεθα· νῦν δὲ τοὺς ἐνθάδε κελεύσομεν διδόναι ἃ δύνανται· ὀρώμεν γὰρ πάντα ἀληθῆ ὄντα ἃ λέγετε. 25. Ἐκ τούτου ξενία τε ἔπεμπον οἱ Κοτυωρίται καὶ οἱ στρατηγοὶ τῶν Ἑλλήνων ἐξενίζον τοὺς τῶν Σινωπέων πρέσβεις· καὶ πρὸς ἀλλήλους πολλά τε καὶ ἐπιτήδεια διελέγοντο τά τε ἄλλα καὶ περὶ τῆς λοιπῆς πορείας ἐπυνθάνοντο καὶ ὧν ἑκάτεροι ἐδέοντο.

## CAP. VI.

1. Ταύτῃ μὲν τῇ ἡμέρᾳ τοῦτο τὸ τέλος ἐγένετο. Τῇ δ' ὑστεραία συνέλεξαν οἱ στρατηγοὶ τοὺς στρατιώτας, καὶ ἐδόκει αὐτοῖς περὶ τῆς λοιπῆς πορείας παρακαλέσαντας τοὺς Σινωπέας βουλεύεσθαι. Εἴτε γὰρ πεζῇ δέοι πορεύεσθαι, χρήσιμοι ἂν ἐδόκουν εἶναι οἱ Σινωπεῖς ἡγούμενοι· ἔμπειροι γὰρ ἦσαν τῆς Παφλαγοῦας· εἴτε κατὰ θάλατταν, προσδεῖν ἐδόκει Σινωπέων· μόνοι γὰρ ἂν ἐδόκουν ἱκανοὶ εἶναι πλοῖα παρασχεῖν ἄρκοῦντα τῇ στρατιᾷ. 2. Καλέσαντες οὖν τοὺς πρέσβεις συνεβουλεύοντο, καὶ ἤξιον Ἑλληνας ὄντας Ἑλ-

λησι τούτῳ πρῶτον καλῶς δέχεσθαι τῷ εὔνοος τι εἶναι καὶ τὰ βέλτιστα συμβουλεύειν.

3. Ἀναστὰς δὲ Ἐκατόνυμος πρῶτον μὲν ἀπελογήσατο περὶ οὗ εἶπεν ὡς τὸν Παφλαγόνα φίλον ποιήσονται, ὅτι οὐχ ὡς τοῖς Ἑλλησι πολεμησόντων σφῶν εἴποι, ἀλλ' ὅτι ἐξὸν τοῖς βαρβάροις φίλους εἶναι τοὺς Ἑλληνας αἰρήσονται. Ἐπεὶ δὲ συμβουλεύειν ἐκέλευον, ἐπευξάμενος ὧδε εἶπεν· 4. Εἰ μὲν συμβουλεύοιμι ἂ βέλτιστά μοι δοκεῖ εἶναι, πολλὰ μοι κάγαθὰ γένοιτο· εἰ δὲ μή, τὰναντία· αὕτη γὰρ ἡ ἱερά συμβουλή λεγομένη εἶναι δοκεῖ μοι παρεῖναι· νῦν γὰρ δὴ ἂν μὲν εὖ συμβουλεύσας φανῶ, πολλοὶ ἔσεσθε οἱ ἐπαινοῦντές με· ἂν δὲ κακῶς, πολλοὶ ἔσεσθε οἱ καταρώμενοι. 5. Πράγματα μὲν οὖν οἶδ' ὅτι πολὺ πλείω ἔξομεν, εἴαν κατὰ θάλατταν κομίζησθε· ἡμᾶς γὰρ δεήσει τὰ πλοῖα πορίζειν· ἦν δὲ κατὰ γῆς στέλλησθε, ὑμᾶς δεήσει τοὺς μαχομένους εἶναι. Ὅμως δὲ λεκτέα ἂ γινώσκω· 6. ἔμπειρος γὰρ εἰμι καὶ τῆς χώρας τῶν Παφλαγόνων καὶ τῆς δυνάμεως· ἔχει γὰρ [ἡ χώρα] ἀμφοτέρα, καὶ πεδία κάλλιστα καὶ ὄρη ὑψηλότατα. 7. Καὶ πρῶτον μὲν οἶδα εὐθὺς ἢ τὴν εἰσβολὴν ἀνάγκη ποιείσθαι· οὐ γὰρ ἔστιν ἄλλη ἢ ἡ τὰ κέρατα τοῦ ὄρους τῆς ὁδοῦ καθ' ἑκάτερά ἐστιν ὑψηλά· ἂ κρατεῖν κατέχοντες καὶ πάνυ ὀλίγοι δύναιντ' ἂν· τούτων δὲ κατεχομένων οὐδ' ἂν οἱ πάντες ἄνθρωποι δύναιντ' ἂν διελθεῖν. Ταῦτα δὲ καὶ δείξαιμι ἂν, εἰ μοί τινα βούλοισθε συμπέμψαι. 8. Ἐπειτα δὲ οἶδα καὶ πεδία ὄντα καὶ ἵππειαν ἦν αὐτοὶ οἱ βάρβαροι νομίζουσι κρεῖττω εἶναι ἀπάσης τῆς βασιλέως ἵππειας. Καὶ νῦν οὗτοι οὐ παρεγένοντο βασιλεῖ καλοῦντι· ἀλλὰ μεῖζον φρονεῖ ὁ ἄρχων αὐτῶν. 9. Εἰ δὲ καὶ δυνηθεῖτε τὰ τε ὄρη κλέψαι ἢ φθάσαι λαβόντες καὶ ἐν τῷ πεδίῳ κρατῆσαι μαχόμενοι τοὺς τε ἵππεῖς τούτων καὶ πεζῶν μυριάδας πλείον ἢ δώδεκα, ἤξετε ἐπὶ τοὺς ποταμούς, πρῶτον μὲν τὸν Θερμόδοντα, εὖρος τριῶν πλέθρων, ὃν χαλεπὸν οἶμαι διαβαίνειν ἄλλως τε καὶ πολεμίων πολλῶν μὲν ἔμπροσθεν ὄντων πολλῶν δὲ ὀπισθεν ἐπομένων· δεύτερον δ' Ἴριν, τρίπλεθρον ὡσαύτως· τρίτον δ' Ἀλυν, οὐ μείον δυοῖν σταδίου, ὃν οὐκ

ἂν δύνασθε ἄνευ πλοίων διαβῆναι· πλοῖα δὲ τίς ἔσται ὁ παρέχων; ὡς δ' αὐτως καὶ ὁ Παρθένιος ἄβατος· ἐφ' ὃν ἔλθοιτε ἄν, εἰ τὸν Ἄλυν διαβαίητε. 10. Ἐγὼ μὲν οὖν οὐ χαλεπὴν ὑμῖν εἶναι νομίζω τὴν πορείαν ἀλλὰ παντάπασιν ἀδύνατον. Ἄν δὲ πλέητε, ἔστιν ἐνθάδε μὲν εἰς Σινώπην παραπλευσαι, ἐκ Σινώπης δὲ εἰς Ἡράκλειαν· ἐξ Ἡρακλείας δὲ οὔτε πεζῇ οὔτε κατὰ θάλατταν ἀπορία πολλά· γὰρ καὶ πλοῖά ἐστιν ἐν Ἡρακλείᾳ.

11. Ἐπεὶ δὲ ταῦτα ἔλεξεν, οἱ μὲν ὑπόπτευον φιλίας ἔνεκα τῆς Κορύλα λέγειν· καὶ γὰρ ἦν πρόξενος αὐτῷ· οἱ δὲ καὶ ὡς δῶρα ληψόμενον διὰ τὴν συμβουλήν ταύτην· οἱ δ' ὑπόπτευον καὶ τούτου ἔνεκα λέγειν ὡς μὴ πεζῇ ἰόντες τὴν Σινωπέων τι χώραν κακὸν ἐργάζονται. Οἱ δ' οὖν Ἕλληνας ἐψηφίσαντο κατὰ θάλατταν τὴν πορείαν ποιῆσαι. 12. Μετὰ ταῦτα Ξενοφῶν εἶπεν· ὦ Σινωπεῖς, οἱ μὲν ἄνδρες ἤρηνται πορείαν ἦν ὑμεῖς συμβουλευέτε· οὕτω δ' ἔχει· εἰ μὲν πλοῖα ἔσονται μέλλει ἰκανὰ ἀριθμῶ ὡς ἓνα μὴ καταλείπεσθαι ἐνθάδε, ἡμεῖς ἂν πλέοιμεν· εἰ δὲ μέλλοιμεν οἱ μὲν καταλείψασθαι οἱ δὲ πλεύσεσθαι, οὐκ ἂν ἐμβαίημεν εἰς τὰ πλοῖα. 13. Γινώσκουμεν γὰρ ὅτι ὅπου μὲν ἂν κρατῶμεν, δυναίμεθ' ἂν καὶ σώξασθαι καὶ τὰ ἐπιτήδεια ἔχειν· εἰ δὲ που ἤττους τῶν πολεμίων ληφθῆσόμεθα, εὐδηλον δὴ ὅτι ἐν ἀνδραπόδων χώρᾳ ἐσόμεθα. 14. Ἀκούσαντες ταῦτα οἱ πρέσβεις ἐκέλευον πέμπειν πρέσβεις· Καὶ πέμπουσι Καλλιμάχον Ἀρκάδα καὶ Ἀρίστωνα Ἀθηναίου καὶ Σαμόλαν Ἀχαιοῦ. Καὶ οἱ μὲν ὄχοντο.

15. Ἐν δὲ τούτῳ τῷ χρόνῳ Ξενοφῶντι, ὄρωντι μὲν ὀπλίτας πολλοὺς τῶν Ἑλλήνων, ὄρωντι δὲ καὶ πελταστὰς πολλοὺς καὶ τοξότας καὶ σφενδονήτας καὶ ἰππέας δὲ καὶ μάλα ἤδη διὰ τὴν τριβὴν ἰκανοὺς, ὄντας δ' ἐν τῷ Πόντῳ, (ἐνθα οὐκ ἂν ἀπ' ὀλίγων χρημάτων τοσαύτη δύναμις παρεσκευάσθη,) καλὸν αὐτῷ ἐδόκει εἶναι καὶ χώραν καὶ δύναμιν τῇ Ἑλλάδι προσκτήσασθαι πόλιν κατοικήσαντας. 16. Καὶ γενέσθαι ἂν αὐτῷ ἐδόκει μεγάλη, καταλογιζομένῳ τό τε αὐτῶν πλήθος καὶ τοὺς περιουκοῦντας τὸν Πόντον. Καὶ ἐπὶ τούτοις ἐθύετο



πρὶν τινη εἰπεῖν τῶν στρατιωτῶν Σιλανὸν παρακαλέσας τὸν Κύρου μάντιν γενόμενον τὸν Ἀμβρακιώτην. 17. Ὁ δὲ Σιλανὸς δεδιὼς μὴ γένηται ταῦτα καὶ καταμείνη που ἢ στρατιά, ἐκφέρει εἰς τὸ στράτευμα λόγον ὅτι Ξενοφῶν βούλεται καταμείναι τὴν στρατιὰν καὶ πόλιν οἰκίσαι καὶ ἑαυτῷ ὄνομα καὶ δύναμιν περιποιήσασθαι. 18. Αὐτὸς δ' ὁ Σιλανὸς ἐβούλετο ὅτι τάχιστα εἰς τὴν Ἑλλάδα ἀφικέσθαι· οὓς γὰρ παρὰ Κύρου ἔλαβε τρισχιλίους δαρεικοὺς, ὅτε τὰς δέκα ἡμέρας ἠλήθευσε θυόμενος Κύρῳ, διεσεσώκει. 19. Τῶν δὲ στρατιωτῶν, ἐπεὶ ἤκουσαν, τοῖς μὲν ἐδόκει βέλτιστον εἶναι καταμείναι, τοῖς δὲ πολλοῖς οὐ. Τιμασίῳν δὲ ὁ Δαρδανεύς καὶ Θώραξ ὁ Βοιωτίος πρὸς ἐμπόρους τινὰς παρόντας τῶν Ἡρακλεωτῶν καὶ Σινωπέων λέγουσιν ὅτι εἰ μὴ ἐκποριοῦσι τῇ στρατιᾷ μισθὸν ὥστε ἔχειν τὰ ἐπιτήδεια ἐκπλέοντας, ὅτι κινδυνεύσει μείναι τοσαύτη δύναμις ἐν τῷ Πόντῳ· βουλευέται γὰρ Ξενοφῶν καὶ ἡμᾶς παρακαλεῖ, ἐπειδὴν ἔλθῃ τὰ πλοῖα, τότε εἰπεῖν ἐξαίφνης τῇ στρατιᾷ. 20. Ἄνδρες, νῦν μὲν ὀρώμεν ἡμᾶς ἀπόρους ὄντας καὶ ἐν τῷ ἀπόπλῳ ἔχειν τὰ ἐπιτήδεια καὶ ὡς οἴκαδε ἀπελθόντας ὀνήσαί τι τοὺς οἴκοι. Εἰ δὲ βούλεσθε τῆς κύκλῳ χώρας περὶ τὸν Πόντον οἰκουμένης ἐκλεξάμενοι ὅπη ἂν βούλησθε κατασχεῖν, καὶ τὸν μὲν ἐθέλοντα ἀπιέναι οἴκαδε, τὸν δὲ ἐθέλοντα μένειν αὐτοῦ, πλοῖα δὲ ὑμῖν πάρεστιν, ὥστε ὅπη ἂν βούλησθε ἐξαίφνης ἂν ἐπιπέσοιτε.

21. Ἀκούσαντες ταῦτα οἱ ἔμποροι ἀπήγγελλον ταῖς πόλεσι· συνέπεμψε δ' αὐτοῖς Τιμασίῳν ὁ Δαρδανεύς Ἐρύμαχόν τε τὸν Δαρδανέα καὶ Θώρακα τὸν Βοιωτίον τὰ αὐτὰ ταῦτα ἐροῦντας. Σινωπεῖς δὲ καὶ Ἡρακλεῶται ταῦτα ἀκούσαντες πέμπουσι πρὸς τὸν Τιμασίῳνα καὶ κελεύουσι προστατεύσαι λαβόντα χρήματα ὅπως ἐκπλεύσῃ ἢ στρατιά. 22. Ὁ δὲ ἄσμενος ἀκούσας ἐν συλλόγῳ τῶν στρατιωτῶν ὄντων λέγει τάδε· Οὐ δεῖ προσέχειν μονῇ, ὦ ἄνδρες, οὐδὲ τῆς Ἑλλάδος οὐδὲν περὶ πλείονος ποιείσθαι. Ἀκούω δὲ τινὰς θύεσθαι ἐπὶ τούτῳ οὐδ' ὑμῖν λέγοντας. 23. Ὑπισχνοῦμαι δὲ ὑμῖν ἂν ἐκπλήγῃτε, ἀπὸ νομηγίας μισθοφορᾶν

παρέξειν. Κυζικηνὸν ἐκάστω τοῦ μηνός· καὶ ἄξω ὑμᾶς εἰς τὴν Τρωάδα, ἔνθεν καὶ εἶμι φυγᾶς· καὶ ὑπάρξει ὑμῖν ἡ ἐμὴ πόλις· ἐκόντες γὰρ με δέξονται. 24. Ἐγήσομαι δὲ αὐτὸς ἐγὼ ἔνθεν πολλὰ χρήματα λήψεσθε. Ἐμπειρος δὲ εἶμι τῆς Αἰολίδος καὶ τῆς Φρυγίας καὶ τῆς Τρωάδος καὶ τῆς Φαρναβάζου ἀρχῆς πάσης· τὰ μὲν διὰ τὸ ἐκεῖθεν εἶναι, τὰ δὲ διὰ τὸ συνεστρατεῦσθαι ἐν αὐτῇ σὺν Κλεάρχῳ τε καὶ Δερκυλλίδῳ.

25. Ἀναστὰς δ' αὖθις Θώραξ ὁ Βοιώτιος ὃς αἰὲρ περὶ στρατηγίας Ξενοφῶντι ἐμάχετο, ἔφη, εἰ ἐξέλθοιεν ἐκ τοῦ Πόντου, ἔσσεσθαι αὐτοῖς Χερρόνησον χώραν καλλὴν καὶ εὐδαίμονα, ὥστε τῷ βουλομένῳ ἐνοικεῖν, τῷ δὲ μὴ βουλομένῳ ἀπιέναι οἴκαδε· γελοῖον δ' εἶναι, ἐν τῇ Ἑλλάδι οὔσης χώρας πολλῆς καὶ ἀφθόνου, ἐν τῇ βαρβάρων μαστεύειν. 26. Ἔσθε δ' ἄν, ἔφη, ἐκεῖ γένησθε, κἀγὼ καθάπερ Τιμασίῳ ὑπισχνούμαι ὑμῖν τὴν μισθοφοράν. Ταῦτα δ' ἔλεγεν εἰδὼς ἃ Τιμασίῳ οἱ Ἑρακλεῶται καὶ οἱ Σινωπεῖς ἐπαγγέλοντο ὥστε ἐκπλεῖν. 27. Ὁ δὲ Ξενοφῶν ἐν τούτῳ ἐσίγα. Ἀναστὰς δὲ Φιλῆσιος καὶ Λύκων οἱ Ἀχαιοὶ ἔλεγον ὡς δεινὸν εἶη ἰδίᾳ μὲν Ξενοφῶντα πείθειν τε καταμένειν καὶ θύεσθαι ὑπὲρ τῆς μονῆς μὴ κοινούμενον τῇ στρατιᾷ· εἰς δὲ τὸ κοινὸν μηδὲν ἀγορεύειν περὶ τούτων· ὥστε ἠναγκάσθη ὁ Ξενοφῶν ἀναστήναι καὶ εἰπεῖν τάδε·

28. Ἐγὼ, ὦ ἄνδρες, θύομαι μὲν ὡς ὁράτε ὀπόσα δύναμαι καὶ ὑπὲρ ὑμῶν καὶ ὑπὲρ ἑμαυτοῦ, ὅπως ταῦτα τυγχάνω καὶ λέγων καὶ νοῶν καὶ πράττων ὅποια μέλλει ὑμῖν τε κάλλιστα καὶ ἄριστα ἔσσεσθαι καὶ ἐμοί. Καὶ νῦν ἐθνόμεν περὶ αὐτοῦ τούτου εἰ ἄμεινον εἶη ἄρχεσθαι λέγειν εἰς ὑμᾶς καὶ πράττειν περὶ τούτων ἢ παντάπασιν μηδὲ ἄπτεσθαι τοῦ πράγματος. 29. Σιλανὸς δὲ μοι ὁ μάντις ἀπεκρίνατο τὸ μὲν μέγιστον, τὰ ἱερὰ καλὰ εἶναι· ἦδει γὰρ καὶ ἐμὲ οὐκ ἄπειρον ὄντα διὰ τὸ αἰὲρ παρεῖναι τοῖς ἱεροῖς· ἔλεξε δὲ ὅτι ἐν τοῖς ἱεροῖς φαίνοντό τις δόλος καὶ ἐπιβουλὴ ἐμοί, ὡς ἄρα γιγνώσκων ὅτι αὐτὸς ἐπεβούλευε διαβάλλειν με πρὸς ὑμᾶς. Ἐξήνεγκε γὰρ τὸν λόγον ὡς ἐγὼ πράττειν ταῦτα διανοοίμην ἤδη οὐ πείσας

ύμᾶς. 30. Ἐγὼ δὲ εἰ μὲν ἑώρων ἀπορούοντας ὑμᾶς, τοῦτ' ἂν ἐσκόπουν ἀφ' οὗ ἂν γένοιτο ὥστε λαβόντας ὑμᾶς πόλιν τὸν μὲν βουλόμενον ἀποπλεῖν ἤδη, τὸν δὲ μὴ βουλόμενον, ἐπεὶ κτήσαιοτο ἱκανὰ ὥστε καὶ τοὺς ἑαυτοῦ οἰκείους ὠφελῆσαι τι. 31. Ἐπεὶ δ' ὁρῶ ὑμῖν καὶ τὰ πλοῖα πέμποντας Ἡρακλεώτας καὶ Σινωπεῖς ὥστε ἐκπλεῖν, καὶ μισθὸν ὑπισχνουμένους ὑμῖν ἄνδρας ἀπὸ νουμηνίας, καλὸν μοι δοκεῖ εἶναι σωζομένους ἔνθα βουλόμεθα μισθὸν τῆς σωτηρίας λαμβάνειν· καὶ αὐτὸς τε ἀναπαύομαι ἐκείνης τῆς διανοίας, καὶ ὅποσοι πρὸς ἐμὲ προσήεσαν, λέγοντες ὡς χρή ταῦτα πράττειν, ἀναπαύσασθαί φημι χρῆναι. 32. Οὕτω γὰρ γιγνώσκω· ὁμοῦ μὲν ὄντες πολλοὶ ὥσπερ νυκτὶ δοκεῖτε ἂν μοι καὶ ἔντιμοι εἶναι καὶ ἔχειν τὰ ἐπιτήδεια· ἐν γὰρ τῷ κρατεῖν ἐστὶ καὶ τὸ λαμβάνειν τὰ τῶν ἡττόνων· διασπασθέντες δ' ἂν καὶ κατὰ μικρὰ γενομένης τῆς δυνάμεως οὐτ' ἂν τροφήν δύνασθε λαμβάνειν οὔτε χαίροντες ἂν ἀπαλλάξαιτε. 33. Δοκεῖ οὖν μοι ἅπερ ὑμῖν, ἐκπορεύεσθαι εἰς τὴν Ἑλλάδα· καὶ ἂν τις μείνη ἢ ἀπολιπὼν τινα ληφθῆ πρὶν ἐν ἀσφαλεῖ εἶναι πᾶν τὸ στράτευμα, κρίνεσθαι αὐτὸν ὡς ἀδικούντα. Καὶ ὅτῳ δοκεῖ, ἔφη, ταῦτα, ἀράτω τὴν χεῖρα. Ἀνέτειναν ἅπαντες.

34. Ὁ δὲ Σιλανὸς ἐβόα, καὶ ἐπεχείρει λέγειν ὡς δίκαιον εἶη ἀπιέναι τὸν βουλόμενον. Οἱ δὲ στρατιῶται οὐκ ἠνέχοντο, ἀλλ' ἠπέλουν αὐτῷ ὅτι εἰ λήψονται ἀποδιδράσκοντα, τὴν δίκην ἐπιθήσοιεν. 35. Ἐντεῦθεν ἐπεὶ ἔγνωσαν οἱ Ἡρακλεῶται ὅτι ἐκπλεῖν δεδογμένον εἶη καὶ Ξενοφῶν αὐτὸς ἐπεψηφικῶς εἶη, τὰ μὲν πλοῖα πέμπουσι, τὰ δὲ χρήματα, ἃ ὑπέσχοντο Τιμασίῳνι καὶ Θώρακι ἐψευσμένοι ἦσαν τῆς μισθοφορᾶς. 36. Ἐνταῦθα δὲ ἐκπεπληγμένοι ἦσαν καὶ ἐδεδοίκεσαν τὴν στρατιάν οἱ τὴν μισθοφορὰν ὑπεσχημένοι. Παραλαβόντες οὖν οὗτοι καὶ τοὺς ἄλλους στρατηγούς οἷς ἀνεκεκοίνωντο ἃ πρόσθεν ἔπραττον, (πάντες δ' ἦσαν πλὴν Νέωνος τοῦ Ἀσιναιῶν, ὃς Χειρισόφῳ ὑπεστρατήγει, Χειρισόφος δὲ οὐπω παρήν,) ἔρχονται πρὸς Ξενοφῶντα, καὶ λέγουσιν ὅτι μεταμέλοι αὐτοῖς, καὶ δοκοῖη κράτιστον εἶναι πλεῖν εἰς Φᾶσιον, ἐπεὶ πλοῖα ἔστι, καὶ κατασχεῖν τὴν Φασιανῶν χώ-



ραν. 37. Αλήτου δ' υίδους ἐτύγχανε βασιλεύων αὐτῶν. Ξενοφῶν δ' ἀπεκρίνατο ὅτι οὐδὲν ἂν τούτων εἴποι εἰς τὴν στρατιάν· ὑμεῖς δὲ συλλέξαντες, ἔφη, εἰ βούλεσθε, λέγετε. Ἐνταῦθα ἀπαδείκνυται Τιμασίων ὁ Δαρδανεὺς γνώμην οὐκ ἐκκλησιάζειν, ἀλλὰ τοὺς αὐτοῦ ἕκαστον λοχαγούς πρῶτον πειράσθαι πείθειν. Καὶ ἀπελθόντες ταῦτα ἐποίουν.

## CAP. VII.

1. Ταῦτα οὖν οἱ στρατιῶται ἀνεπίθοντο πραπτόμενα. Καὶ ὁ Νέων λέγει ὡς Ξενοφῶν ἀναπεπεικῶς τοὺς ἄλλους στρατηγούς, διανοεῖται ἄγειν τοὺς στρατιώτας ἐξαπατήσας πάλιν εἰς Φᾶσιν. 2. Ἀκούσαντες δὲ οἱ στρατιῶται χαλεπῶς ἔφερον· καὶ σύλλογοι ἐγίγνοντο καὶ κύκλοι συνίσταντο· καὶ μάλα φοβεροὶ ἦσαν μὴ ποιήσειαν οἷα καὶ τοὺς τῶν Κόλχων κήρυκας ἐποίησαν καὶ τοὺς ἀγορανόμους· ὅσοι γὰρ μὴ εἰς τὴν θάλατταν κατέφυγον κατελεύσθησαν. 3. Ἐπεὶ δὲ ἤσθάνετο Ξενοφῶν ἔδοξεν αὐτῷ ὡς τάχιστα συναγαγεῖν αὐτῶν ἀγοράν, καὶ μὴ ἐᾶσαι συλληγῆναι αὐτομάτους· καὶ ἐκέλευσε τὸν κήρυκα συλλέγειν ἀγοράν. 4. Οἱ δ' ἐπεὶ τοῦ κήρυκος ἤκουσαν συνέδραμον καὶ μάλα ἐτοιμῶς. Ἐνταῦθα Ξενοφῶν τῶν μὲν στρατηγῶν οὐ κατηγόρει, ὅτι ἦλθον πρὸς αὐτόν, λέγει δὲ ὧδε·

5. Ἀκούω τινὰ διαβάλλειν, ὦ ἄνδρες, ἐμὲ ὡς ἐγὼ ἄρα ἐξαπατήσας ὑμᾶς μέλλω ἄγειν εἰς Φᾶσιν. Ἀκούσατε οὖν μου πρὸς θεῶν· καὶ ἐὰν μὲν ἐγὼ φαίνομαι ἀδικῶν, οὐ χρὴ με ἐνθένδε ἀπελθεῖν πρὶν ἂν δῶ δίκην· ἂν δ' ὑμῖν φαίνωνται ἀδικούντες οἱ ἐμὲ διαβάλλοντες, οὕτως αὐτοῖς χρῆσθε ὡσπερ ἄξιον. 6. Ὑμεῖς δ' ἔφη, ἵστε δήπου ὄφειν ἥλιος ἀνίσχει καὶ ὅπου δύεται· καὶ ὅτι ἐὰν μὲν τις εἰς τὴν Ἑλλάδα μέλλῃ ἵεναι, πρὸς ἐσπέραν δεῖ πορεύεσθαι· ἦν δὲ τις βούληται εἰς τοὺς βαρβάρους, τοῦμπαλιν πρὸς ἑῷ. Ἔστιν οὖν ὅστις τοῦτο ἂν δύναιτο ὑμᾶς ἐξαπατήσαι ὡς ἥλιος ἐνθεν μὲν ἀνίσχει, δύεται δὲ ἐνταῦθα, ἐνθεν δὲ δύεται, ἀνίσχει δ' ἐντεῦθεν;

7. Ἀλλὰ μὴν καὶ τοῦτό γε ἐπίστασθε ὅτι βορέας μὲν ἔξω τοῦ Πόντου εἰς τὴν Ἑλλάδα φέρει, νότος δὲ εἴσω εἰς Φᾶσιν· καὶ λέγετε, ὅταν βορρᾶς πνέῃ ὡς καλοὶ πλοῖ εἰσιν εἰς τὴν Ἑλλάδα. Τοῦτο οὖν ἔστιν ὅπως τις ἂν ὑμᾶς ἐξαπατήσῃ ὥστ' ἐμβαίνειν ὁπόταν νότος πνέῃ; 8. Ἀλλὰ γὰρ ὁπόταν γαλήνη ἦ ἐμβιβῶ. Οὐκοῦν ἐγὼ μὲν ἐν ἐνὶ πλοίῳ πλεύσομαι, ὑμεῖς δὲ τοῦλάχιστον ἐν ἑκατόν. Πῶς ἂν οὖν ἐγὼ ἢ βιασαίμην ὑμᾶς σὺν ἐμοὶ πλεῖν μὴ βουλομένους ἢ ἐξαπατήσας ἄγοιμι; 9. Ποιῶ δ' ὑμᾶς ἐξαπατηθέντας καὶ καταγοητευθέντας ὑπ' ἐμοῦ ἤκειν εἰς Φᾶσιν· καὶ δὴ καὶ ἀποβαίνομεν εἰς τὴν χώραν· γνώσεσθε δὴπου ὅτι οὐκ ἐν τῇ Ἑλλάδι ἐστέ· καὶ ἐγὼ μὲν ἔσομαι ὁ ἐξηπατηκῶς εἰς, ὑμεῖς δὲ οἱ ἐξηπατημένοι ἐγγὺς μυρίων ἔχοντες ὅπλα. Πῶς ἂν οὖν εἰς ἀνὴρ μᾶλλον δοίῃ δίκην ἢ οὔτω περὶ αὐτοῦ τε καὶ ὑμῶν βουλευόμενος; 10. Ἀλλ' οὗτοί εἰσιν οἱ λόγοι ἀνδρῶν καὶ ἡλιθίων καὶ ἐμοὶ φθονούντων, ὅτι ἐγὼ ὑφ' ὑμῶν τιμῶμαι. Καίτοι οὐδὲν δικαίως γ' ἂν μοι φθονοῖεν. Τίνα γὰρ αὐτῶν ἐγὼ κωλύω ἢ λέγειν εἴ τίς τι ἀγαθὸν δύναται ἐν ὑμῖν, ἢ μάχεσθαι εἴ τις ἐθέλει ὑπὲρ ὑμῶν τε καὶ ἑαυτοῦ, ἢ ἐγρηγορέναι περὶ τῆς ὑμετέρας ἀσφαλείας ἐπιμελόμενον; Τί γάρ; ἄρχοντας αἰρουμένων ὑμῶν ἐγὼ τινι ἐμποδῶν εἰμι; Παρήμι, ἀρχέτω· μόνον ἀγαθόν τι ποιῶν ὑμᾶς φαινέσθω. 11. Ἀλλὰ γὰρ ἐμοὶ μὲν ἀρκεῖ περὶ τούτων τὰ εἰρημένα· εἰ δέ τις ὑμῶν ἢ αὐτὸς ἐξαπατηθῆναι ἂν οἴεται ταῦτα, ἢ ἄλλον ἐξαπατήσῃ ταῦτα, λέγων διδασκέτω. 12. Ὅταν δὲ τούτων ἄλις ἔχητε, μὴ ἀπέλθῃτε πρὶν ἂν ἀκούσητε οἶον ὀρῶ ἐν τῇ στρατιᾷ ἀρχόμενον πρᾶγμα· ὃ εἰ ἔπεισι καὶ ἔσται οἶον ὑποδείκνυσιν, ὥρα ἡμῖν βουλεύεσθαι ὑπὲρ ἡμῶν αὐτῶν μὴ κάκιστοί τε καὶ αἰσχιστοὶ ἄνδρες ἀποφαινόμεθα καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων καὶ φίλων καὶ πολεμίων καὶ καταφρονηθῶμεν. 13. Ἀκούσαντες δὲ ταῦτα οἱ στρατιῶται ἐθαύμασάν τε ὃ τι εἶη καὶ λέγειν ἐκέλευον. Ἐκ τούτου ἀρχεται πάλιν· Ἐπίστασθέ που ὅτι χωρία ἦν ἐν τοῖς ὄρεσι βαρβαρικά, φίλια τοῖς Κερασούντιοις, ὅθεν κατιόντες τινὲς καὶ ἱερεῖα ἐπῶλουν ἡμῖν καὶ ἄλλα ὧν εἶχον. Δοκοῦσι δὲ μοι καὶ ὑμῶν τινὲς εἰς

τὸ ἐγγυτάτω χωρίον τούτων ἐλθόντες ἀγοράσαντες τι πάλιν ἀπελθεῖν. 14. Τοῦτο καταμαθὼν Κλεάρετος ὁ λοχαγὸς ὅτι καὶ μικρὸν εἶη καὶ ἀφύλακτον διὰ τὸ φίλιον νομίζειν εἶναι, ἔρχεται ἐπ' αὐτοὺς τῆς νυκτὸς ὡς πορθέσων, οὐδενὶ ἡμῶν εἰπών. 15. Διευενόητο δέ, εἰ λάβοι τότε τὸ χωρίον, εἰς μὲν τὸ στράτευμα μηκέτι ἐλθεῖν, ἐμβὰς δ' εἰς πλοῖον ἐν ᾧ ἐτύγχανον οἱ σύσκηνοι αὐτοῦ παραπλέοντες, καὶ ἐνδέμενος εἴ τι λάβοι, ἀποπλέων οἴχεσθαι ἔξω τοῦ Πόντου. Καὶ ταῦτα συνωμολόγησαν αὐτῷ οἱ ἐκ τοῦ πλοίου σύσκηνοι, ὡς ἐγὼ νῦν αἰσθάνομαι. 16. Παρακαλέσας οὖν ὁπόσους ἔπειθεν ἦγεν ἐπὶ τὸ χωρίον. Πορευόμενον δὲ αὐτὸν φθάνει ἡμέρα γενομένη, καὶ συστάντες οἱ ἄνθρωποι ἀπὸ ἰσχυρῶν τόπων βάλλοντες καὶ παίοντες τὸν τε Κλεάρετον ἀποκτείνουσι καὶ τῶν ἄλλων συχρῶν· οἱ δὲ τινες καὶ εἰς Κερασούντα αὐτῶν ἀποχωροῦσι. 17. Ταῦτα δ' ἦν ἐν τῇ ἡμέρᾳ ἣ ἡμεῖς δεῦρο ἐξωρμῶμεν περὶ. Τῶν δὲ πλεόντων ἔτι τινὲς ἦσαν ἐν Κερασούντι, οὐπω ἀνηγμένοι. Μετὰ τοῦτο, ὡς οἱ Κερασούντιοι λέγουσιν, ἀφικνούνται τῶν ἐκ τοῦ χωρίου τρεῖς ἄνδρες τῶν γεραιτέρων πρὸς τὸ κοινὸν τὸ ἡμέτερον χρήζοντες ἐλθεῖν. 18. Ἐπεὶ δὲ ἡμᾶς οὐ κατέλαβον, πρὸς τοὺς Κερασουντίους ἔλεγον ὅτι θαυμάζοιεν τί ἡμῖν δόξειεν ἐλθεῖν ἐπὶ αὐτούς. Ἐπεὶ μέντοι σφεῖς λέγειν, ἔφασαν, ὅτι οὐκ ἀπὸ κοινοῦ γένοιτο τὸ πρᾶγμα, ἢ δεσδαί τε αὐτοὺς καὶ μέλλειν ἐνθάδε πλεῖν, ὡς ἡμῖν λέξαι τὰ γενόμενα καὶ τοὺς νεκροὺς κελεύειν αὐτοὺς θάπτειν λαβόντας τοὺς τούτου δεομένους. 19. Τῶν δ' ἀποφυγόντων τινὲς Ἑλλήνων ἔτυχον ἔτι ὄντες ἐν Κερασούντι· αἰσθόμενοι δὲ τοὺς βαρβάρους ὅποι ἴοιεν αὐτοὶ τε ἐτόλμησαν βάλλειν τοῖς λίθοις, καὶ τοῖς ἄλλοις παρεκελεύοντο. Καὶ οἱ ἄνδρες ἀποθνήσκουσι τρεῖς ὄντες οἱ πρέσβεις καταλευσθέντες. 20. Ἐπεὶ δὲ τοῦτο ἐγένετο, ἔρχονται πρὸς ἡμᾶς οἱ Κερασούντιοι καὶ λέγουσι τὸ πρᾶγμα· καὶ ἡμεῖς οἱ στρατηγοὶ ἀκούσαντες ἠχθόμεθα τε τοῖς γεγενημένοις καὶ ἐβουλευόμεθα σὺν τοῖς Κερασουντίοις ὅπως ἂν ταφείησαν οἱ τῶν Ἑλλήνων νεκροί. 21. Συγκαθήμενοι δ' ἔξωθεν τῶν ὄπλων ἐξαίφνης ἀκούομεν θορύβου πολλοῦ Παῖε παῖε, βάλλε



βάλλε. Καὶ τάχα δὴ ὀρώμεν πολλοὺς προσθέοντας λίθους ἔχοντας ἐν ταῖς χερσί, τοὺς δὲ καὶ ἀναιρουμένους. 22. Καὶ οἱ μὲν Κερασούντιοι ὡς ἂν καὶ ἐωρακότες τὸ παρ' ἑαυτοῖς πρᾶγμα, δείσαντες ἀποχωροῦσι πρὸς τὰ πλοῖα. Ἦσαν δὲ νῆ Δία καὶ ἡμῶν οἱ ἔδεισαν. 23. Ἐγωγε μὴν ἦλθον πρὸς αὐτοὺς καὶ ἠρώτων ὅ τι ἐστὶ τὸ πρᾶγμα. Τῶν δ' ἦσαν μὲν οἱ οὐδὲν ἤδεσαν, ὅμως δὲ λίθους εἶχον ἐν ταῖς χερσίν. Ἐπεὶ δὲ εἰδοῖτι τινὶ ἐνέτυχον, λέγει μοι ὅτι οἱ ἀγορανόμοι δεινότατα ποιοῦσι τὸ στράτευμα. 24. Ἐν τούτῳ τις ὄρα τὸν ἀγορανόμον Ζήλαρχον πρὸς τὴν θάλατταν ἀποχωροῦντα, καὶ ἀνέκραγεν· οἱ δ' ὡς ἤκουσαν, ὥσπερ ἡ συὸς ἀγρίου ἢ ἐλάφου φανέντος ἵενται ἐπ' αὐτόν. 25. Οἱ δ' αὖ Κερασούντιοι ὡς εἶδον ὀρμῶντας καθ' αὐτούς, σαφῶς νομίζοντες ἐπὶ σφᾶς ἔσθαι, φεύγουσι δρόμῳ καὶ ἐμπίπτουσιν εἰς τὴν θάλατταν. Συνεισέπεσον δὲ καὶ ἡμῶν αὐτῶν τινες, καὶ ἐπνίγετο ὅστις νεῖν μὴ ἐτύγχανεν ἐπιστάμενος. 26. Καὶ τούτους τί δοκεῖτε; ἠδίκουν μὲν οὐδέν, ἔδεισαν δὲ μὴ λύττα τις ὥσπερ κυσὶν ἡμῖν ἐμπεπτώκοι. Εἰ οὖν ταῦτα τοιαῦτα ἔσται, θεάσασθε οἷα ἡ κατάστασις ἡμῖν ἔσται τῆς στρατιᾶς. 27. Ὑμεῖς μὲν οἱ πάντες οὐκ ἔσεσθε κύριοι οὔτ' ἀνελέσθαι πόλεμον φ' ἂν βούλησθε οὔτε καταλύσαι· ἰδίᾳ δὲ ὁ βουλόμενος ἄξει στράτευμα ἐφ' ὅ τι ἂν θέλη. Κἂν τινες πρὸς ὑμᾶς ἴωσι πρέσβεις ἢ εἰρήνης δεόμενοι ἢ ἄλλου τινός, κατακαιώντες τούτους οἱ βουλόμενοι ποιήσουσιν ὑμᾶς τῶν λόγων μὴ ἀκούσαι τῶν πρὸς ὑμᾶς ἰόντων. 28. Ἐπειτα δὲ οὓς μὲν ἂν ὑμεῖς ἅπαντες ἔλησθε ἄρχοντας, ἐν οὐδεμιᾷ χώρᾳ ἔσονται· ὅστις δ' ἂν ἑαυτὸν ἔληται στρατηγὸν καὶ ἐθέλη λέγειν Βάλλε βάλλε, οὗτος ἔσται ἱκανὸς καὶ ἄρχοντα κατακαεῖν καὶ ἰδιώτην ὃν ἂν ὑμῶν ἐθέλη ἄκριτον, ἦν ὧσιν οἱ πεισόμενοι αὐτῷ, ὥσπερ καὶ νῦν ἐγένετο. 29. Οἷα δ' ὑμῖν καὶ διαπεπράχασιν οἱ αὐθαίρετοι οὗτοι στρατηγοὶ σκέψασθε. Ζήλαρχος μὲν γὰρ ὁ ἀγορανόμος εἰ μὲν ἀδικεῖ ὑμᾶς, οἴχεται ἀποπλέων οὐ δοὺς ὑμῖν δίκην· εἰ δὲ μὴ ἀδικεῖ, φεύγει ἐκ τοῦ στρατεύματος δείσας μὴ ἀδίκως ἄκριτος ἀποθάνῃ. 30. Οἱ δὲ καταλεύσαντες τοὺς πρέσβεις διεπράξαντο ὑμῖν μόνοις μὲν τῶν Ἑλλήνων εἰς Κερασούντα μὴ

ἀσφαλές εἶναι ἂν μὴ σὺν ἰσχύϊ ἀφικνεῖσθαι· τοὺς δὲ νεκροὺς οὐς πρόσθεν αὐτοὶ οἱ κατακαίνοντες ἐκέλευον θάπτειν, τούτους διεπράξαντο μηδὲ σὺν κηρυκίῳ ἔτι ἀσφαλές εἶναι ἀνελέσθαι. Τίς γὰρ ἐθελήσει κήρυξ ἰέναι κήρυκας ἀπεκτονῶς; 31. Ἄλλ' ἡμεῖς Κερασουντίων θάψαι αὐτοὺς ἐδεήθημεν. Εἰ μὲν οὖν ταῦτα καλῶς ἔχει, δοξάτω ὑμῖν· ἵνα ὡς τοιούτων ἐσομένων καὶ φυλακὴν ἰδίᾳ ποιήσῃ τις καὶ τὰ ἐρυμνὰ ὑπερδέξια πειράται ἔχων σκηνοῦν. 32. Εἰ μέντοι ὑμῖν δοκεῖ θηρίων ἀλλὰ μὴ ἀνθρώπων εἶναι τὰ τοιαῦτα ἔργα, σκοπεῖτε παῦλάν τινα αὐτῶν· εἰ δὲ μή, πρὸς Διὸς πῶς ἢ θεοῖς θύσομεν ἠδέως ποιῶντες ἔργα ἀσεβῆ, ἢ πολεμίους πῶς μαχοῦμεθα, ἢ ἀλλήλους κατακαίνωμεν; 33. Πόλις δὲ φιλία τίς ἡμᾶς δέξεται, ἣτις ἂν ὄρᾳ τοσαύτην ἀνομίαν ἐν ἡμῖν; Ἄγορὰν δὲ τίς ἄξει θάρρων, ἢν περὶ τὰ μέγιστα τοιαῦτα ἐξαμαρτάνοντες φαινώμεθα; Οὐ δὲ δὴ πάντων οἴομεθα τεύξεσθαι ἐπαίνου, τίς ἂν ἡμᾶς τοιούτους ὄντας ἐπαινεσειεν; ἡμεῖς μὲν γὰρ οἶδ' ὅτι πονηροὺς ἂν φαίημεν εἶναι τοὺς τὰ τοιαῦτα ποιῶντας.

34. Ἐκ τούτου ἀνιστάμενοι πάντες ἔλεγον τοὺς μὲν τούτων ἄρξαντας δοῦναι δίκην, τοῦ δε λοιποῦ μηκέτι ἐξεῖναι ἀνομίας ἄρξαι· εἰ δὲ τις ἄρξῃ, ἄγεσθαι αὐτοὺς ἐπὶ θανάτῳ· τοὺς δὲ στρατηγοὺς εἰς δίκας πάντας καταστήσαι· εἶναι δὲ δίκας καὶ εἴ τι ἄλλο τις ἠδίκητο ἐξ οὗ Κῦρος ἀπέθανε· δικαστὰς δὲ τοὺς λοχαγοὺς ἐποίησαντο. 35. Παραινοῦντος δὲ Ξενοφῶντος καὶ τῶν μάντεων συμβουλευόντων ἔδοξε καὶ καθῆραι τὸ στράτευμα. Καὶ ἐγένετο καθαρμός.

## CAP. VIII.

1. Ἐδοξε δὲ καὶ τοὺς στρατηγοὺς δίκην ὑποσχεῖν τοῦ παρεληλυθότος χρόνου. Καὶ διδόντων Φιλήσιος μὲν ὦφλε καὶ Ξανδικλῆς τῆς φυλακῆς τῶν γαυλικῶν χρημάτων τὸ μείωμα εἴκοσι μνᾶς. Σοφαίνετος δέ, ὅτι ἄρχων αἰρεθεὶς κατηγορεῖται, δέκα μνᾶς. Ξενοφῶντος δὲ κατηγορήσαντινες φάσκοντες παῖεσθαι ὑπ' αὐτοῦ καὶ ὡς ὑβρίζοντος τὴν κατηγο-

ρίαν ἐποιοῦντο. 2. Καὶ ὁ Ξενοφῶν ἀναστὰς ἐκέλευσεν εἰπεῖν τὸν πρῶτον λέξαντα ποῦ καὶ ἐπλήγη. Ὁ δὲ ἀποκρίνεται· Ὅπου καὶ τῷ ῥίγει ἀπωλλύμεθα καὶ χιῶν πλείστη ἦν. 3. Ὁ δ' εἶπεν· Ἀλλὰ μὴν καὶ χειμῶνός γε ὄντος οἴου λέγεις, σίτου δὲ ἐπιλελοιπότης, οἴνου δὲ μηδ' ὀσφραίνεσθαι παρόν, ὑπὸ δὲ πόνων πολλῶν ἀπαγορευόντων, πολεμίων δὲ ἐπομένων, εἰ ἐν τοιούτῳ καιρῷ ὑβρίζον, ὁμολογῶ καὶ τῶν ὄνων ὑβριστότερος εἶναι· οἷς φασιν ὑπὸ τῆς ὑβρεως κόπον οὐκ ἐγγίγνεσθαι. 4. Ὅμως δὲ καὶ λέξον, ἔφη, ἐκ τίνος ἐπλήγης. Πότερον ἦτον σέ τι καὶ ἐπεὶ μοι οὐκ ἐδίδως ἔπαιον; ἀλλ' ἀπήτουν; ἀλλὰ περὶ παιδικῶν μαχόμενος, ἀλλὰ μεθύων ἐπαρώνησα; 5. Ἐπεὶ δὲ τούτων οὐδὲν ἔφησεν ἐπήρητο αὐτὸν εἰ ὀπλιτεύοι. Οὐκ ἔφη. Πάλιν εἰ πελτάζοι. Οὐδὲ τοῦτ' ἔφη· ἀλλ' ἡμίονον ἐλαύνειν, ταχθεῖς ὑπὸ τῶν συσκήνων ἐλεύθερος ὢν. 6. Ἐνταῦθα δὲ ἀναγιγνώσκεν αὐτὸν καὶ ἤρητο· Ἡ σὺ εἶ ὁ τὸν κάμνοντα ἀπάγων; Ναὶ μὰ Δι', ἔφη· σὺ γὰρ ἠνάγκαζες· τὰ δὲ τῶν ἐμῶν συσκήνων σκευὴ διεῖρξας. 7. Ἀλλ' ἡ μὲν διάρρηξις, ἔφη ὁ Ξενοφῶν, τοιαύτη τις ἐγένετο. Διέδωκα ἄλλοις ἄγειν καὶ ἐκέλευσα πρὸς ἐμὲ ἀπαγαγεῖν· καὶ ἀπολαβὼν ἅπαντα σῶα ἀπέδωκά σοι, ἐπεὶ καὶ σὺ ἐμοὶ ἀπέδειξας τὸν ἄνδρα. Οἶον δὲ τὸ πρᾶγμα ἐγένετο ἀκούσατε, ἔφη· καὶ γὰρ ἄξιον.

8. Ἀνὴρ κατελείπετο διὰ τὸ μηκέτι δύνασθαι πορεύεσθαι. Καὶ ἐγὼ τὸν μὲν ἄνδρα τοσοῦτον ἐγίγνωσκον ὅτι εἰς ἡμῶν εἶη· ἠνάγκασα δὲ σὲ τοῦτον ἄγειν, ὡς μὴ ἀπόλοιτο· καὶ γὰρ, ὡς ἐγὼ οἶμαι, πολέμιοι ἡμῖν ἐφείποντο. 9. Συνέφη τοῦτο ὁ ἄνθρωπος. Οὐκοῦν, ἔφη ὁ Ξενοφῶν, ἐπεὶ προὔπεμψά σε, καταλαμβάνω αὐθις σὺν τοῖς ὀπισθοφύλαξι προσιῶν βόθρου ὀρύττοντα ὡς κατορύξοντα τὸν ἄνθρωπον· καὶ ἐπιστὰς ἐπήρουν σε. 10. Ἐπεὶ δὲ παρεστηκότων ἡμῶν συνέκαμψε τὸ σκέλος ὁ ἀνὴρ, ἀνέκραγον οἱ παρόντες ὅτι ζῆ ὁ ἀνὴρ· σὺ δ' εἶπες· Ὅποσα γε βούλεται ὡς ἐγωγε αὐτὸν οὐκ ἄξω. Ἐνταῦθα ἔπαισά σε· ἀληθῆ λέγεις· ἔδοξας γὰρ μοι εἰδοῦτι εὐοικεῖν ὅτι ἔζη. 11. Τί οὖν; ἔφη, ἦττόν τι ἀπέθανεν, ἐπεὶ ἐγὼ σοι ἀπέδειξα αὐτόν; Καὶ γὰρ ἡμεῖς, ἔφη ὁ Ξενοφῶν,



πάντες ἀποθανούμεθα· τούτου οὖν ἕνεκα ζῶντας ἡμᾶς δεῖ κατορυχθῆναι; 12. Τοῦτου μὲν ἀνέκραγον πάντες ὡς ὀλίγας παίσειεν· ἄλλους δὲ ἐκέλευε λέγειν διὰ τί ἕκαστος ἐπλήγη. Ἐπεὶ δ' οὐκ ἀνίσταντο, αὐτὸς ἔλεγεν.

13. Ἐγὼ, ὦ ἄνδρες, ὁμολογῶ παῖσαι δὴ ἄνδρας ἕνεκεν ἀταξίας ὅσοις σώζεσθαι μὲν ἤρκει δι' ἡμᾶς, ἐν τάξει τε ἰόντων καὶ μαχομένων ὅπου δέοι, αὐτοὶ δὲ λιπόντες τὰς τάξεις προδρόντες ἀρπιάζειν ἤθελον καὶ ἡμῶν πλεονεκτεῖν. Εἰ δὲ τοῦτο πάντες ἐποιούμεν, ἅπαντες ἂν ἀπωλόμεθα. 14. Ἦδη δὲ καὶ μαλακιζόμενόν τινα καὶ οὐκ ἐθέλοντα ἀνίστασθαι ἀλλὰ προἰέμενον αὐτὸν τοῖς πολεμίοις καὶ ἔπαισα καὶ ἐβιασάμην πορεύεσθαι. Ἐν γὰρ τῷ ἰσχυρῷ χειμῶνι καὶ αὐτὸς ποτε ἀναμένων τινὰς συσκευαζομένους καθεζόμενος συχνὸν χρόνον κατέμαθον ἀναστὰς μόλις καὶ τὰ σκέλη ἐκτείνας. 15. Ἐν ἐμαυτῷ οὖν πείραν λαβὼν ἐκ τούτου καὶ ἄλλον ὁπότε ἴδοιμι καθήμενον καὶ βλακεύοντα, ἤλαυνον· τὸ γὰρ κινεῖσθαι καὶ ἀνδρίζεσθαι παρεῖχε δερμασίαν τινὰ καὶ ὑγρότητα· τὸ δὲ καθῆσθαι καὶ ἡσυχίαν ἔχειν ἐώρων ὑπουργὸν ὃν τῷ τε ἀποπήγνυσθαι τὸ αἷμα καὶ τῷ ἀποσήπεσθαι τοὺς τῶν ποδῶν δακτύλους· ἅπερ πολλοὺς καὶ ὑμεῖς ἴστε παθόντας. 16. Ἄλλον δὲ γε ἴσως ὑπολειπόμενόν που διὰ ῥαστώνης καὶ κωλύοντα καὶ ὑμᾶς τοὺς πρόσθεν καὶ ἡμᾶς τοὺς ὀπίσθεν πορεύεσθαι ἔπαισα πύξ, ὅπως μὴ λόγῃ ὑπὸ τῶν πολεμίων παίλοιτο. 17. Καὶ γὰρ οὖν νῦν ἔξεστιν αὐτοῖς σωθεῖσιν εἴ τι ὑπ' ἐμοῦ ἔπαθον παρὰ τὸ δίκαιον δίκην λαβεῖν. Εἰ δ' ἐπὶ τοῖς πολεμίοις ἐγένοντο, τί μέγα ἂν οὕτως ἔπαθον ὅτου δίκην ἂν ἠξίουν λαμβάνειν; Ἀπλοῦς μοι, ἔφη, ὁ λόγος. 18. Ἐγὼ γὰρ εἰ μὲν ἐπ' ἀγαθῷ ἐκόλασά τινα, ἀξιῶ ὑπέχειν δίκην οἶαν καὶ γονεῖς υἱοῖς καὶ διδάσκαλοι παισὶ. Καὶ γὰρ οἱ ἰατροὶ καίουσι καὶ τέμνουσιν ἐπ' ἀγαθῷ. 19. Εἰ δὲ ὑβρεῖ νομίζετέ με ταῦτα πράττειν, ἐνθυμήθητε ὅτι νῦν ἐγὼ θαρρῶ σὺν τοῖς θεοῖς μᾶλλον ἢ τότε, καὶ θρασύτερός εἰμι νῦν ἢ τότε, καὶ οἶνον πλείω πίνω· ἀλλ' ὅμως οὐδένα παίω· ἐν εὐδία γὰρ ὀρώ ὑμᾶς. 20. Ὅταν δὲ χειμῶν ἦ καὶ θάλαττα μεγάλη ἐπιφέρηται, οὐχ ὀράτε ὅτι καὶ νεύματος μόνου ἕνεκα

χαλεπαίνει μὲν πρωρεὺς τοῖς ἐν πρώρῳ, χαλεπαίνει δὲ κυβερνήτης τοῖς ἐν πρύμνῃ; Ἰκανὰ γὰρ ἐν τῷ τοιούτῳ καὶ μικρὰ ἀμαρτηθέντα πάντα συνεπιτρίψαι. 21. Ὅτι δὲ δικαίως ἔπαιον αὐτοὺς καὶ ὑμεῖς κατεδικάσατε τότε· ἔχοντες ξίφη οὐ ψήφους παρέστητε, καὶ ἐξῆν ὑμῖν ἐπικουρεῖν αὐτοῖς, εἰ ἐβούλεσθε. Ἀλλὰ μὰ Δία οὔτε τούτοις ἐπεκουρεῖτε οὔτε σὺν ἐμοὶ τὸν ἀτακτοῦντα ἐπαίετε. 22. Τοιγαροῦν ἐξουσίαν ἐποιήσατε τοῖς κακοῖς αὐτῶν ὑβρίζειν ἑὼντες αὐτούς. Οἶμαι γάρ, εἰ ἐθέλετε σκοπεῖν, τοὺς αὐτοὺς εὐρήσετε καὶ τότε κακίστους καὶ νῦν ὑβριστοτάτους. 23. Βοῖσκος γοῦν ὁ πύκτης ὁ Θετταλὸς τότε μὲν διεμάχето, ὡς κάμνων, ἀσπίδα μὴ φέρειν· νῦν δ' ὡς ἀκούω Κοτυωριτῶν πολλοὺς ἀποδέδυκεν. 24. Ἦν οὖν σωφρονήτε, τούτου τὰναντία ποιήσετε ἢ τοὺς κύνας ποιοῦσι· τοὺς μὲν γὰρ κύνας τοὺς χαλεποὺς τὰς μὲν ἡμέρας διδέασι, τὰς δὲ νύκτας ἀφιάσι· τούτου δέ, ἢν σωφρονήτε, τὴν νύκτα μὲν δήσετε, τὴν δὲ ἡμέραν ἀφήσετε. 25. Ἀλλὰ γάρ, ἔφη, θαυμάζω ὅτι εἰ μὲν τιμι ὑμῶν ἀπηχθόμην μέμνησθε καὶ οὐ σιωπάτε· εἰ δὲ τῷ ἢ χειμῶνα ἐπεκούρησα ἢ πολέμιον ἀπήρυσσα ἢ ἀσθενούντι ἢ ἀποροῦντι συνεξέπορίσά τι, τούτων οὐδεὶς μέμνηται· οὐδ' εἴ τινα καλῶς τι ποιοῦντα ἐπήνεσα οὐδ' εἴ τιν' ἄνδρα ὄντα ἀγαθὸν ἐτίμησα ὡς ἐδυνάμην, οὐδὲ τούτων μέμνησθε. 26. Ἀλλὰ μὴν καλὸν γε καὶ δίκαιον καὶ ὄσιον καὶ ἡδίων τῶν ἀγαθῶν μᾶλλον ἢ τῶν κακῶν μεμνήσθαι.

Ἐκ τούτου μὲν δὴ ἀνίσταντο καὶ ἀνεμίμνησκον· καὶ περιεγέετε ὥστε καλῶς ἔχειν.

## ΞΕΝΟΦΩΝΤΟΣ

## ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ 5'.

## CAP. I.

1. Ἐκ τούτου δὲ ἐν τῇ διατριβῇ οἱ μὲν ἀπὸ τῆς ἀγορᾶς ἕζων, οἱ δὲ ληϊζόμενοι ἐκ τῆς Παφλαγονίας. Ἐκλώπενου δὲ καὶ οἱ Παφλαγόνες εὖ μάλα τοὺς ἀποσκευασμένους, καὶ τῆς νυκτὸς τοὺς πρόσω σκηνοῦντας ἐπειρῶντο κακοουργεῖν· καὶ πολεμικώτατα πρὸς ἀλλήλους εἶχον ἐκ τούτων. 2. Ὁ δὲ Κορύλας, ὃς ἐτύγχανε τότε Παφλαγονίας ἄρχων, πέμπει παρὰ τοὺς Ἕλληνας πρέσβεις ἔχοντας ἵππους καὶ στολὰς καλὰς, λέγοντας ὅτι Κορύλας ἕτοιμος εἶη τοὺς Ἕλληνας μὴτ' ἀδικεῖν μὴτ' ἀδικεῖσθαι. 3. Οἱ δὲ στρατηγοὶ ἀπεκρίναντο ὅτι περὶ μὲν τούτων σὺν τῇ στρατιᾷ βουλευσούντο, ἐπὶ ξενίᾳ δὲ ἐδέχοντο αὐτούς· παρεκάλεσαν δὲ καὶ τῶν ἄλλων ἀνδρῶν οὓς ἐδόκουν δικαιοτάτους εἶναι. 4. Θύσαντες δὲ βοῦς τῶν αἰχμαλώτων καὶ ἄλλα ἱερεῖα εὐωχίαν μὲν ἀρκοῦσαν παρεῖχον, κατακείμενοι δὲ ἐν στιβάσιν ἐδειπνοῦν, καὶ ἔπινον ἐκ κερατίνων ποτηρίων, οἷς ἐνετύγχανον ἐν τῇ χώρᾳ.

5. Ἐπεὶ δὲ σπονδαὶ τ' ἐγένοντο καὶ ἐπαιώνισαν, ἀνέστησαν πρῶτον μὲν Θραῖκες καὶ πρὸς αὐτὸν ὠρχήσαντο σὺν τοῖς ὅπλοις καὶ ἤλλοντο ὑψηλὰ τε καὶ κούφως καὶ ταῖς μαχαίραις ἐχρῶντο· τέλος δὲ ὁ ἕτερος τὸν ἕτερον παίει, ὡς πᾶσι ἐδόκει πεπληγῆναι τὸν ἄνδρα· ὁ δ' ἔπεσε τεχνικῶς πωσ. 6. Καὶ ἀνέκραγον οἱ Παφλαγόνες. Καὶ ὁ μὲν σκυλεύσας τὰ



ὄπλα τοῦ ἑτέρου ἐξήγει ἄδων Σιτάλκαν· ἄλλοι δὲ τῶν Θρακῶν τὸν ἕτερον ἐξέφερον ὡς τεθνηκότα· ἦν δὲ οὐδὲν πεπονθώς. 7. Μετὰ τοῦτο Αἰνιᾶνες καὶ Μάγνητες ἀνέστησαν, οὐ ὠρχοῦντο τὴν καρπαίαν καλουμένην ἐν τοῖς ὄπλοις. 8. Ὁ δὲ τρόπος τῆς ὀρχήσεως ἦν· ὁ μὲν πᾶραθέμενος τὰ ὄπλα σπείρει καὶ ζευγηλατεῖ πυκνὰ μεταστρεφόμενος ὡς φοβούμενας· ληστής δὲ προσέρχεται· ὁ δ' ἐπειδὴν προΐδηται, ἀπαντᾷ ἀρπάσας τὰ ὄπλα καὶ μάχεται πρὸ τοῦ ζεύγους· καὶ οὗτοι ταῦτ' ἐποιοῦν ἐν ῥυθμῷ πρὸς τὸν αὐλόν· καὶ τέλος ὁ ληστής δήσας τὸν ἄνδρα καὶ τὸ ζεύγος ἀπάγει· ἐνίοτε δὲ καὶ ὁ ζευγηλάτης τὸν ληστήν· εἶτα παρὰ τοὺς βοῦς ζεύξας ὀπίσω τὸ χεῖρε δεδεμένον ἐλαύνει.

9. Μετὰ τοῦτο Μυσὸς εἰσῆλθεν ἐν ἑκατέρᾳ τῇ χειρὶ ἔχων πέλτην· καὶ τοτὲ μὲν ὡς δύο ἀντιταπτομένων μιμούμενος ὠρχεῖτο, τοτὲ δὲ ὡς πρὸς ἓνα ἐχρήτο ταῖς πέλταις, τοτὲ δὲ ἐδινεῖτο καὶ ἐξεκυβίστα ἔχων τὰς πέλτας· ὥστε ὄψιν καλὴν φαίνεσθαι. 10. Τέλος δὲ τὸ Περσικὸν ὠρχεῖτο κρούων τὰς πέλτας, καὶ ὠκλαζε καὶ ἐξανίστατο· καὶ ταῦτα πάντα ἐν ῥυθμῷ ἐποίει πρὸς τὸν αὐλόν. 11. Ἐπὶ δὲ τούτῳ ἐπιόντες οἱ Μαντινεῖς καὶ ἄλλοι τινὲς τῶν Ἀρκάδων ἀναστάντες ἐξοπλισάμενοι ὡς ἐδύνατο κάλλιστα ἦεσάν τε ἐν ῥυθμῷ πρὸς τὸν ἐνόπλιον ῥυθμὸν αὐλούμενοι καὶ ἐπαιώνισαν καὶ ὠρχήσαντο ὥσπερ ἐν ταῖς πρὸς τοὺς θεοὺς προσόδοις. Ὁρῶντες δὲ οἱ Παφλαγόνες δεινὰ ἐποιοῦντο πάσας τὰς ὀρχήσεις ἐν ὄπλοις εἶναι. 12. Ἐπὶ τούτοις ὀρῶν ὁ Μυσὸς ἐκπεπληγμένους αὐτούς, πείσας τῶν Ἀρκάδων τινα πεπαμένον ὀρχηστρίδα εἰσάγει σκευάσας ὡς ἐδύνατο κάλλιστα καὶ ἀσπίδα δούς κούφην αὐτῇ. Ἡ δὲ ὠρχήσατο Πυρρήχην ἐλαφρῶς. 13. Ἐνταῦθα κρότος ἦν πολὺς· καὶ οἱ Παφλαγόνες ἤρουντο εἰ καὶ γυναιῖκες συνεμάχοντο αὐτοῖς. Οἱ δ' ἔλεγον ὅτι αὐταὶ καὶ αἱ τρεψάμεναι εἶεν βασιλέα ἐκ τοῦ στρατοπέδου. Τῇ μὲν οὖν νυκτὶ ταύτῃ τοῦτο τὸ τέλος ἐγένετο.

14. Τῇ δ' ὑστεραίᾳ προσῆγον αὐτοὺς εἰς τὸ στράτευμα· καὶ ἔδοξε τοῖς στρατιώταις μήτε ἀδικεῖν Παφλαγόνας μήτε

ἀδικεῖσθαι. Μετὰ τοῦτο οἱ μὲν πρέσβεις ᾤχοντο· οἱ δ' Ἕλληνες, ἐπειδὴ πλοῖα ἱκανὰ ἐδόκει παρεῖναι, ἀναβάντες ἔπλεον ἡμέραν καὶ νύκτα πνεύματι καλῶ ἐν ἀριστερᾷ ἔχοντες τὴν Παφλαγονίαν. 15. Τῇ δ' ἄλλη ἀφικνοῦνται εἰς Σινώπην καὶ ὠρμίσαντο εἰς Ἀρμήνην τῆς Σινώπης. Σινωπεῖς δὲ οἰκοῦσι μὲν ἐν τῇ Παφλαγονικῇ, Μιλησίων δ' ἄποικοι εἰσίν. Οὗτοι δὲ ξένια πέμπουσι τοῖς Ἕλλησιν ἀλφίτων μὲν μεδίμνους τρισχιλίους, οἴνου δὲ κεράμια χίλια καὶ πεντακόσια. 16. Καὶ Χειρίσοφος ἐνταῦθα ἦλθε τριήρεις ἔχων. Καὶ οἱ μὲν στρατιῶται προσεδόκων ἄγοντά τι σφίσιν ἤκειν· ὁ δὲ ἦγε μὲν οὐδέν, ἀπήγγελλε δὲ ὅτι ἐπαινοίη αὐτοὺς καὶ Ἀναξίβιος ὁ ναύαρχος καὶ οἱ ἄλλοι, καὶ ὅτι ὑπισχνεῖτο Ἀναξίβιος, εἰ ἀφικνοῦντο ἔξω τοῦ Πόντου, μισθοφορὰν αὐτοῖς ἔσσεσθαι.

17. Καὶ ἐν ταύτῃ τῇ Ἀρμήνῃ ἔμειναν οἱ στρατιῶται ἡμέρας πέντε. Ὡς δὲ τῆς Ἑλλάδος ἐδόκουν ἐγγὺς γίνεσθαι, ἤδη μᾶλλον ἢ πρόσθεν εἰσῆει αὐτοὺς ὅπως ἂν καὶ ἔχοντές τι οἴκαδε ἀφίκωνται. 18. Ἠγήσαντο οὖν, εἰ ἓνα ἔλοιτο ἄρχοντα, μᾶλλον ἂν ἢ πολυαρχίας οὔσης δύνασθαι τὸν ἓνα χρῆσθαι τῷ στρατεύματι καὶ νυκτὸς καὶ ἡμέρας· καὶ εἴ τι δέοι λανθάνειν, μᾶλλον ἂν κρύπτεσθαι· καὶ εἴ τι δέοι φθάνειν, ἦττον ἂν ὑστερίζειν· οὐ γὰρ ἂν λόγων δεῖν πρὸς ἀλλήλους, ἀλλὰ τὸ δόξαν τῷ ἐνὶ περαίνεσθαι ἂν· τὸν δὲ ἔμπροσθεν χρόνον ἐκ τῆς νικώσης ἔπραττον πάντα οἱ στρατηγοί. 19. Ὡς δὲ ταῦτα διενοοῦντο, ἐτράποντο ἐπὶ τὸν Ξενοφῶντα· καὶ οἱ λοχαγοὶ ἔλεγον προσιόντες αὐτῷ ὅτι ἡ στρατιὰ οὕτω γιγνώσκει· καὶ εὐνοίαν ἐνδεικνύμενος ἕκαστος ἔπειθεν αὐτὸν ὑποστῆναι τὴν ἀρχήν. 20. Ὁ δὲ Ξενοφῶν πῆ μὲν ἐβούλετο ταῦτα, νομίζων καὶ τὴν τιμὴν μείζω οὕτως ἑαυτῷ γίνεσθαι πρὸς τοὺς φίλους καὶ εἰς τὴν πόλιν τοῦνομα μείζον ἀφίξεσθαι αὐτοῦ· τυχὸν δὲ καὶ ἀγαθοῦ τινος ἂν αἴτιος τῇ στρατιᾷ γενέσθαι.

21. Τὰ μὲν δὴ τοιαῦτα ἐνθυμήματα ἐπήρην αὐτὸν ἐπιθυμῆν αὐτοκράτορα γενέσθαι ἄρχοντα. Ὅποτε δ' αὐ ἐνθυμοῖτο ὅτι ἀδηλον μὲν παντὶ ἀνθρώπῳ ὅπῃ τὸ μέλλον ἔξει,

διὰ τοῦτο δὲ καὶ κίνδυνος εἶη καὶ τὴν προειργασμένην δόξαν ἀποβαλεῖν, ἠπορεῖτο. 22. Διαπορουμένῳ δὲ αὐτῷ διακρίναι ἔδοξε κράτιστον εἶναι τοῖς θεοῖς ἀνακοινῶσαι· καὶ παραστησάμενος δύο ἱερεῖα ἐθύετο τῷ Διὶ τῷ Βασιλεῖ, ὅσπερ αὐτῷ μαντευτὸς ἦν ἐκ Δελφῶν· καὶ τὸ ὄναρ δὴ ἀπὸ τούτου τοῦ θεοῦ ἐνόμιζεν ἑωρακέσαι ὃ εἶδεν ὅτε ἤρχετο ἐπὶ τὸ συνεπιμελείσθαι τῆς στρατιᾶς καθίστασθαι. 23. Καὶ ὅτε ἐξ Ἐφέσου δὲ ὤρματο Κύρῳ συσταθῆσόμενος αἰετὸν ἀνεμιμνήσκετο ἑαυτῷ δεξιὸν φθηγόμενον, καθήμενον μέντοι, ὅσπερ ὁ μάντις προπέμπων αὐτὸν ἔλεγεν ὅτι μέγας μὲν οἰωνὸς εἶη καὶ οὐκ ἰδιωτικὸς καὶ ἔνδοξος, ἐπίπονος μέντοι· τὰ γὰρ ὄρνεα μάλιστα ἐπιτίθεσθαι τῷ αἰετῷ καθημένῳ· οὐ μέντοι χρηματιστικὸν εἶναι τὸν οἰωνόν· τὸν γὰρ αἰετὸν πετόμενον μᾶλλον λαμβάνειν τὰ ἐπιτήδεια. 24. Οὕτω δὴ θυομένῳ αὐτῷ διαφανῶς ὁ θεὸς σημαίνει μήτε προσδεῖσθαι τῆς ἀρχῆς μήτ' εἰ αἰροῦντο ἀποδέχεσθαι. Τοῦτο μὲν δὴ οὕτως ἐγένετο. 25. Ἡ δὲ στρατιὰ συνήλθε, καὶ πάντες ἔλεγον ἕνα αἰρεῖσθαι· καὶ ἐπεὶ τοῦτο ἔδοξε, προεβάλλοντο αὐτόν. Ἐπεὶ δὲ ἐδόκει δῆλον εἶναι ὅτι αἰρήσονται αὐτὸν εἴ τις ἐπιψηφίζοι, ἀνέστη καὶ ἔλεξε τάδε·

26. Ἐγὼ, ὦ ἄνδρες, ἤδομαι μὲν ὑπὸ ὑμῶν τιμώμενος, εἴπερ ἄνθρωπός εἰμι, καὶ χάριν ἔχω καὶ εὐχομαι δοῦναί μοι τοὺς θεοὺς αἰτίον τινος ὑμῖν ἀγαθοῦ γενέσθαι· τὸ μέντοι ἐμὲ προκριθῆναι ὑφ' ὑμῶν ἄρχοντα Λακεδαιμονίου ἀνδρὸς παρόντος οὐδ' ὑμῖν μοι δοκεῖ συμφέρον εἶναι, ἀλλ' ἦπτον ἂν διὰ τοῦτο τυγχάνειν εἴ τι δέοισθε παρ' αὐτῶν· ἐμοὶ τ' αὖ οὐ πάνυ τι νομίζω ἀσφαλὲς εἶναι τοῦτο. 27. Ὅρῳ γὰρ ὅτι καὶ τῇ πατρίδι μου οὐ πρόσθεν ἐπαύσαντο πολεμοῦντες πρὶν ἐποίησαν πᾶσαν τὴν πόλιν ὁμολογεῖν Λακεδαιμονίους καὶ αὐτῶν ἡγεμόνας εἶναι. 28. Ἐπεὶ δὲ τοῦτο ὁμολόγησαν, εὐθύς ἐπαύσαντο πολεμοῦντες καὶ οὐκέτι πέρα ἐπολιόρκησαν τὴν πόλιν. Εἰ οὖν ταῦτα ὀρώω ἐγὼ δοκοῖν ὅπου δυναίμην ἐνταῦθ' ἄκυρον ποιεῖν τὸ ἐκείνων ἀξίωμα, ἐκείνο ἐννοῶ μὴ λίαν ἂν ταχὺ σωφρονισθῆναι. 29. Ὁ δ' ὑμεῖς ἐννοεῖτε ὅτι ἦπτον ἂν στάσις εἶη ἐνὸς ἄρχοντος ἢ πολλῶν, εὐ ἴστε ὅτι



ἄλλον μὲν ἐλόμενοι οὐχ εὐρήσετε ἐμὲ στασιάζοντα· νομίζω γὰρ ὅστις ἐν πολέμῳ ὦν στασιάζει πρὸς ἄρχοντα τούτου πρὸς τὴν ἑαυτοῦ σωτηρίαν στασιάζειν· ἐὰν δ' ἐμὲ ἔλησθε, οὐκ ἂν θανατάσαιμα εἶ τινα εὐροίτε καὶ ὑμῖν καὶ ἐμοὶ ἀχθόμενον.

30. Ἐπεὶ ταῦτ' εἶπε, πολὺ πλείονες ἐξανίσταντο λέγοντες ὡς δέοι αὐτὸν ἄρχειν. Ἀγασίας δὲ Στυμφάλιος εἶπεν ὅτι γελοῖον εἶη, εἰ οὕτως ἔχοι, εἰ ὀργιοῦνται Λακεδαιμόνιοι καὶ ἐὰν σύνδειπνοι συνελθόντες μὴ Λακεδαιμόνιον συμποσίαρχον αἰρῶνται· ἐπεὶ εἰ οὕτω γε τοῦτ' ἔχει, ἔφη, οὐδὲ λοχαγεῖν ἡμῖν ἔξεστιν, ὡς ἔοικεν, ὅτι Ἀρκάδες ἐσμέν. Ἐνταῦθα δὴ ὡς εὖ εἰπόντος τοῦ Ἀγασίου ἀνεθορύβησαν.

31. Καὶ ὁ Ξενοφῶν ἐπεὶ ἑώρα πλείονος ἐνδέου, παρελθὼν εἶπεν· Ἄλλ', ὦ ἄνδρες, ἔφη, ὡς πάνυ εἰδήτε, ὀμνύω ὑμῖν θεοὺς πάντας καὶ πάσας ἢ μὴν ἐγὼ ἐπεὶ τὴν ὑμετέραν γνώμην ἠσθανόμην, ἐδυόμην εἰ βέλτιον εἶη ὑμῖν τε ἐμοὶ ἐπιτρέψαι ταύτην τὴν ἀρχὴν καὶ ἐμοὶ ὑποστῆναι· καὶ μοι οἱ θεοὶ οὕτως ἐν τοῖς ἱεροῖς ἐσήμηναν ὥστε καὶ ἰδιώτην ἂν γινῶναι ὅτι τῆς μοναρχίας ἀπέχεσθαι με δεῖ. 32. Οὕτω δὴ Χειρίσοφον αἰροῦνται. Χειρίσοφος δ' ἐπεὶ ἠρέθη, παρελθὼν εἶπεν· Ἄλλ', ὦ ἄνδρες, τοῦτο μὲν ἴστε ὅτι οὐδ' ἂν ἐγωγε ἐστασιάζου, εἰ ἄλλον εἴλεσθε. Ξενοφῶντα μέντοι, ἔφη, ὠνήσατε οὐχ ἐλόμενοι· ὡς καὶ νῦν Δέξιππος ἤδη διέβαλλεν αὐτὸν πρὸς Ἀναξίβιον ὃ τι ἐδύνατο καὶ μάλα ἐμοῦ αὐτὸν σιγάζοντος. Ὁ δὲ ἔφη νομίζειν αὐτὸν Τιμασίῳνι μᾶλλον συνάρχειν ἐδελῆσαι Δαρδανεῖ ὄντι τοῦ Κλεάρχου στρατεύματος ἢ ἑαυτῷ Δάκωνι ὄντι. 33. Ἐπεὶ μέντοι ἐμὲ εἴλεσθε, ἔφη, καὶ ἐγὼ πειράσομαι ὃ τι ἂν δύνωμαι ὑμᾶς ἀγαθὸν ποιεῖν. Καὶ ὑμεῖς οὕτω παρασκευάζεσθε ὡς αὔριον ἐὰν πλοῦς ἢ ἀναξόμενοι· ὁ δὲ πλοῦς ἐσται εἰς Ἡράκλειαν· ἅπαντας οὖν δεῖ ἐκεῖσε πειράσθαι κατασχεῖν· τὰ δὲ ἄλλα ἐπειδὰν ἐκεῖσε ἔλθωμεν βουλευσόμεθα.

## CAP. II.

1. Ἐντεῦθεν τῇ ὑστεραία ἀναγόμενοι πνεύματι ἔπλεον καλῶ ἡμέρας δύο παρὰ γῆν. Καὶ παραπλέοντες ἐθεώρουν τὴν τ' Ἰασονίαν ἀκτὴν, ἔνθα ἢ Ἀργῶ λέγεται ὀρμίσασθαι, καὶ τῶν ποταμῶν τὰ στόματα· πρῶτον μὲν τοῦ Θερμώδοντος, ἔπειτα δὲ τοῦ Ἰριος, ἔπειτα δὲ τοῦ Ἄλλυος, μετὰ δὲ τοῦτον τοῦ Παρθενίου· τοῦτον δὲ παραπλεύσαντες ἀφίκοντο εἰς Ἡράκλειαν πόλιν Ἑλληνίδα Μεγαρέων ἀποικον, οὖσαν δ' ἐν τῇ Μαριανδυνῶν χώρᾳ. 2. Καὶ ὀρμίσαντο παρὰ τῇ Ἀχερουσιάδι Χερρῶνῆσῳ· ἔνθα λέγεται ὁ Ἡρακλῆς ἐπὶ τὸν Κέρβερον κύνα καταβῆναι ἢ νῦν τὰ σημεῖα δεικνύουσι τῆς καταβάσεως τὸ βάθος πλέον ἢ ἐπὶ δύο στάδια. 3. Ἐνταῦθα τοῖς Ἑλλησιν οἱ Ἡρακλεῶται ξένια πέμπουσιν ἀλφίτων μεδίμνους τρισχιλίους καὶ οἴνου κεράμια δισχίλια καὶ βοῦς εἴκοσι καὶ οἷς ἑκατόν. Ἐνταῦθα διὰ τοῦ πεδίου ρεῖ ποταμὸς Λύκος ὄνομα, εὖρος ὡς δύο πλέθρων.

4. Οἱ δὲ στρατιῶται συλλεγέμενοι ἐβουλεύοντο τὴν λοιπὴν πορείαν πότερον κατὰ γῆν ἢ κατὰ θάλατταν χρῆ πορευθῆναι ἐν τοῦ Πόντου. Ἀναστάς δὲ Λύκων Ἀχαιοὺς εἶπε· Θαυμάζω μὲν, ὦ ἄνδρες, τῶν στρατηγῶν ὅτι οὐ πειρῶνται ἡμῖν ἐκπορίζειν σιτηρέσιον· τὰ μὲν γὰρ ξένια οὐ μὴ γένηται τῇ στρατιᾷ τριῶν ἡμερῶν σῖτα, ὁπόθεν δ' ἐπισιτισάμενοι πορευσόμεθα οὐκ ἔστιν, ἔφη. Ἐμοὶ οὖν δοκεῖ αἰτεῖν τοὺς Ἡρακλεῶτας μὴ ἔλαττον ἢ τρισχιλίους Κυζικηνοὺς. 5. Ἄλλος δ' εἶπε, μὴ ἔλαττον ἢ μυρίου· καὶ ἐλομένους πρέσβεις αὐτίκα μάλα ἡμῶν καθημένων πέμπειν πρὸς τὴν πόλιν, καὶ εἰδέναι ὅ τι ἂν ἀπαγγέλλωσι, καὶ πρὸς ταῦτα βουλεύεσθαι. 6. Ἐντεῦθεν προὔβάλλοντο πρέσβεις πρῶτον μὲν Χειρίσοφον, ὅτι ἄρχων ἤρητος ἔστι δ' οἱ καὶ Ξενοφῶντα. Οἱ δ' ἰσχυρῶς ἀπεμάχοντο· ἀμφοῖν γὰρ ταῦτα ἐδόκει μὴ ἀναγκάζειν πόλιν Ἑλληνίδα καὶ φιλίαν ὅ τι μὴ αὐτοὶ ἐδέλοντες διδοῖεν. 7. Ἐπεὶ δ' οὖν οὗτοι ἐδόκουν ἀπρόθυμοι εἶναι, πέμπουσι Λύκωνα Ἀχαιὸν καὶ Καλλίμαχον Παρρά-

σιον καὶ Ἀγασίαν Στυμφάλιον. Οὗτοι ἐλθόντες ἔλεγον τὰ δεδογμένα· τὸν δὲ Λύκωνα ἔφασαν καὶ ἐπαπειλεῖν, εἰ μὴ ποιήσοιεν ταῦτα. 8. Ἀκούσαντες δ' οἱ Ἑρακλεῶται βουλευσέσθαι ἔφασαν· καὶ εὐθὺς τὰ τε χρήματα ἐκ τῶν ἀγρῶν συνήγον καὶ τὴν ἀγορὰν εἴσω ἀνεσκεύασαν καὶ αἱ πύλαι ἐκέκλειντο καὶ ἐπὶ τῶν τειχῶν ὄπλα ἐφαίνετο.

9. Ἐκ τούτου οἱ ταραξάντες ταῦτα τοὺς στρατηγούς ἠτιῶντο διαφθείρειν τὴν πράξιν· καὶ συνίσταντο οἱ Ἀρκάδες καὶ οἱ Ἀχαιοί· προειστήκει δὲ μάλιστα αὐτῶν Καλλίμαχος τε ὁ Παρρῆσιος καὶ Λύκων ὁ Ἀχαιός. 10. Οἱ δὲ λόγοι ἦσαν αὐτοῖς ὡς αἰσχρὸν εἶη ἄρχειν ἓνα Ἀθηναίου Πελοποννησίων καὶ Λακεδαιμονίων, μηδεμίαν δύναμιν παρεχόμενον εἰς τὴν στρατιάν· καὶ τοὺς μὲν πόνους σφᾶς ἔχειν, τὰ δὲ κέρδη ἄλλους, καὶ ταῦτα τὴν σωτηρίαν σφῶν κατειργασμένων· εἶναι γὰρ τοὺς κατειργασμένους Ἀρκάδας καὶ Ἀχαιούς· τὸ δ' ἄλλο στράτευμα οὐδὲν εἶναι· καὶ ἦν δὲ τῇ ἀληθείᾳ ὑπὲρ ἡμισυ τοῦ ὅλου στρατεύματος Ἀρκάδες καὶ Ἀχαιοί. 11. εἰ οὖν σωφρονοῖεν οὗτοι, συστάντες καὶ στρατηγούς ἐλόμενοι ἑαυτῶν κατ' ἑαυτοὺς ἂν τὴν πορείαν ποιοῖντο καὶ πειρῶντο ἀγαθόν τι λαμβάνειν. 12. Ταῦτα ἔδοξε· καὶ ἀπολιπόντες Χειρίσοφον εἰ τινες ἦσαν παρ' αὐτῷ Ἀρκάδες ἢ Ἀχαιοὶ καὶ Ξενοφῶντα συνέστησαν καὶ στρατηγούς αἰροῦνται ἑαυτῶν δέκα· τούτους δ' ἐψηφίσαντο ἐκ τῆς νικώσης ὅτι δοκοίη, τοῦτο ποιεῖν. Ἡ μὲν οὖν τοῦ παντὸς ἀρχὴ Χειρισόφῳ ἐνταῦθα κατελύθη ἡμέρᾳ ἕκτη ἢ ἐβδόμῃ ἀφ' ἧς ἤρέθη.

13. Ξενοφῶν μέντοι ἐβούλετο κοινῇ μετ' αὐτῶν τὴν πορείαν ποιεῖσθαι, νομίζων οὕτως ἀσφαλεστέραν εἶναι ἢ ἰδίᾳ ἕκαστον στέλλεσθαι· ἀλλὰ Νέων ἔπειθεν αὐτὸν κατ' αὐτὸν πορεύεσθαι, ἀκούσας τοῦ Χειρισόφου ὅτι Κλέανδρος ὁ ἐν Βυζαντίῳ ἀρμοστής φαίη τριήρεις ἔχων ἤξειν εἰς Κάλπης λιμένα· 14. ὅπως οὖν μηδεὶς μετὰσχοι, ἀλλ' αὐτοὶ καὶ οἱ αὐτῶν στρατιῶται ἐκπλεύσειαν ἐπὶ τῶν τριήρων, διὰ ταῦτα συνεβούλευε. Καὶ Χειρίσοφος, ἅμα μὲν ἀδυμῶν τοῖς γεγενημένοις, ἅμα δὲ μισῶν ἐκ τούτου τὸ στράτευμα, ἐπιτρέπει



αὐτῷ ποιεῖν ὅ τι βούλεται. 15. Ξενοφῶν δὲ ἔτι μὲν ἐπεχείρησεν ἀπαλλαγεῖς τῆς στρατιᾶς ἐκπλεῦσαι· θυομένῳ δὲ αὐτῷ τῷ Ἡγεμόνι Ἡρακλεῖ καὶ κοινουμένῳ πότερα λῶν καὶ ἄμεινον εἶη στρατεῦσθαι, ἔχοντι τοὺς παραμείναντας τῶν στρατιωτῶν, ἢ ἀπαλλάττεσθαι, ἐσήμηνεν ὁ θεὸς τοῖς ἱεροῖς συστρατεῦσθαι. 16. Οὕτω γίνεταὶ τὸ στράτευμα τριχῆ· Ἀρκάδες μὲν καὶ Ἀχαιοὶ πλείους ἢ τετρακισχίλιοι καὶ πεντακόσιοι, ὀπλίται πάντες· Χειρισόφῳ δὲ ὀπλίται μὲν εἰς τετρακοσίους καὶ χιλίους, πελτασταὶ δὲ εἰς ἑπτακοσίους, οἱ Κλεάρχου Θράκες· Ξενοφῶντι δὲ ὀπλίται μὲν εἰς ἑπτακοσίους καὶ χιλίους, πελτασταὶ δὲ εἰς τριακοσίους· ἵππικὸν δὲ μόνος οὗτος εἶχεν, ἀμφὶ τοὺς τετταράκοντα ἵππείας.

17. Καὶ οἱ μὲν Ἀρκάδες διαπραξάμενοι πλοῖα παρὰ τῶν Ἡρακλεωτῶν πρῶτοι πλέουσιν, ὅπως ἐξαίφνης ἐπιπεσόντες τοῖς Βιδυνοῖς λάβοιεν ὅτι πλείστα· καὶ ἀποβαίνουσιν εἰς Κάλπης λιμένα κατὰ μέσον πωσ τῆς Θράκης. 18. Χειρισόφος δ' εὐθύς ἀπὸ τῆς πόλεως τῶν Ἡρακλεωτῶν ἀρξάμενος πεζῇ ἐπορεύετο διὰ τῆς χώρας· ἐπεὶ δ' εἰς τὴν Θράκην ἐνέβαλε, παρὰ τὴν θάλατταν ἦει· καὶ γὰρ ἤδη ἡσθένει. 19. Ξενοφῶν δὲ πλοῖα λαβὼν ἀποβαίνει ἐπὶ τὰ ὄρια τῆς Θράκης καὶ τῆς Ἡρακλεώτιδος καὶ διὰ μεσογαίας ἐπορεύετο.

## CAP. III.

1. [Ἐν μὲν οὖν τρόπῳ ἢ τε Χειρισόφου ἀρχὴ τοῦ παντὸς κατελύθη καὶ τῶν Ἑλλήνων τὸ στράτευμα ἐσχίσθη ἐν τοῖς ἐπάνω εἴρηται.] 2. Ἐπραξαν δ' αὐτῶν ἕκαστοι τάδε. Οἱ μὲν Ἀρκάδες ὡς ἀπέβησαν νυκτὸς εἰς Κάλπης λιμένα, πορεύονται εἰς τὰς πρώτας κόμας, στάδια ἀπὸ θαλάττης ὡς τριάκοντα. Ἐπεὶ δὲ φῶς ἐγένετο ἦγεν ἕκαστος στρατηγὸς τὸ αὐτοῦ λάχος ἐπὶ κόμην· ὁποῖα δὲ μείζων ἐδόκει εἶναι σύνδυο λόχους ἦγον οἱ στρατηγοί. 3. Συνεβάλοντο δὲ καὶ λόφον εἰς ὃν δέοι πάντας ἀλίξασθαι. Καὶ ἄτε ἐξαίφνης ἐπι-

πεσόντες ἀνδράποδά τε πολλά ἔλαβον καὶ πρόβατα πολλά περιεβάλοντο.

4. Οἱ δὲ Θρᾶκες ἠθροίζοντο οἱ διαφυγόντες· πολλοὶ δὲ διέφυγον πελτασταὶ ὄντες ὀπλίτας ἐξ αὐτῶν τῶν χειρῶν. Ἐπεὶ δὲ συνελέγησαν, πρῶτον μὲν τῷ Σμίκρητος λόχῳ ἐνὸς τῶν Ἀρκάδων στρατηγῶν ἀπιόντι ἤδη εἰς τὸ συγκείμενον καὶ πολλὰ χρήματα ἄγοντι ἐπιτίθενται. 5. Καὶ τέως μὲν ἐμάχοντο ἅμα πορευόμενοι οἱ Ἕλληνες· ἐπὶ δὲ διαβάσει χαράδρας τρέπονται αὐτούς· καὶ αὐτόν τε τὸν Σμίκρητα ἀποκτινύουσι καὶ τοὺς ἄλλους πάντας· ἄλλου δὲ λόχου τῶν δέκα στρατηγῶν τοῦ Ἡγήσανδρου ὀκτὼ μόνους κατέλιπον· καὶ αὐτὸς Ἡγήσανδρος ἐσώθη. 6. Καὶ οἱ ἄλλοι μὲν λοχαγοὶ συηλθον οἱ μὲν σὺν πράγμασιν οἱ δ' ἄνευ πραγμάτων· οἱ δὲ Θρᾶκες ἐπεὶ εὐτύχησαν τοῦτο τὸ εὐτύχημα, συνεβόων τε ἀλλήλους καὶ συνελέγοντο ἐρρώμένως τῆς νυκτός. Καὶ ἅμα τῇ ἡμέρᾳ κύκλῳ περὶ τὸν λόφον ἔνθα οἱ Ἕλληνες ἐστρατοπεδεύοντο ἐτάττοντο καὶ ἵππεῖς πολλοὶ καὶ πελτασταί, καὶ αἰεὶ πλείονες συνέρρουν. 7. Καὶ προσέβαλλον πρὸς τοὺς ὀπλίτας ἀσφαλῶς· οἱ μὲν γὰρ Ἕλληνες οὔτε τοξότην εἶχον οὔτε ἀκουτιστὴν οὔτε ἵππεά· οἱ δὲ προσθέοντες καὶ προσελαύνοντες ἠκόντιζον· ὁπότε δ' αὐτοῖς ἐπίοιεν, ῥαδίως ἀπέφευγον· ἄλλοι δὲ ἄλλη ἐπετίθεντο. 8. Καὶ τῶν μὲν πολλοὶ ἐτιτρώσκοντο, τῶν δὲ οὐδεὶς· ὥστε κινηθῆναι οὐκ ἐδύνατο ἐκ τοῦ χωρίου, ἀλλὰ τελευτῶντες καὶ ἀπὸ τοῦ ὕδατος εἶργον αὐτοὺς οἱ Θρᾶκες. 9. Ἐπεὶ δ' ἀπορία πολλὴ ἦν, διελέγοντο περὶ σπονδῶν· καὶ τὰ μὲν ἄλλα ὠμολόγητο αὐτοῖς, ὁμήρους δ' οὐκ ἐδίδουσαν οἱ Θρᾶκες αἰτούντων τῶν Ἑλλήνων· ἀλλ' ἐν τούτῳ ἴσχετο. Τὰ μὲν δὴ τῶν Ἀρκάδων οὕτως εἶχε.

10. Χειρίσοφος δὲ ἀσφαλῶς πορευόμενος παρὰ θάλατταν ἀφικνεῖται εἰς Κάλπης λιμένα. Ξενοφῶντι δὲ διὰ τῆς μεσογαίας πορευομένῳ οἱ ἵππεῖς προκαταθέοντες ἐντυγχάνουσι πρεσβύταις πορευομένοις ποι. Καὶ ἐπεὶ ἤχθησαν παρὰ Ξενοφῶντα, ἐρωτᾷ αὐτοὺς εἴ που ἦσθηται ἄλλου στρατεύματος ὄντος Ἑλληνικοῦ. 11. Οἱ δ' ἔλεγον πάντα τὰ γεγενημέ-

να, καὶ νῦν ὅτι πολιορκοῦνται ἐπὶ λόφου, οἱ δὲ Θραῖκες πάντες περικεκυκλωμένοι εἶεν αὐτούς. Ἐνταῦθα τοὺς μὲν ἀνθρώπους τούτους ἐφύλαττεν ἰσχυρῶς, ὅπως ἠγεμόνες εἶεν ὅπου δέοι· σκοποὺς δὲ καταστήσας συνέλεξε τοὺς στρατιώτας καὶ ἔλεξεν·

12. Ἄνδρες στρατιῶται, τῶν Ἀρκάδων οἱ μὲν τεθνήσκειν, οἱ δὲ λοιποὶ ἐπὶ λόφου τινὸς πολιορκοῦνται. Νομίζω δ' ἔγωγε, εἰ ἐκεῖνοι ἀπολοῦνται, οὐδ' ἡμῖν εἶναι εὐδεμίαν σωτηρίαν, οὕτω μὲν πολλῶν ὄντων τῶν πολεμίων, οὕτω δὲ τεθάρρηκόντων. 13. Κράτιστον οὖν ἡμῖν ὡς τάχιστα βοηθεῖν τοῖς ἀνδράσιν, ὅπως εἰ ἔτι εἰσὶ σῶοι, σὺν ἐκείνοις μαχώμεθα καὶ μὴ μόνοι λειφθέντες μόνοι καὶ κινδυνεύωμεν. 14. Νῦν μὲν οὖν στρατοπεδευόμεθα προελθόντες ὅσον ἂν δοκῇ καιρὸς εἶναι εἰς τὸ δειπνοποιεῖσθαι· ἕως δ' ἂν πορευόμεθα, Τιμασίῳν ἔχων τοὺς ἵππεῖς προελαυνέτω ἐφορῶν ἡμᾶς, καὶ σκοπεῖτω τὰ ἔμπροσθεν, ὡς μηδὲν ἡμᾶς λάθῃ. 15. Παρέπεμψε δὲ καὶ τῶν γυμνήτων ἀνθρώπους εὐζῶνους εἰς τὰ πλάγια καὶ εἰς τὰ ἄκρα, ὅπως εἴ πού τί ποθεν καθορῶεν, σημαίνουεν· ἐκέλευε δὲ καίειν ἅπαντα ὅτῳ ἐντυγχάνουεν καυσίμῳ. 16. Ἡμεῖς γὰρ ἀποδραϊήμεν ἂν οὐδαμοῦ ἐνθένδε· πολλή μὲν γάρ, ἔφη, εἰς Ἡράκλειαν πάλιν ἀπιέναι, πολλή δὲ εἰς Χρυσόπολιν διελθεῖν· οἱ δὲ πολέμοιοι πλησίον· εἰς Κάλπης δὲ λιμένα, ἐνθα Χειρίσοφον εἰκάζομεν εἶναι εἰ σέσωσται, ἐλαχίστη ὁδός. Ἄλλὰ δὴ ἐκεῖ μὲν οὔτε πλοῖά ἐστὶν οἷς ἀποπλευσοῦμεθα· μένουσι δὲ αὐτοῦ οὐδὲ μιᾶς ἡμέρας ἔστι τὰ ἐπιτήδεια. 17. Τῶν δὲ πολιορκουμένων ἀπολομένων σὺν τοῖς Χειρίσοφου μόνοις κάκιόν ἐστι διακινδυνεύειν ἢ τῶνδε σωθέντων πάντας εἰς ταῦτόν ἐλθόντας κοινῇ τῆς σωτηρίας ἔχουσθαι. Ἄλλὰ χρὴ παρασκευασαμένους τὴν γνώμην πορεύεσθαι, ὡς νῦν ἢ εὐκλεῶς τελευτῆσαι ἔστιν ἢ κάλλιστον ἔργον ἐργάσασθαι Ἐλληνας τοσοῦτους σώσαντας. 18. Καὶ ὁ Θεὸς ἴσως ἄγει οὕτως, ὃς τοὺς μεγαληγορήσαντας ὡς πλέον φρονοῦντας ταπεινώσαι βούλεται· ἡμᾶς δὲ τοὺς ἀπὸ Θεῶν ἀρχομένους ἐντιμοτέρους ἐκείνων καταστήσαι. Ἄλλ' ἔπεισθαι χρὴ καὶ προσέχειν τὸν νοῦν, ὡς ἂν τὸ παραγγελλόμενον δύνῃσθε ποιεῖν.



19. Ταῦτ' εἰπὼν ἤγειτο. Οἱ δ' ἵππεῖς διασπειρόμενοι ἐφ' ὅσον καλῶς εἶχεν ἔκαιον ἢ ἐβάδιζον. Καὶ οἱ πελτασταὶ ἐπιπαριόντες κατὰ τὰ ἄκρα ἔκαιον πάντα ὅσα καύσιμα ἐώρων· καὶ ἡ στρατιὰ δέ, εἴ τιμι παραλειπομένῳ ἐντυγχάνοιεν· ὥστε πᾶσα ἡ χώρα αἰθεσθαι ἐδόκει καὶ τὸ στράτευμα πολὺ εἶναι.

20. Ἐπεὶ δ' ὥρα ἦν κατεστρατοπεδεύσαντο ἐπὶ λόφον ἐκβάντες, καὶ τά τε τῶν πολεμίων πυρὰ ἐώρων, ἀπεῖχον δὲ ὡς τετταράκοντα σταδίου, καὶ αὐτοὶ ὡς ἐδύναντο πλείστα πυρὰ ἔκαιον.

21. Ἐπεὶ δ' ἐδείπνησαν τάχιστα, παρηγγέλθη τὰ πυρὰ κατασβεννύναι πάντα. Καὶ τὴν μὲν νύκτα φυλακὰς ποιησάμενοι ἐκάθευδον· ἅμα δὲ τῇ ἡμέρᾳ προσευξάμενοι τοῖς θεοῖς καὶ συνταξάμενοι ὡς εἰς μάχην ἐπορεύοντο ἢ ἐδύναντο τάχιστα.

22. Τιμασίῳ δὲ καὶ οἱ ἵππεῖς ἔχοντες τοὺς ἡγεμόνας καὶ προελαύνοντες ἐλάνθανον αὐτοὺς ἐπὶ τῷ λόφῳ γενόμενοι ἔνθα ἐπολιορκοῦντο οἱ Ἕλληνες. Καὶ οὐχ ὀρώσιν οὔτε φίλιον στράτευμα οὔτε πολέμιον· καὶ ταῦτα ἀπηγγέλλουσι πρὸς τὸν Ξενοφῶντα καὶ τὸ στράτευμα· γραῖδια δὲ καὶ γερόντια καὶ πρόβατα ὀλίγα καὶ βοῦς καταλελειμμένους.

23. Καὶ τὸ μὲν πρῶτον θαῦμα ἦν τί εἶη τὸ γεγενημένον· ἔπειτα δὲ καὶ τῶν καταλελειμμένων ἐπυνθάνοντο ὅτι οἱ μὲν Θρᾶκες εὐθὺς ἀφ' ἐσπέρας ᾤχοντο ἀπιόντες· ἔωθεν δὲ καὶ τοὺς Ἕλληνας ἔφασαν οἴχεσθαι· ὅπου δὲ οὐκ εἰδέναι.

24. Ταῦτα ἀκούσαντες οἱ ἀμφὶ Ξενοφῶντα, ἐπεὶ ἠρίστησαν, συσκευασάμενοι ἐπορεύοντο, βουλόμενοι ὡς τάχιστα συμμίξαι τοῖς ἄλλοις εἰς Κάλπης λιμένα. Καὶ πορευόμενοι ἐώρων τὸν στίβον τῶν Ἀρκάδων καὶ Ἀχαιῶν κατὰ τὴν ἐπὶ Κάλπης ὁδόν. Ἐπεὶ δ' ἀφίκοντο εἰς τὸ αὐτό, ἄσμενοί τε εἶδον ἀλλήλους καὶ ἠσπάζοντο ὥσπερ ἀδελφούς.

25. Καὶ ἐπυνθάνοντο οἱ Ἀρκάδες τῶν περὶ Ξενοφῶντα τί τὰ πυρὰ κατασβέσειαν· Ἡμεῖς μὲν γάρ, ἔφασαν, ὠόμεθα ὑμᾶς τὸ μὲν πρῶτον, ἐπειδὴ τὰ πυρὰ οὐχ ἐωρῶμεν, τῆς νυκτὸς ἤξειν ἐπὶ τοὺς πολεμίους· καὶ οἱ πολέμιοι δέ, ὡς γ' ἡμῖν ἐδόκουν, τοῦτο δείσαντες ἀπήλθον· σχεδὸν γὰρ ἀμφὶ τοῦτον τὸν χρόνον ἀπῆσαν.

26. Ἐπεὶ δ' οὐκ ἀφίκεσθε, ὁ δὲ χρόνος ἐξῆκεν,

ὄμοιεν ὑμᾶς πυθομένους τὰ παρ' ἡμῖν φοβηθέντας οἴχεσθαι ἀποδράντας ἐπὶ θάλατταν· καὶ ἐδόκει ἡμῖν μὴ ἀπολιπέσθαι ὑμῶν. Οὕτως οὖν καὶ ἡμεῖς δεῦρο ἐπορεύθημεν.

## CAP. IV.

1. Ταύτην μὲν οὖν τὴν ἡμέραν αὐτοῦ ἠϋλίζοντο ἐπὶ τοῦ αἰγιαλοῦ πρὸς τῷ λιμένι. Τὸ δὲ χωρίον τοῦτο ὃ καλεῖται Κάλπης λιμὴν ἔστι μὲν ἐν τῇ Θράκῃ τῇ ἐν τῇ Ἀσίᾳ· ἀρξάμενη δὲ ἡ Θράκη αὕτη ἐστὶν ἀπὸ τοῦ στόματος τοῦ Πόντου μέχρις Ἡρακλείας ἐπὶ δεξιὰ εἰς τὸν Πόντον εἰσπλέοντι. 2. Καὶ τριήρει μὲν ἐστὶν εἰς Ἡράκλειαν ἐκ Βυζαντίου κώπαις ἡμέρας μάλα μακρᾶς πλοῦς· ἐν δὲ τῷ μέσῳ ἄλλη μὲν πόλις οὐδεμία οὔτε φιλία οὔτε Ἑλληνῖς ἀλλὰ Θράκες Βιθυνοὶ· καὶ οὓς ἂν λάβωσι τῶν Ἑλλήνων ἢ ἐκπίπτοντας ἢ ἄλλως πως δεινὰ ὑβρίζειν λέγονται [τοὺς Ἑλληνας]. 3. Ὁ δὲ Κάλπης λιμὴν ἐν μέσῳ μὲν κεῖται ἑκατέρωθεν πλεόντων ἐξ Ἡρακλείας καὶ Βυζαντίου· ἔστι δ' ἐν τῇ θαλάττῃ προκείμενον χωρίον, τὸ μὲν εἰς τὴν θάλατταν καθήκον αὐτοῦ πέτρα ἀπορρώξ, ὕψος ὅπη ἐλάχιστον οὐ μείον εἴκοσιν ὀργυιῶν· ὃ δὲ αὐχὴν ὃ εἰς τὴν γῆν ἀνήκων τοῦ χωρίου μάλιστα τεττάρων πλέθρων τὸ εὖρος· τὸ δ' ἐντὸς τοῦ αὐχένος χωρίον ἱκανὸν μυρίοις ἀνθρώποις οἰκῆσαι. 4. Λιμὴν δ' ὑπ' αὐτῇ τῇ πέτρᾳ τὸ πρὸς ἐσπέραν αἰγιαλὸν ἔχων. Κρήνη δὲ ἠδέος ὕδατος καὶ ἄφθονος ρέουσα ἐπ' αὐτῇ τῇ θαλάττῃ ὑπὸ τῇ ἐπικρατείᾳ τοῦ χωρίου. Ξύλα δὲ πολλὰ μὲν καὶ ἄλλα, πάνυ δὲ πολλὰ καὶ καλὰ ναυπηγήσιμα ἐπ' αὐτῇ τῇ θαλάττῃ. 5. Τὸ δὲ ὄρος τὸ ἐν τῷ λιμένι εἰς μεσόγαιαν μὲν ἀνήκει ὅσον ἐπὶ εἴκοσι σταδίοις, καὶ τοῦτο γεῶδες καὶ ἄλιθον· τὸ δὲ παρὰ θάλατταν πλεόν ἢ ἐπὶ εἴκοσι σταδίοις δασὺ πολλοῖς καὶ παντοδαποῖς καὶ μεγάλοις ξύλοις. 6. Ἡ δ' ἄλλη χώρα καλὴ καὶ πολλή· καὶ κώμαι ἐν αὐτῇ εἰσι πολλαὶ καὶ οἰκούμεναι· φέρει γὰρ ἡ γῆ καὶ κριθὰς καὶ πυροὺς καὶ ὄσπρια πάντα καὶ μελίνας καὶ σήσαμα καὶ σῦκα ἀρκοῦντα καὶ ἀμπέ-

λους πολλὰς καὶ ἡδυοῖνους καὶ τᾶλλα πάντα πλὴν ἔλαιῶν.  
Ἡ μὲν χώρα ἦν τοιαύτη.

7. Ἐσκήνουν δὲ ἐν τῷ αἰγιαλῷ πρὸς τῇ θαλάττῃ· εἰς δὲ τὸ πόλισμα ἂν γενόμενον οὐκ ἐβούλοντο στρατοπεδεύεσθαι· ἀλλὰ ἐδόκει καὶ τὸ ἐλθεῖν ἐνταῦθα ἐξ ἐπιβουλῆς εἶναι, βουλομένων τινῶν κατοικίσειν πόλιν. 8. Τῶν γὰρ στρατιωτῶν οἱ πλείστοι ἦσαν οὐ σπάνει βίου ἐκπεπλευκότες ἐπὶ ταύτην τὴν μισθοφοράν, ἀλλὰ τὴν Κύρου ἀρετὴν ἀκούοντες, οἱ μὲν καὶ ἄνδρας ἄγοντες, οἱ δὲ καὶ προσανηλωκότες χρήματα, καὶ τούτων ἕτεροι ἀποδεδρακότες πατέρας καὶ μητέρας οἱ δὲ καὶ τέκνα καταλιπόντες ὡς χρήματα αὐτοῖς κτησάμενοι ἤξοντες πάλιν, ἀκούοντες καὶ τοὺς ἄλλους τοὺς παρὰ Κύρῳ πολλὰ καὶ ἀγαθὰ πράττειν. Τοιοῦτοι οὖν ὄντες ἐπόθουν εἰς τὴν Ἑλλάδα σῶζεσθαι.

9. Ἐπειδὴ δὲ ὑστέρᾳ ἡμέρᾳ ἐγένετο τῆς εἰς ταῦτόν συνόδου, ἐπ' ἐξόδῳ ἐθύετο Ξενοφῶν· ἀνάγκη γὰρ ἦν ἐπὶ τὰ ἐπιτήδεια ἐξάγειν· ἐπενόει δὲ καὶ τοὺς νεκροὺς θάπτειν. Ἐπεὶ δὲ τὰ ἱερά ἐγένετο εἶποντο καὶ οἱ Ἀρκάδες, καὶ τοὺς μὲν νεκροὺς τοὺς πλείστους ἔνθαπερ ἔπεσον ἐκάστους ἔθαψαν· ἤδη γὰρ ἦσαν πεμπταῖοι καὶ οὐχ οἷόν τε ἀναιρεῖν ἔτι ἦν· ἐνίοις δὲ τοὺς ἐκ τῶν ὁδῶν συνενεγκόντες ἔθαψαν ἐκ τῶν ὑπαρχόντων ὡς ἐδύνατο κάλλιστα· οὓς δὲ μὴ εὔρισκον κενοτάφιον αὐτοῖς ἐποίησαν μέγα καὶ πυρὰν μεγάλην, καὶ στεφάνους ἐπέθεσαν. 10. Ταῦτα δὲ ποιήσαντες ἀνεχώρησαν ἐπὶ τὸ στρατόπεδον. Καὶ τότε μὲν δειπνήσαντες ἐκοιμήθησαν· τῇ δ' ὑστεραίᾳ συνήλθον οἱ στρατιῶται πάντες, συνήγε δὲ μάλιστα Ἀγασίας τε Στυμφάλιος λοχαγὸς καὶ Ἱερώνυμος Ἡλείος λοχαγὸς καὶ ἄλλοι οἱ πρεσβύτατοι τῶν Ἀρκάδων. 11. καὶ δόγμα ἐποίησαντο, ἕάν τις τοῦ λοιποῦ μνησθῆ διχα τὸ στράτευμα ποιεῖν, θανάτῳ αὐτὸν ζημιοῦσθαι· καὶ κατὰ χώραν ἀπιέναι ἢ περὶ πρόσθεν εἶχε τὸ στράτευμα, καὶ ἄρχειν τοὺς πρόσθεν στρατηγούς. Καὶ Χειρίσοφος μὲν ἤδη τετελευτήκει φάρμακον πιῶν πυρέττων· τὰ δ' ἐκείνου Νέων Ἀσιναῖος παρέλαβε.

12. Μετὰ δὲ ταῦτα ἐξαναστὰς εἶπε Ξενοφῶν· ὦ ἄνδρες



στρατιῶται, τὴν μὲν πορείαν, ὡς ἔοικε, δῆλον ὅτι περὶ ποιη-  
τέον· οὐ γὰρ ἔστι πλοῖα· ἀνάγκη δὲ πορεύεσθαι ἤδη· οὐ  
γὰρ ἔστι μένουσι τὰ ἐπιτήδεια. Ἡμεῖς μὲν οὖν, ἔφη, δυσό-  
μεθα· ὑμᾶς δὲ δεῖ παρασκευάζεσθαι ὡς μαχουμένους εἴ ποτε  
καὶ ἄλλοτε· οἱ γὰρ πολέμιοι ἀνατεθαρρήκασιν. 13. Ἐκ  
τούτου ἐθύοντο οἱ στρατηγοί, μάντις δὲ παρῆν Ἀρηξίων  
Ἀρκάς· ὁ δὲ Σιλανὸς ὁ Ἀμβρακιώτης ἤδη ἀποδεδράκει  
πλοῖον μισθωσάμενος ἐξ Ἡρακλείας. Θεομένοις δὲ ἐπὶ τῇ  
ἀφόδῳ οὐκ ἐγίγνετο τὰ ἱερά. 14. Ταύτην μὲν οὖν τὴν ἡμέ-  
ραν ἐπαύσαντο. Καὶ τινες ἐτόλμων λέγειν ὡς ὁ Ξενοφῶν  
βουλόμενος τὸ χωρίον οἰκίσαι πέπεικε τὸν μάντιν λέγειν ὡς  
τὰ ἱερά οὐ γίγνεται ἐπὶ ἀφόδῳ. 15. Ἐντεῦθεν κηρύξας τῇ  
αὔριον παρεῖναι ἐπὶ τὴν Δυσίαν τὸν βουλόμενον καὶ μάντις  
εἴ τις εἴη, παραγγείλας παρεῖναι ὡς συνθεασόμενον τὰ ἱερά,  
ἔθνε· καὶ ἐνταῦθα παρήσαν πολλοί. 16. Θεομένων δὲ πά-  
λιν εἰς τρεῖς ἐπὶ τῇ ἀφόδῳ οὐκ ἐγίγνετο τὰ ἱερά. Ἐκ τούτου  
χαλεπῶς εἶχον οἱ στρατιῶται· καὶ γὰρ τὰ ἐπιτήδεια ἐπέλι-  
πεν ἂ ἔχοντες ἦλθον, καὶ ἀγορὰ οὐδεμία παρῆν.

17. Ἐκ τούτου συνελθόντων εἶπε πάλιν Ξενοφῶν, ὦ  
ἄνδρες, ἐπὶ μὲν τῇ πορείᾳ, ὡς ὁράτε, τὰ ἱερά οὐπω γίγνεται·  
τῶν δ' ἐπιτηδείων ὁρῶ ὑμᾶς δεομένους· ἀνάγκη οὖν μοι δοκεῖ  
εἶναι θύεσθαι περὶ αὐτοῦ τούτου. 18. Ἀναστὰς δὲ τις  
εἶπε· Καὶ εἰκότως ἄρα ἡμῖν οὐ γίγνεται τὰ ἱερά· ὡς γὰρ  
ἐγὼ ἀπὸ τοῦ αὐτομάτου χθρὸς ἤκουτος πλοίου ἤκουσά τινος  
ὅτι Κλέανδρος ὁ ἐκ Βυζαντίου ἀρμοστής μέλλει ἤξειν πλοῖα  
καὶ τριήρεις ἔχων. 19. Ἐκ τούτου δὲ ἀναμένειν μὲν πᾶσιν  
ἐδόκει· ἐπὶ δὲ τὰ ἐπιτήδεια ἀνάγκη ἦν ἐξιέναι· καὶ ἐπὶ τού-  
τῳ πάλιν ἐθύετο εἰς τρεῖς, καὶ οὐκ ἐγίγνετο τὰ ἱερά. Καὶ ἤδη  
καὶ ἐπὶ σκηπὴν ἴοντες τὴν Ξενοφῶντος ἔλεγον ὅτι οὐκ ἔχοιεν  
τὰ ἐπιτήδεια· ὁ δ' οὐκ ἂν ἔφη ἐξαγαγεῖν μὴ γιγνομένων τῶν  
ἱερῶν.

20. Καὶ πάλιν τῇ ὑστεραίᾳ ἐθύετο, καὶ σχεδόν τι πᾶσα  
ἡ στρατιὰ διὰ τὸ μέλειν ἅπασιν ἐκυκλοῦντο περὶ τὰ ἱερά·  
τὰ δὲ θύματα ἐπιλελοίπει. Οἱ δὲ στρατηγοί ἐξήγγον μὲν οὐ,  
συνεκάλεσαν δέ. 21. Εἶπεν οὖν Ξενοφῶν· Ἴσως οἱ πολέ-

μιοι συνειλεγμένοι εἰσὶ καὶ ἀνάγκη μάχεσθαι· εἰ οὖν καταλιπόντες τὰ σκεύη ἐν τῷ ἐρυμνῷ χωρίῳ ὡς εἰς μάχην παρεσκευασμένοι ἴοιμεν, ἴσως ἂν τὰ ἱερὰ προχωροῖη ἡμῖν. 22. Ἀκούσαντες δὲ οἱ στρατιῶται ἀνέκραγον ὡς οὐδὲν δέον εἰς τὸ χωρίον ἄγειν, ἀλλὰ θύεσθαι ὡς τάχιστα. Καὶ πρόβατα μὲν οὐκέτι ἦν, βοῦν δὲ ὑφ' ἀμάξης πριάμενοι ἐθύοντο· καὶ Ξενοφῶν Κλεάνορος ἐδείθη τοῦ Ἀρκάδος προθυμείσθαι εἴ τι ἐν τούτῳ εἴη. Ἄλλ' οὐδ' ὡς ἐγένετο.

23. Νέων δὲ ἦν μὲν στρατηγὸς κατὰ τὸ Χειρισόφου μέρος· ἐπεὶ δὲ ἑώρα τοὺς ἀνθρώπους ὡς εἶχον δεινῶς τῇ ἐνδείᾳ, βουλόμενος αὐτοῖς χαρίζεσθαι, εὐρών τινα ἀνθρωπον Ἡρακλεώτην ὃς ἔφη κώμας ἐγγὺς εἰδέναι ὄθεν εἴη λαβεῖν τὰ ἐπιτήδεια, ἐκήρυξε τὸν βουλόμενον ἵεναι ἐπὶ τὰ ἐπιτήδεια ὡς ἡγεμόνος ἐσομένου. Ἐξέρχονται δὴ σὺν δορατίοις καὶ ἄσκοῖς καὶ θυλάκοις καὶ ἄλλοις ἀγγείοις εἰς δισχιλίους ἀνθρώπους. 24. Ἐπειδὴ δὲ ἦσαν ἐν ταῖς κώμας καὶ διεσπείροντο ὡς ἐπὶ τὸ λαμβάνειν, ἐπιπίπτουσιν αὐτοῖς οἱ Φαρναβάζου ἵππεῖς πρῶτοι, βεβοηθηκότες γὰρ ἦσαν τοῖς Βιθυνοῖς βουλόμενοι σὺν τοῖς Βιθυνοῖς εἰ δύναιντο ἀποκωλύσαι τοὺς Ἕλληνας μὴ ἔλθειν εἰς τὴν Φρυγίαν. Οὗτοι οἱ ἵππεῖς ἀποκτείνουσι τῶν ἀνδρῶν οὐ μείων πεντακοσίων· οἱ δὲ λοιποὶ ἐπὶ τὸ ὄρος ἀνέφυγον.

25. Ἐκ τούτου ἀπαγγελλεῖ τις ταῦτα τῶν ἀποφευγόντων εἰς τὸ στρατόπεδον. Καὶ Ξενοφῶν, ἐπειδὴ οὐκ ἐγεγένητο τὰ ἱερὰ ταύτη τῇ ἡμέρᾳ, λαβὼν βοῦν ὑπὸ ἀμάξης, οὐ γὰρ ἦν ἄλλα ἱερεῖα, σφαγιασάμενος ἐβοήθει, καὶ οἱ ἄλλοι οἱ μέχρι τριάκοντα ἐτῶν ἅπαντες. 26. Καὶ ἀναλαβόντες τοὺς λοιποὺς ἀνδρας εἰς τὸ στρατόπεδον ἀφικνοῦνται. Καὶ ἤδη μὲν ἀμφὶ ἡλίου δυσμᾶς ἦν καὶ οἱ Ἕλληνες μάλα ἀθύμως ἔχοντες ἐδειπνοποιοῦντο, καὶ ἔξαπίνης διὰ τῶν λασίων τῶν Βιθυνῶν τινες ἐπιγενόμενοι τοῖς προφύλαξι τοὺς μὲν κατέκανον τοὺς δὲ ἐδίωξαν μέχρις εἰς τὸ στρατόπεδον. 27. Καὶ κραυγῆς γενομένης εἰς τὰ ὄπλα πάντες συνέδραμον οἱ Ἕλληνες καὶ διώκειν μὲν καὶ κινεῖν τὸ στρατόπεδον νυκτὸς οὐκ ἀσφαλές

ἔδόκει εἶναι· δασέα γὰρ ἦν τὰ χωρία· ἐν δὲ τοῖς ὕπλοις ἐνυκτέρευον φυλαπτόμενοι ἱκανοῖς φύλαξι.

## CAP. V.

1. Τὴν μὲν νύκτα οὕτω διήγαγον· ἅμα δὲ τῇ ἡμέρᾳ οἱ στρατηγοὶ εἰς τὸ ἐρυμνὸν χωρίον ἠγγούντο· οἱ δὲ εἶποντο ἀναλαβόντες τὰ ὄπλα καὶ τὰ σκεύη. Πρὶν δὲ ἀρίστου ὄραν εἶναι ἀπετάφρευσαν ἢ ἢ εἴσοδος ἦν εἰς τὸ χωρίον, καὶ ἀπεσταύρωσαν ἅπαν, καταλιπόντες τρεῖς πύλας. Καὶ πλοῖον ἐξ Ἡρακλείας ἦκεν ἄλφιτα ἄγον καὶ ἱερεῖα καὶ οἶνον. 2. Πρῶτ' ὁ ἀναστὰς Ξενοφῶν ἐθύετο ἐπεξόδια, καὶ γίγνεται τὰ ἱερά ἐπὶ τοῦ πρώτου ἱερείου. Καὶ ἤδη τέλος ἐχόντων τῶν ἱερῶν ὄρα ἀετὸν αἴσιον ὁ μάντις Ἀρηξίων Παρράσιος, καὶ ἠγγεῖσθαι κελεύει τὸν Ξενοφῶντα. 3. Καὶ διαβάντες τὴν τάφρον τὰ ὄπλα τίθενται, καὶ ἐκήρυξαν ἀριστήσαντας ἐξιέναι τοὺς στρατιώτας σὺν τοῖς ὕπλοις, τὸν δὲ ὄχλον καὶ τὰ ἀνδράποδα αὐτοῦ καταλιπεῖν. 4. Οἱ μὲν δὲ ἄλλοι πάντες ἐξήεσαν, Νέων δὲ οὐ· ἔδόκει γὰρ κάλλιστον εἶναι τοῦτον φύλακα καταλιπεῖν τῶν ἐπὶ τοῦ στρατοπέδου. Ἐπεὶ δ' οἱ λοχαγοὶ καὶ οἱ στρατιῶται ἀπέλιπον αὐτούς, αἰσχυρόμενοι μὴ ἐφέπεσθαι τῶν ἄλλων ἐξιόντων, κατέλιπον αὐτοῦ τοὺς ὑπὲρ πέντε καὶ τετταράκοντα ἔτη. Καὶ οὗτοι μὲν ἔμενον· οἱ δ' ἄλλοι ἐπορεύοντο. 5. Πρὶν δὲ πεντεκαίδεκα στάδια διελθυθέναι ἐνέτυχον ἤδη νεκροῖς· καὶ τὴν οὐρὰν τοῦ κέρατος ποιησάμενοι κατὰ τοὺς πρώτους φανέντας νεκροὺς ἔδαπτον πάντα ὀπόσους ἐπελάμβανε τὸ κέρας. 6. Ἐπεὶ δὲ τοὺς πρώτους ἔδαψαν, προαγαγόντες καὶ τὴν οὐρὰν αὖτις ποιησάμενοι κατὰ τοὺς πρώτους τῶν ἀτάφων ἔδαπτον τὸν αὐτὸν τρόπον ὀπόσους ἐπελάμβανε ἢ στρατιά. Ἐπεὶ δὲ εἰς τὴν ὁδὸν ἦκον τὴν ἐκ τῶν κωμῶν, ἔνθα δὴ ἔκειντο ἀδρόοι, συνενεγκόντες αὐτοὺς ἔδαψαν.

7. Ἦδη δὲ πέρα μεσοῦσης τῆς ἡμέρας προαγαγόντες τὸ στράτευμα ἔξω τῶν κωμῶν ἐλάμβανον τὰ ἐπιτήδεια ὅ τι τὶς



ὄρῳ ἐντὸς τῆς φάλαγγος. Καὶ ἐξαίφνης ὀρώσι τοὺς πολεμίους ὑπερβάλλοντας κατὰ λόφους τινὰς ἐκ τοῦ ἐναντίου, τεταγμένους ἐπὶ φάλαγγος ἵππείας τε πολλοὺς καὶ πεζοὺς· καὶ γὰρ Σπιθριδάτης καὶ Ῥαδίνης ἤκον παρὰ Φαρναβάζου ἔχοντες τὴν δύναμιν. 8. Ἐπεὶ δὲ κατείδον τοὺς Ἕλληνας οἱ πολέμοιοι, ἔστησαν ἀπέχοντες αὐτῶν ὅσου πεντεκαίδεκα σταδίου. Ἐκ τούτου εὐθὺς Ἀρηξίων ὁ μάντις τῶν Ἑλλήνων σφαγιάζεται, καὶ ἐγένετο ἐπὶ τοῦ πρώτου καλὰ τὰ σφάγια. 9. Ἐνθα δὴ Ξενοφῶν λέγει· Δοκεῖ μοι, ὦ ἄνδρες στρατηγοί, ἐπιτάξασθαι τῇ φάλαγγι λόχους φύλακας, ἵνα ἂν που δέη ὧσιν οἱ ἐπιβοηθήσοντες τῇ φάλαγγι, καὶ οἱ πολέμοιοι τεταραγμένοι ἐμπίπτωσιν εἰς τεταγμένους καὶ ἀκεραίους. 10. Συνεδόκει ταῦτα πᾶσιν. Ἑμεῖς μὲν τοίνυν, ἔφη, προηγεῖσθε τὴν πρὸς τοὺς ἐναντίους, ὡς μὴ ἐστήκωμεν ἐπεὶ ὠφθημεν καὶ εἶδομεν τοὺς πολεμίους· ἐγὼ δὲ ἤξω τοὺς τελευταίους λόχους καταχωρίσας ἥπερ ὑμῖν δοκεῖ.

11. Ἐκ τούτου οἱ μὲν ἤσυχτοι προῆγον· ὁ δὲ τρεῖς ἀφελὼν τὰς τελευταίας τάξεις, ἀνὰ διακοσίου ἀνδρας, τὴν μὲν ἐπὶ τὸ δεξιὸν ἐπέτρεψεν ἐφέπεσθαι, ἀπολιπόντας ὡς πλέθρον· Σαμόλας Ἀχαιοὺς ταύτης ἤρχε τῆς τάξεως· τὴν δ' ἐπὶ τῷ μέσῳ ἐχώρισεν ἔπεσθαι· Πυρρίας Ἀρκὰς ταύτης ἤρχε· τὴν δὲ μίαν ἐπὶ τῷ εὐνύμῳ· Φρασίας Ἀθηναῖος ταύτη ἐφίστηκει. 12. Προϊόντες δέ, ἐπεὶ ἐγένοντο οἱ ἠγούμενοιοι ἐπὶ νάπει μεγάλῳ καὶ δυσπόρῳ, ἔστησαν ἀγνοοῦντες εἰ διαβατέον εἴη τὸ νάπος· καὶ παρεγγυῶσι στρατηγοὺς καὶ λοχαγοὺς παριέναι ἐπὶ τὸ ἠγούμενον. 13. Καὶ ὁ Ξενοφῶν, θανμάσας ὅτι τὸ ἴσχον εἴη τὴν πορείαν καὶ ταχὺ ἀκούων τὴν παρεγγυήν, ἐλαύνει ἢ ἐδύνατο τάχιστα. Ἐπεὶ δὲ συνῆλθον, λέγει Σοφαίνετος πρεσβύτατος ὢν τῶν στρατηγῶν ὅτι βουλῆς οὐκ ἄξιον εἴη εἰ διαβατέον ἐστὶ τοιοῦτον ὃν τὸ νάπος.

14. Καὶ ὁ Ξενοφῶν σπουδῇ ὑπολαβὼν ἔλεξεν· Ἄλλ' ἴστε μὲν με, ὦ ἄνδρες, οὐδένα πῶ κίνδυνον προξενήσαντα ὑμῖν ἐδελοῦσιον· οὐ γὰρ δόξης ὀρῶ δεομένους ὑμᾶς εἰς ἀνδρειότητα, ἀλλὰ σωτηρίας. 15. Νῦν δὲ οὕτως ἔχει· ἀμαχεὶ μὲν ἐνθένδε οὐκ ἐστὶν ἀπελθεῖν· ἦν γὰρ μὴ ἡμεῖς ἴωμεν ἐπὶ τοὺς

πολεμίους, οὔτοι ἡμῖν ὁπόταν ἀπίωμεν ἔψονται καὶ ἐπιπεσοῦνται. 16. Ὅρατε δὴ πότερον κρεῖττον ἵεσαι ἐπὶ τοὺς ἄνδρας προβαλλομένους τὰ ὄπλα, ἢ μεταβαλλομένους ὀπισθεν ἡμῶν ἐπιόντας τοὺς πολεμίους θάσασθαι. 17. Ἴστε μέντοι ὅτι τὸ μὲν ἀπιέναι ἀπὸ πολεμίων οὐδεὶ καλῶ ἔοικε· τὸ δὲ ἐφέπεσθαι καὶ τοῖς κακίοσι θάρρος ἐμποιεῖ. Ἐγὼγ' οὖν ἥδιον ἂν σὺν ἡμίσεσιν ἐποίμην ἢ σὺν διπλασίοις ἀποχωροίην. Καὶ τούτους οἶδ' ὅτι ἐπιόντων μὲν ἡμῶν οὐδ' ὑμεῖς ἐλπίζετε αὐτοὺς δέξασθαι ἡμᾶς· ἀπιόντων δὲ πάντες ἐπιστάμεθα ὅτι τολμήσουσιν ἐφέπεσθαι. 18. Τὸ δὲ διαβάντας ὀπισθεν νάπος χαλεπὸν ποιήσασθαι μέλλοντας μάχεσθαι ἄρ' οὐχὶ καὶ ἀρπάσαι ἄξιον; Τοῖς μὲν γὰρ πολεμίους ἔγωγε βουλοίμην ἂν εὐπορα πάντα φαίνεσθαι ὥστε ἀποχωρεῖν· ἡμᾶς δὲ καὶ ἀπὸ τοῦ χωρίου δεῖ διδάσκεσθαι ὅτι οὖν ἔστι μὴ νικῶσι σωτηρία. 19. Θαυμάζω δ' ἔγωγε καὶ τὸ νάπος τοῦτο εἶ τις μᾶλλον φοβερὸν νομίζει εἶναι τῶν ἄλλων ὧν διαπεπορεύμεθα χωρίων. Πῶς μὲν γὰρ διαβατὸν τὸ πεδίον, εἰ μὴ νικήσομεν τοὺς ἰππέας; πῶς δὲ ἂ διεληλύδαμεν ὄρη, ἣν πελτασταὶ τοσοῖδε ἐφέπωνται; 20. Ἦν δὲ δὴ καὶ σωθῶμεν ἐπὶ θάλατταν, πόσον τι νάπος ὁ Πόντος; ἔνθα οὔτε πλοῖά ἐστι τὰ ἀπάξοντα οὔτε σίτος ᾧ θρεψόμεθα μένοντες· δεήσει δέ, ἣν θάττον ἐκεῖ γενώμεθα, θάττον πάλιν ἐξιέναι ἐπὶ τὰ ἐπιτήδεια. 21. Οὐκοῦν νῦν κρεῖττον ἡριστηκότας μάχεσθαι ἢ αὐριον ἀναρίστους. Ἄνδρες, τά τε ἱερὰ ἡμῖν καλὰ οἷ τε οἰωνοὶ αἴσιοι τά τε σφάγια κάλλιστα. Ἴωμεν ἐπὶ τοὺς ἄνδρας. Οὐ δεῖ ἔτι τούτους, ἐπεὶ ἡμᾶς πάντως εἶδον, ἡδέως δειπνήσαι οὐδ' ὅπου ἂν θέλωσι σκηνήσαι.

22. Ἐντεῦθεν οἱ λοχαγοὶ ἠγείσθαι ἐκέλευον, καὶ οὐδεὶς ἀντέλεγε. Καὶ ὃς ἠγείτο, παραγγείλας διαβαίνειν ἢ ἕκαστος ἐτύγχανε τοῦ νάπους ὧν· θάττον γὰρ ἂν ἀθρόον ἐδόκει οὕτω πέραν γενέσθαι τὸ στράτευμα ἢ εἰ κατὰ τὴν γέφυραν ἢ ἐπὶ τῷ νάπῃ ἦν ἐξεμηρύνοντο. 23. Ἐπεὶ δὲ διέβησαν, παριῶν παρὰ τὴν φάλαγγα ἔλεγεν· Ἄνδρες, ἀναμιμνήσκεσθε ὅσας δὴ μάχας σὺν τοῖς θεοῖς ὁμόσε ἰόντες νενικήκατε καὶ οἷα πάσχουσιν οἱ πολεμίους φεύγοντες· καὶ τοῦτ' ἐννοήσατε ὅτι ἐπὶ

ταῖς θύραις τῆς Ἑλλάδος ἐσμέν. 24. Ἄλλ' ἔπεσθε ἡγεμόνι τῷ Ἡρακλεί, καὶ ἀλλήλους παρακαλεῖτε ὄνομαστί. Ἡδὺ τοι ἀνδρείον τι καὶ καλὸν νῦν εἰπόντα καὶ ποιήσαντα μνήμην ἐν οἷς ἐθέλει παρέχειν ἑαυτοῦ.

25. Ταῦτα παρελαύνων ἔλεγε καὶ ἅμα ὑψηγεῖτο ἐπὶ φάλαγγος, καὶ τοὺς πελταστὰς ἐκατέρωθεν ποιησάμενοι ἐπορεύοντο ἐπὶ τοὺς πολεμίους. Παρηγγέλλετο δὲ τὰ μὲν δόρατα ἐπὶ τὸν δεξιὸν ὤμον ἔχειν, ἕως σημαῖνοι τῇ σάλπιγγι· ἔπειτα δὲ εἰς προβολὴν καθέντας ἔπεσθαι βάδην καὶ μηδένα δρόμῳ διώκειν. Ἐκ τούτου σύνθημα παρήει ΖΕΥΣ ΣΩΤΗΡ, ἩΡΑΚΛΗΣ ἩΓΕΜΩΝ. 26. Οἱ δὲ πολέμοι ὑπέμενον νομίζοντες καλὸν ἔχειν τὸ χωρίον. Ἐπεὶ δὲ ἐπλησίαζον, ἀλαλάξαντες οἱ Ἕλληνες πελτασταὶ ἔθεον ἐπὶ τοὺς πολεμίους πρὶν τινα κελεύειν· οἱ δὲ πολέμοι ἀντίοι ὤρμησαν, οἳ τε ἱππεῖς καὶ τὸ στίφος τῶν Βιδυῶν· καὶ τρέπονται τοὺς πελταστὰς. 27. Ἄλλ' ἐπεὶ ὑπηντίαζεν ἡ φάλαγξ τῶν ὀπλιτῶν ταχὺ πορευομένη καὶ ἅμα ἡ σάλπιγξ ἐφθέγγετο καὶ ἐπαιώνιζον καὶ μετὰ ταῦτα ἠλάλαζον καὶ ἅμα τὰ δόρατα καθίεσαν· ἐνταῦθα οὐκέτι ἐδέξαντο οἱ πολέμοι, ἀλλ' ἔφευγον. 28. Καὶ Τιμασίῳ μὲν ἔχων τοὺς ἱππεῖς ἐφείπετο, καὶ ἀπεκτίνυσαν ὅσους περ' ἐδύνατο ὡς ὀλίγοι ὄντες. Τῶν δὲ πολεμίῳ τὸ μὲν εὐώνυμον εὐθὺς διεσπάρη, καθ' ὃ οἱ Ἕλληνες ἱππεῖς ἦσαν· τὸ δὲ δεξιὸν ἄτε οὐ σφόδρα διωκόμενον ἐπὶ λόφου συνέστη. 29. Ἐπεὶ δὲ εἶδον οἱ Ἕλληνες ὑπομένοντας αὐτούς, ἐδόκει ῥᾶστον τε καὶ ἀκινδυνότατον εἶναι ἰέναι ἐπ' αὐτούς. Παιανίσαντες οὖν εὐθὺς ἐπέκειντο· οἱ δὲ οὐχ ὑπέμειναν. Καὶ ἐνταῦθα οἱ πελτασταὶ ἐδίωκον μέχρι τὸ δεξιὸν αὐτῶν διεσπάρη· ἀπέθανον δ' ὀλίγοι· τὸ γὰρ ἱππικὸν φόβον παρεῖχε τὸ τῶν πολεμίῳ πολὺ ὄν. 30. Ἐπεὶ δὲ εἶδον οἱ Ἕλληνες τό τε Φαρναβάζου ἱππικὸν ἔτι συνεστηκὸς καὶ τοὺς Βιδυνοὺς ἱππέας πρὸς τοῦτο συναδροιζομένους καὶ ἀπὸ λόφου τινὸς καταθεωμένους τὰ γιγνόμενα, ἀπειρήκεσαν μὲν, ὅμως δ' ἐδόκει καὶ ἐπὶ τούτους ἰτέον εἶναι οὕτως ὅπως δύναιτο, ὡς μὴ τεδαρρήκότες ἀναπαύσαιντο. Συνταξάμενοι δὴ πορεύονται. 31. Ἐντεῦθεν οἱ πολέμοι ἱππεῖς φεύγουσι κατὰ τοῦ πρηνοῦς



ὁμοίως ὥσπερ ὑπὸ ἰππέων διωκόμενοι· νάπος γὰρ αὐτοὺς ὑπεδέχετο, ὃ οὐκ ᾔδεσαν οἱ Ἕλληνες, ἀλλὰ προαπετραπόμποτο διώκοντες· ὄψε γὰρ ἦν. 32. Ἐπανελθόντες δὲ ἔνθα ἡ πρώτη συμβολὴ ἐγένετο στησάμενοι τρόπαιον ἀπήεσαν ἐπὶ θάλατταν περὶ ἡλίου δυσμᾶς· στάδιοι δ' ἦσαν ὡς ἐξήκοντα ἐπὶ τὸ στρατόπεδον.

## CAP. VI.

1. Ἐντεῦθεν οἱ μὲν πολέμιοι εἶχον ἀμφὶ τὰ ἑαυτῶν καὶ ἀπήγοντο καὶ τοὺς οἰκέτας καὶ τὰ χρήματα ὅποι ἐδύνατο προσωτάτω· οἱ δὲ Ἕλληνες προσέμενον μὲν Κλέανδρον καὶ τὰς τριήρεις καὶ τὰ πλοῖα ὡς ἤξοντα· ἐξιόντες δὲ ἐκάστης ἡμέρας σὺν τοῖς ὑποζυγίοις καὶ τοῖς ἀνδραπόδοις ἐφέροντο ἀδεῶς πυρούς, κριθάς, οἶνον, ὄσπρια, μελίνας, σῦκα· ἅπαντα γὰρ ἀγαθὰ εἶχεν ἡ χώρα πλὴν ἐλαίου. 2. Καὶ ὁπότε μὲν καταμένοι τὸ στράτευμα ἀναπαυόμενον, ἐξῆν ἐπὶ λείαν ἰέναι· καὶ ἐλάμβανον οἱ ἐξιόντες· ὁπότε δ' ἐξίοι πᾶν τὸ στράτευμα, εἴ τις χωρὶς ἀπελθὼν λάβοι τι, δημόσιον ἔδοξεν εἶναι. 3. Ἦδη δὲ ἦν πολλὴ πάντων ἀφθονία· καὶ γὰρ ἀγοραὶ πάντοθεν ἀφικνούντο ἐκ τῶν Ἑλληνίδων πόλεων, καὶ οἱ παραπλέοντες ἄσμενοι κατήγον, ἀκούοντες ὡς οἰκίζοιτο πόλις, καὶ λιμὴν εἶη. 4. Ἐπεμπον δὲ καὶ οἱ πολέμιοι ἤδη οἱ πλησίον ᾤκουν πρὸς Ξενοφῶντα, ἀκούοντες ὅτι οὗτος πολίζει τὸ χωρίον, ἐρωτῶντες ὃ τι δέοι ποιούντας φίλους εἶναι. Ὁ δ' ἐπεδείκνυεν αὐτοὺς τοῖς στρατιώταις. 5. Καὶ ἐν τούτῳ Κλέανδρος ἀφικνεῖται δύο τριήρεις ἔχων, πλοῖον δ' οὐδέν. Ἐτύγχανε δὲ τὸ στράτευμα ἔξω ὄν ὅτε ἀφίκετο καὶ ἐπὶ λείαν τινὲς οἰχόμενοι ἄλλοι ἄλλη εἰς τὸ ὄρος, καὶ εἰλήφεσαν πρόβατα πολλά· ὀκνοῦντες δὲ μὴ ἀφαιρεθεῖεν τῷ Δεξίππῳ λέγουσιν, ὃς ἀπέδρα τὴν πεντηκόντορον ἔχων ἐκ Τραπεζούντος, καὶ κελεύουσι διασώσαντα αὐτοῖς τὰ πρόβατα τὰ μὲν αὐτὸν λαβεῖν, τὰ δὲ σφίσιν ἀποδοῦναι.

6. Εὐθύς δ' ἐκεῖνος ἀπελαύνει τοὺς περιεστῶτας τῶν

στρατιωτῶν και λέγοντας ὅτι δημόσια εἶη· και τῷ Κλεάνδρῳ ἔλθων λέγει ὅτι ἀρπάζειν ἐπιχειροῦσιν. Ὁ δὲ κελεύει τὸν ἀρπάζοντα ἄγειν πρὸς αὐτόν. 7. Καὶ ὁ μὲν λαβὼν ἠγάγευ τινα· περιτυχὼν δ' Ἀγασίας ἀφαιρεῖται· και γὰρ ἦν αὐτῷ ὁ ἀγόμενος λοχίτης. Οἱ δὲ ἄλλοι οἱ παρόντες τῶν στρατιωτῶν ἐπιχειροῦσι βάλλειν τὸν Δέξιππον, ἀνακαλοῦντες τὸν προδότην. 8. Ἐδεισαν δὲ και τῶν τριηριτῶν πολλοὶ και ἔφευγον εἰς τὴν θάλατταν· και Κλεάνδρος δ' ἔφευγε. Ξενοφῶν δὲ και οἱ ἄλλοι στρατηγοὶ κατεκώλυόν τε και τῷ Κλεάνδρῳ ἔλεγον ὅτι οὐδὲν εἶη πρᾶγμα, ἀλλὰ τὸ δόγμα αἴτιον εἶη τὸ τοῦ στρατεύματος ταῦτα γενέσθαι. 9. Ὁ δὲ Κλεάνδρος ὑπὸ τοῦ Δεξιππου τε ἀνυπερδιζόμενος και αὐτὸς ἀχθεσθεὶς ὅτι ἐφοβήθη, ἀποπλευσεῖσθαι ἔφη και κηρύξειν μηδεμίαν πόλιν δέχεσθαι αὐτούς, ὡς πολεμίους. Ἦρχον δε τότε πάντων τῶν Ἑλλήνων οἱ Λακεδαιμόνιοι.

10. Ἐνταῦθα πονηρὸν τὸ πρᾶγμα ἐδόκει εἶναι τοῖς Ἑλλησι, και ἐδέοντο μὴ ποιεῖν ταῦτα. Ὁ δ' οὐκ ἂν ἄλλως ἔφη γενέσθαι, εἰ μὴ τις ἐκδώσει τὸν ἄρξαντα βάλλειν και τὸν ἀφελόμενον. 11. Ἦν δὲ ὃν ἐξήτει Ἀγασίας διὰ τέλους φίλος τῷ Ξενοφῶντι· ἐξ οὗ και διέβαλεν αὐτὸν ὁ Δέξιππος. Καὶ ἐντεῦθεν ἐπειδὴ ἀπορία ἦν, συνήγαγον τὸ στράτευμα οἱ ἄρχοντες· και ἔνιοι μὲν αὐτῶν παρ' ὀλίγον ἐποιοῦντο τὸν Κλεάνδρου· τῷ δὲ Ξενοφῶντι οὐκ ἐδόκει φαῦλον εἶναι τὸ πρᾶγμα, ἀλλ' ἀναστὰς ἔλεξεν·

12. Ὡ ἄνδρες στρατιῶται, ἐμοὶ δ' οὐ φαῦλον δοκεῖ εἶναι τὸ πρᾶγμα, εἰ ἡμῖν οὕτως ἔχων τὴν γνώμην Κλεάνδρος ἀπεισιν ὡσπερ λέγει. Εἰσὶ μὲν γὰρ ἐγγὺς αἱ Ἑλληνίδες πόλεις· τῆς δ' Ἑλλάδος Λακεδαιμόνιοι προεστήκασιν· ἱκανοὶ δὲ εἰσι και εἰς ἕκαστος Λακεδαιμονίων ἐν ταῖς πόλεσιν ὅτι βούλονται διαπράττεσθαι. 13. Εἰ οὖν οὗτος πρῶτον μὲν ἡμᾶς Βυζαντίου ἀποκλείσει, ἔπειτα δὲ τοῖς ἄλλοις ἀρμοσταῖς παραγγελεῖ εἰς τὰς πόλεις μὴ δέχεσθαι ὡς ἀπιστοῦντας Λακεδαιμονίοις και ἀνόμοις ὄντας· ἔτι δὲ πρὸς Ἀναξίβιον τὸν ναύαρχον οὗτος ὁ λόγος περὶ ἡμῶν ἤξει· χαλεπὸν ἔσται και μένειν και ἀποπλεῖν· και γὰρ ἐν τῇ γῇ ἄρχουσι Λακεδαι-

μόνιοι καὶ ἐν τῇ θαλάττῃ τὸν νῦν χρόνον. 14. Οὐκ οὐτε ἐνὸς ἀνδρὸς ἕνεκα οὐτε δυοῖν ἡμᾶς τοὺς ἄλλους τῆς Ἑλλάδος ἀπέχεσθαι, ἀλλὰ πειστέον ὅτι ἂν κελεύωσι· καὶ γὰρ αἱ πόλεις ἡμῶν ὄθεν ἐσμὲν πείθονται αὐτοῖς. 15. Ἐγὼ μὲν οὖν, καὶ γὰρ ἀκούω Δέξιππον λέγειν πρὸς Κλέανδρον ὡς οὐκ ἂν ἐποίησεν Ἀγασίας ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευσα, ἐγὼ μὲν οὖν ἀπολύω καὶ ὑμᾶς τῆς αἰτίας καὶ Ἀγασίαν, ἂν αὐτὸς Ἀγασίας φήσῃ ἐμέ τι τούτων αἴτιον εἶναι, καὶ καταδικάζω ἑμαυτοῦ, εἰ ἐγὼ πετροβολίας ἢ ἄλλου τινὸς βιαίου ἐξάρχω, τῆς ἐσχάτης δίκης ἄξιος εἶναι, καὶ ὑφέξω τὴν δίκην. 16. Φημί δὲ καὶ εἴ τινα ἄλλον αἰτιᾶται, χρῆναι ἑαυτὸν παρασχεῖν Κλεάνδρῳ κρίναι· οὕτω γὰρ ἂν ὑμεῖς ἀπολελυμένοι τῆς αἰτίας εἴητε. Ὡς δὲ νῦν ἔχει, χαλεπὸν εἰ οἰόμενοι ἐν τῇ Ἑλλάδι καὶ ἐπαίνου καὶ τιμῆς τεύξεσθαι ἀντὶ δὲ τούτων οὐδ' ὅμοιοι τοῖς ἄλλοις ἐσόμεθα, ἀλλ' εἰρξόμεθα ἐκ τῶν Ἑλληνίδων πόλεων.

17. Μετὰ ταῦτα ἀναστὰς εἶπεν Ἀγασίας· Ἐγὼ, ὦ ἄνδρες, ὄμνυμι θεοὺς καὶ θεὰς ἢ μὴν μῆτε με Ξενοφῶντα κελεύσαι ἀφελέσθαι τὸν ἄνδρα μῆτε ἄλλον ὑμῶν μηδένα· ἰδόντι δέ μοι ἄνδρα ἀγαθὸν ἀγόμενον τῶν ἐμῶν λοχιτῶν ὑπὸ Δεξιππου, ὃν ὑμεῖς ἐπίστασθε ὑμᾶς προδόντα, δεινὸν ἔδοξεν εἶναι· καὶ ἀφειλόμην, ὁμολογῶ. 18. Καὶ ὑμεῖς μὲν μὴ ἐκδῶτέ με· ἐγὼ δ' ἑμαυτόν, ὡσπερ Ξενοφῶν λέγει, παρασχῆσω κρίναντι Κλεάνδρῳ ὅτι ἂν βούληται ποιῆσαι· τούτου ἕνεκα μῆτε πολεμεῖτε Λακεδαιμονίοις σῶζεσθέ τε ἀσφαλῶς ὅποι θέλει ἕκαστος. Συμπέμψατε μέντοι μοι ὑμῶν αὐτῶν ἐλόμενοι πρὸς Κλεάνδρον οὔτινες, ἂν τι ἐγὼ παραλείπω, καὶ λέξουσιν ὑπὲρ ἐμοῦ καὶ πράξουσιν. 19. Ἐκ τούτου ἔδωκεν ἡ στρατιὰ οὐστινας βούλοιο προελόμενον ἰέναι. Ὁ δὲ προείλετο τοὺς στρατηγούς. Μετὰ ταῦτα ἐπορεύοντο πρὸς Κλεάνδρον Ἀγασίας καὶ οἱ στρατηγοὶ καὶ ὁ ἀφαιρεθεὶς ἀνὴρ ὑπὸ Ἀγασίου· καὶ ἔλεγον οἱ στρατηγοί.

20. Ἐπεμψεν ἡμᾶς ἡ στρατιὰ πρὸς σέ, ὦ Κλεάνδρε, καὶ ἐκέλευσί σε, εἴτε πάντας αἰτιᾶ, κρίναντα σεαυτὸν χρῆσθαι ὅτι ἂν βούλη, εἴτε ἓνα τινὰ ἢ δύο ἢ καὶ πλείους αἰτιᾶ, τούτους



ἀξιούσι παρασχεῖν σοι ἑαυτοὺς εἰς κρίσιν. Ἐἴτε οὖν ἡμῶν τινα αἰτιᾶ, πάρεσμέν σοι ἡμεῖς· εἴτε καὶ ἄλλον τινά, φράσον· οὐδεὶς γὰρ ἀπέσται ὅστις ἂν ἡμῖν ἐθέλη πείθεσθαι.

21. Μετὰ ταῦτα παρελθὼν ὁ Ἀγασίας εἶπεν· Ἐγὼ εἰμι, ὦ Κλέανδρε, ὁ ἀφελόμενος Δέξιππου ἄγοντος τοῦτον τὸν ἄνδρα καὶ παίειν κελεύσας Δέξιππον. 22. Τοῦτον μὲν γὰρ οἶδα ἄνδρα ἀγαθὸν ὄντα· Δέξιππον δὲ οἶδα αἰρεθέντα ὑπὸ τῆς στρατιᾶς ἄρχειν τῆς πεντηκοντόρου ἧς ἤτησάμεθα παρὰ Τραπεζουντίων ἐφ' ᾧ τε πλοῖα συλλέγειν ὡς σωζόμεθα· καὶ ἀποδράντα Δέξιππον καὶ προδόντα τοὺς στρατιώτας μεθ' ὧν ἐσώθη. 23. Καὶ τοὺς τε Τραπεζουντίους ἀπεστερήκαμεν τὴν πεντηκόντορον καὶ κακοὶ δοκοῦμεν εἶναι διὰ τοῦτον· αὐτοὶ τε τὸ ἐπὶ τούτῳ ἀπολώλαμεν. Ἦκουε γάρ, ὥσπερ ἡμεῖς, ὡς ἄπορον εἶη πεζῇ ἀπιόντας τοὺς ποταμούς τε διαβῆναι καὶ σωθῆναι εἰς τὴν Ἑλλάδα. Τοῦτον οὖν τοιοῦτον ὄντα ἀφειλόμην. 24. Εἰ δὲ σὺ ἦγες ἢ ἄλλος τις τῶν παρὰ σοῦ, καὶ μὴ τῶν παρ' ἡμῶν ἀποδράντων, εὖ ἴσθι ὅτι οὐδὲν ἂν τούτων ἐποίησα. Νόμιζε δ', ἐὰν ἐμὲ νῦν ἀποκτείνης, δι' ἄνδρα δειλὸν τε καὶ πονηρὸν ἄνδρα ἀγαθὸν ἀποκτείνων.

25. Ἀκούσας ταῦτα ὁ Κλέανδρος εἶπεν ὅτι Δέξιππον μὲν οὐκ ἐπαινοίη, εἰ ταῦτα πεποιηκῶς εἶη· οὐ μέντοι ἔφη νομίζειν οὐδ' εἰ παμπόνηρος ἦν Δέξιππος βίαν χρῆναι πάσχειν αὐτόν, ἀλλὰ κριθέντα, ὥσπερ καὶ ὑμεῖς νῦν ἀξιούτε, τῆς δίκης τυχεῖν. 26. Νῦν μὲν οὖν ἄπιτε καταλιπόντες τόνδε τὸν ἄνδρα· ὅταν δ' ἐγὼ κελεύσω, πάρεστε πρὸς τὴν κρίσιν. Αἰτιῶμαι δὲ οὔτε τὴν στρατιὰν οὔτε ἄλλον οὐδένα ἔτι· ἐπεὶ οὗτος αὐτὸς ὁμολογεῖ ἀφελέσθαι τὸν ἄνδρα. 27. Ὁ δ' ἀφαιρεθεὶς εἶπεν· Ἐγὼ, ὦ Κλέανδρε, εἰ καὶ οἶει με ἀδικούντά τι ἄγεσθαι, οὐτ' ἐπαιον οὐδένα οὐτ' ἔβαλλον ἀλλ' εἶπον ὅτι δημόσια εἶη τὰ πρόβατα· ἦν γὰρ τῶν στρατιωτῶν δόγμα, εἴ τις ὁπότε ἢ στρατιὰ ἐξίοι ἰδίᾳ ληΐζοιτο, δημόσια εἶναι τὰ ληφθέντα. 28. Ταῦτ' εἶπον· ἐκ τούτου με λαβὼν οὗτος ἦγεν, ἵνα μὴ φθέγγοιτο μηδεὶς, ἀλλ' αὐτὸς λαβὼν τὸ μέρος διασώσειε τοῖς λησταῖς παρὰ τὴν ῥήτραν τὰ χρήματα.

Πρὸς ταῦτα ὁ Κλέανδρος εἶπεν· Ἐπεὶ τοίνυν τοιοῦτος εἶ, κατὰμενε, ἵνα καὶ περὶ σοῦ βουλευσώμεθα.

29. Ἐκ τούτου οἱ μὲν ἀμφὶ Κλέανδρον ἠρίστων· τὴν δὲ στρατιὰν συνήγαγε Ξενοφῶν καὶ συνεβούλευε, πέμψαι ἀνδρας πρὸς Κλέανδρον παραιτησομένους περὶ τῶν ἀνδρῶν. 30. Ἐκ τούτου ἔδοξεν αὐτοῖς πέμψαντας στρατηγούς καὶ λοχαγούς καὶ Δρακόντιον τὸν Σπαρτιάτην, καὶ τῶν ἄλλων οἳ ἐδόκουν ἐπιτήδευοι εἶναι, δεῖσθαι Κλεάνδρου κατὰ πάντα τρόπον ἀφείναι τὸν ἄνδρα. 31. Ἐλθὼν οὖν ὁ Ξενοφῶν λέγει· Ἐχεις μὲν, ὦ Κλέανδρε, τοὺς ἀνδρας· καὶ ἡ στρατιά σοι ἐφέιτο ὅτι ἐβούλου ποιῆσαι καὶ περὶ τούτων καὶ περὶ ἑαυτῶν ἀπάντων. Νῦν δέ σε αἰτοῦνται καὶ δέονται δοῦναί σφισι τὸν ἄνδρα καὶ μὴ κατακαίνειν· πολλὰ γὰρ ἐν τῷ ἔμπροσθεν χρόνῳ περὶ τὴν στρατιὰν ἐμοχθησάτην. 32. Ταῦτα δέ σου τυχόντες ὑπισχυοῦνταί σοι ἀντὶ τούτων, ἣν βούλη ἡγεῖσθαι αὐτῶν καὶ ἦν οἱ θεοὶ ἴλεω ὦσιν, ἐπιδειξέειν σοι καὶ ὡς κόσμιοὶ εἰσὶ καὶ ὡς ἱκανοὶ τῷ ἄρχοντι πειδόμενοι τοὺς πολεμίους σὺν τοῖς θεοῖς μὴ φοβεῖσθαι. 33. Δέονται δέ σου καὶ τοῦτο, παραγενόμενον καὶ ἄρξαντα ἑαυτῶν πείραν λαβεῖν καὶ Δεξιίππου καὶ σφῶν τῶν ἄλλων οἶος ἕκαστός ἐστι, καὶ τὴν ἀξίαν ἐκάστοις νεῖμαι. 34. Ἀκούσας ταῦτα ὁ Κλέανδρος Ἀλλὰ ναὶ τὸ Σιώ, ἔφη, ταχύ τοι ὑμῖν ἀποκρινοῦμαι. Καὶ τὴν ἄνδρα ὑμῖν δίδωμι καὶ αὐτὸς παρέσομαι· καὶ ἦν οἱ θεοὶ παραδιδῶσι, ἐξηγήσομαι εἰς τὴν Ἑλλάδα. Καὶ πολὺ οἱ λόγοι οὗτοι ἀντίοι εἰσὶν ἢ οὓς ἐγὼ περὶ ὑμῶν ἐνίων ἤκουον ὡς τὸ στράτευμα ἀφίστατε ἀπὸ Λακεδαιμονίων.

35. Ἐκ τούτου οἱ μὲν ἐπαινοῦντες ἀπῆλθον, ἔχοντες τὸν ἄνδρα· Κλέανδρος δὲ ἐθύετο ἐπὶ τῇ πορείᾳ καὶ συνῆν Ξενοφῶντι φιλικῶς καὶ ξενίαν ξυμβάλοντο. Ἐπεὶ δὲ καὶ ἑώρα αὐτοὺς τὸ παραγγελλόμενον εὐτάκτως ποιούοντας, καὶ μάλλον ἔτι ἐπεθύμει ἡγεμῶν γενέσθαι αὐτῶν. 36. Ἐπεὶ μέντοι θυομένῳ αὐτῷ ἐπὶ τρεῖς ἡμέρας οὐκ ἐγίγνετο τὰ ἱερά, συγκαλέσας τοὺς στρατηγούς εἶπεν· Ἐμοὶ μὲν οὐκ ἐδέλει γενέσθαι τὰ ἱερά ἐξάγειν· ὑμεῖς μέντοι μὴ ἀθυμεῖτε τούτου ἕνεκα· ὑμῖν γάρ, ὡς ἔοικε, δέδοται ἐκκομίσαι τοὺς ἀνδρας·

ἀλλὰ πορεύεσθε. Ἡμεῖς δὲ ὑμᾶς, ἐπειδὴν ἐκεῖσε ἤκητε, δεξόμεθα ὡς ἂν δυνώμεθα κάλλιστα.

37. Ἐκ τούτου ἔδοξε τοῖς στρατιώταις δοῦναι αὐτῷ τὰ δημόσια πρόβατα. Ὁ δὲ δεξάμενος πάλιν αὐτοῖς ἀπέδωκε· καὶ οὗτος μὲν ἀπέπλει. Οἱ δὲ στρατιῶται διαθέμενοι τὸν σίτον ὃν ἦσαν συγκεκομισμένοι καὶ τᾶλλα ἃ ειλήφεσαν ἐξεπορεύοντο διὰ τῶν Βιθυνῶν. 38. Ἐπεὶ δὲ οὐδενὶ ἐνέτυχον πορευόμενοι τὴν ὀρθὴν ὁδόν, ὥστ' ἔχοντές τι εἰς τὴν φιλίαν ἐλθεῖν, ἔδοξεν αὐτοῖς τοῦμπαλιν ὑποστρέψαντας ἐλθεῖν μίαν ἡμέραν καὶ νύκτα. Τοῦτο δὲ ποιήσαντες ἔλαβον πολλὰ καὶ ἀνδράποδα καὶ πρόβατα· καὶ ἀφίκοντο ἑκταῖοι εἰς Χρυσόπολιν τῆς Χαλκηδονίας, καὶ ἐκεῖ ἔμειναν ἡμέρας ἑπτὰ λαφυροπωλοῦντες.



## ΞΕΝΟΦΩΝΤΟΣ

## ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ Ζ΄.

## CAP. I.

1. Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου ἔπραξαν οἱ Ἕλληνες μέχρι τῆς μάχης, καὶ ὅσα ἐπεὶ Κύρος ἐτελεύτησεν ἐν τῇ πορείᾳ μέχρι εἰς τὸν Πόντον ἀφίκοντο, καὶ ὅσα ἐκ τοῦ Πόντου περὶ ἑξιόντες καὶ πλείοντες ἐποίησαν μέχρι ἔξω τοῦ στόματος ἐγένοντο ἐν Χρυσοπόλει τῆς Ἀσίας, ἐν τῷ πρόσθεν λόγῳ δεδήλωται. 2. Ἐκ τούτου δὲ Φαρνάβαζος φοβούμενος τὸ στράτευμα μὴ ἐπὶ τὴν αὐτοῦ ἀρχὴν στρατεύηται, πέμψας πρὸς Ἀναξίβιον τὸν ναύαρχον, ὁ δὲ ἔτυχεν ἐν Βυζαντίῳ ὢν, ἐδεῖτο διαβιβάσαι τὸ στράτευμα ἐκ τῆς Ἀσίας, καὶ ὑπισχνεῖτο, πάντα ποιήσειν αὐτῷ ὅσα δέοι. 3. Καὶ Ἀναξίβιος μετεπέμψατο τοὺς στρατηγούς καὶ λοχαγούς τῶν στρατιωτῶν εἰς Βυζάντιον, καὶ ὑπισχνεῖτο, εἰ διαβαίειν, μισθοφορὰν ἔσεσθαι τοῖς στρατιώταις. 4. Οἱ μὲν δὴ ἄλλοι ἔφασαν βουλευσάμενοι ἀπαγγελεῖν· Ξενοφῶν δὲ εἶπεν αὐτῷ ὅτι ἀπαλλάξοιτο ἤδη ἀπὸ τῆς στρατιᾶς καὶ βούλοιο ἀποπλεῖν. Ὁ δὲ Ἀναξίβιος ἐκέλευσεν αὐτὸν συνδιαβάντα ἔπειτα οὕτως ἀπαλλάττεσθαι. Ἔφη οὖν ταῦτα ποιήσειν.

5. Σεύθης δὲ ὁ Θρᾶξ πέμπει Μηδοσάδην καὶ κελεύει Ξενοφῶντα συμπροδυμείσθαι ὅπως διαβῆ τὸ στράτευμα, καὶ ἔφη αὐτῷ ταῦτα συμπροδυμηθέντι ὅτι οὐ μεταμελήσειν.

6. Ὁ δ' εἶπεν, Ἀλλὰ τὸ μὲν στράτευμα διαβήσεται· τούτου ἕνεκα μηδὲν τελείτω μήτε ἐμοὶ μήτε ἄλλῳ μηδενί· ἐπειδὴν

δὲ διαβῆ, ἐγὼ μὲν ἀπαλλάξομαι· πρὸς δὲ τοὺς διαμένοντας καὶ ἐπικαιρίους ὄντας προσφερέσθω ὡς ἂν αὐτῷ δοκῆ ἀσφαλές.

7. Ἐκ τούτου διαβαίνουσι πάντες εἰς Βυζάντιον οἱ στρατιῶται. Καὶ μισθὸν μὲν οὐκ ἐδίδου ὁ Ἀναξίβιος· ἐκήρυξε δὲ λαβόντας τὰ ὄπλα καὶ τὰ σκεύη τοὺς στρατιώτας ἐξιέναι, ὡς ἀποπέμψων τε ἅμα καὶ ἀριθμὸν ποιήσων. Ἐνταῦθα οἱ στρατιῶται ἤχθοντο, ὅτι οὐκ εἶχον ἀργύριον ἐπισιτίζεσθαι εἰς τὴν πορείαν, καὶ ὀκνηρῶς συνεσκευάζοντο. 8. Καὶ ὁ Ξενοφῶν Κλεάνδρῳ τῷ ἀρμοστῇ ξένος γεγενημένος προσελθὼν ἠσπάζετο αὐτὸν ὡς ἀποπλευσόμενος ἤδη. Ὁ δ' αὐτῷ λέγει· Μὴ ποιήσης ταῦτα· εἰ δὲ μή, ἔφη, αἰτίαν ἔξεις, ἐπεὶ καὶ νῦν τινὲς ἤδη σὲ αἰτιῶνται ὅτι οὐ ταχὺ ἐξέρπει τὸ στράτευμα. 9. Ὁ δ' εἶπεν· Ἄλλ' αἴτιος μὲν ἔγωγε οὐκ εἰμὶ τούτου, οἱ δὲ στρατιῶται αὐτοὶ ἐπισιτισμοῦ δεόμενοι διὰ τοῦτο ἀδυμοῦσι πρὸς τὴν ἔξοδον. 10. Ἄλλ' ὅμως, ἔφη, ἐγὼ σοι συμβουλεύω ἐξελθεῖν μὲν ὡς πορευσόμενον· ἐπειδὴν δ' ἔξω γένηται τὸ στράτευμα, τότε ἀπαλλάττεσθαι. Ταῦτα τοίνυν, ἔφη ὁ Ξενοφῶν, ἐλθόντες πρὸς Ἀναξίβιον διαπραξόμεθα. Οὕτως ἐλθόντες ἔλεγον ταῦτα. 11. Ὁ δ' ἐκέλευσεν οὕτω ποιεῖν καὶ ἐξιέναι τὴν ταχίστην συνεσκευασμένους, καὶ προσανειπεῖν, ὃς ἂν μὴ παρῆ εἰς τὴν ἐξέτασιν καὶ εἰς τὸν ἀριθμὸν, ὅτι αὐτὸς αὐτὸν αἰτιάσεται. 12. Ἐντεῦθεν ἐξήεσαν οἱ τε στρατηγοὶ πρῶτοι καὶ οἱ ἄλλοι. Καὶ ἄρδην πάντες πλὴν ὀλίγων ἔξω ἦσαν, καὶ Ἐτεόνικος εἰστήκει παρὰ τὰς πύλας ὡς ὀπότε ἔξω γένοιτο πάντες συγκλείσων τὰς πύλας καὶ τὸν μοχλὸν ἐμβαλῶν. 13. Ὁ δὲ Ἀναξίβιος συγκαλέσας τοὺς στρατηγούς καὶ τοὺς λοχαγούς ἔλεξε· Τὰ μὲν ἐπιτήδεια, ἔφη, λαμβάνετε ἐκ τῶν Θρακίων κωμῶν· εἰσὶ δὲ αὐτόθι πολλαὶ κριθαὶ καὶ πυροὶ καὶ τᾶλλα τὰ ἐπιτήδεια· λαβόντες δὲ πορεύεσθε εἰς Χερρόνησον, ἐκεῖ δὲ Κυνίσκος ὑμῖν μισθοδοτήσει. 14. Ἐπακούσαντες δὲ τινες τῶν στρατιωτῶν ταῦτα, ἧ καὶ τῶν λοχαγῶν τις διαγγέλλει εἰς τὸ στράτευμα. Καὶ οἱ μὲν στρατηγοὶ ἐπυνθάνοντο περὶ τοῦ Σεύδου πότερα πολέμιος εἶη ἢ φίλος, καὶ πότερα διὰ τοῦ ἱεροῦ ὄρους δέοι πορεύεσθαι ἢ κύκλῳ διὰ μέσης τῆς Θράκης.

15. Ἐν ᾧ δὲ ταῦτα διελέγοντο οἱ στρατιῶται ἀναρπάσαντες τὰ ὄπλα θέουσι δρόμῳ πρὸς τὰς πύλας ὡς πάλιν εἰς τὸ τεῖχος εἰσιόντες. Ὁ δὲ Ἐτεόνικος καὶ οἱ σὺν αὐτῷ ὡς εἶδον προσθέοντας τοὺς ὀπλίτας, συγκλείουσι τὰς πύλας καὶ τὸν μοχλὸν ἐμβάλλουσιν. 16. Οἱ δὲ στρατιῶται ἔκοπτόν τε τὰς πύλας καὶ ἔλεγον ὅτι ἀδικώτατα πάσχοιεν ἐκβαλλόμενοι εἰς τοὺς πολεμίους· καὶ κατασχίσειν τὰς πύλας ἔφασαν, εἰ μὴ ἐκόντες ἀνοίξουσιν. 17. Ἄλλοι δ' ἔθεον ἐπὶ θάλατταν καὶ παρὰ τὴν χηλὴν τοῦ τείχους ὑπερβαίνουσιν εἰς τὴν πόλιν· ἄλλοι δ' οἱ ἐτύγχανον ἔνδον ὄντες τῶν στρατιωτῶν ὡς ὀρώσι τὰ ἐπὶ ταῖς πύλαις πράγματα, διακόπτοντες ταῖς ἀξιναῖς τὰ κλειῖθρα ἀναπετανύουσι τὰς πύλας· οἱ δ' εἰσπίπτουσιν.

18. Ὁ δὲ Ξενοφῶν ὡς εἶδε τὰ γιγνόμενα, δείσας μὴ ἐφ' ἀρπαγὴν τράποιτο τὸ στράτευμα καὶ ἀνήκεστα κακὰ γένοιτο τῇ πόλει καὶ ἑαυτῷ καὶ τοῖς στρατιώταις, ἔδει καὶ συνεισπίπτει εἴσω τῶν πυλῶν σὺν τῷ ὄχλῳ. 19. Οἱ δὲ Βυζάντιοι ὡς εἶδον τὸ στράτευμα βία εἰσπίπτον, φεύγουσιν ἐκ τῆς ἀγορᾶς, οἱ μὲν εἰς τὰ πλοῖα, οἱ δὲ οἴκαδε· ὅσοι δὲ ἔνδον ἐτύγχανον ὄντες ἔξω ἔθεον· οἱ δὲ καθείλκον τὰς τριήρεις, ὡς ἐν ταῖς τριήρεσι σώζοιντο· πάντες δὲ ᾠοντο ἀπολωλέναι ὡς ἐάλωκυίας τῆς πόλεως. 20. Ὁ δὲ Ἐτεόνικος εἰς τὴν ἄκραν ἀποφεύγει. Ὁ δὲ Ἀναξίβιος καταδραμὼν ἐπὶ θάλατταν ἐν ἀλιευτικῷ πλοίῳ περιέπλει εἰς τὴν ἀκρόπολιν, καὶ εὐθὺς μεταπέμπεται ἐκ Χαλκηδόνος φρουρούς· οὐ γὰρ ἱκανοὶ ἐδόκουν εἶναι οἱ ἐν τῇ ἀκροπόλει σχεῖν τοὺς ἄνδρας.

21. Οἱ δὲ στρατιῶται ὡς εἶδον τὸν Ξενοφῶντα, προσπίπτουσιν αὐτῷ πολλοὶ καὶ λέγουσι· Νῦν σοι ἔξεστιν, ὦ Ξενοφῶν, ἀνδρὶ γενέσθαι. Ἐχεις πόλιν, ἔχεις τριήρεις, ἔχεις χρήματα, ἔχεις ἄνδρας τοσοῦτους. Νῦν ἂν, εἰ βούλοιο, σύ τε ἡμᾶς ὀνήσαις, καὶ ἡμεῖς σὲ μέγαν ποιήσαιμεν. 22. Ὁ δὲ ἀπεκρίνατο· Ἄλλ' εὖ τε λέγετε καὶ ποιήσω ταῦτα· εἰ δὲ τούτων ἐπιδυμεῖτε, θέσθε τὰ ὄπλα ἐν τάξει ὡς τάχιστα. Βουλόμενος αὐτοὺς κατηρεμίσαι, καὶ αὐτὸς τε παρηγγύα ταῦτα καὶ τοὺς ἄλλους ἐκέλευε παρεγγυᾶν καὶ τίθεσθαι τὰ



ὄπλα. 23. Οἱ δὲ αὐτοὶ ὑφ' ἑαυτῶν ταπτόμενοι οἷ τε ὀπλίται ἐν ὀλίγῳ χρόνῳ εἰς ὀκτῶ ἐγένοντο καὶ οἱ πελτασταὶ ἐπὶ τὸ κέρας ἐκάτερον παραδεδραμήκεσαν. 24. Τὸ δὲ χωρίον οἶον κάλλιστον ἐκτάξασθαι ἐστὶ τὸ Θράκιον καλούμενον, ἔρημον οἰκιῶν καὶ πεδινόν. Ἐπεὶ δὲ ἔκειτο τὰ ὄπλα καὶ κατηρεμίσθησαν, συγκαλεῖ Ξενοφῶν τὴν στρατιάν καὶ λέγει τάδε·

25. "Οτι μὲν ὀργίζεσθε, ὦ ἄνδρες στρατιῶται, καὶ νομίζετε δεινὰ πάσχειν ἔξαπατώμενοι οὐ θουμάζω. Ἦν δὲ τῷ θυμῷ χαριζόμεθα καὶ Λακεδαιμονίους τε τοὺς παρόντας τῆς ἔξαπάτης τιμωρησώμεθα καὶ τὴν πόλιν τὴν οὐδὲν αἰτίαν διαρπάσωμεν, ἐνθυμείσθε ἃ ἔσται ἐντεῦθεν. 26. Πολέμιοι μὲν ἐσόμεθα ἀποδεδειγμένοι Λακεδαιμονίοις καὶ τοῖς συμμάχοις· οἷος δ' ὁ πόλεμος ἂν γένοιτο εἰκάζειν δὴ πάρεστιν, ἑωρακότας καὶ ἀναμνησθέντας τὰ νῦν δὴ γεγενημένα. 27. Ἡμεῖς γὰρ οἱ Ἀθηναῖοι ἦλθομεν εἰς τὸν πόλεμον τὸν πρὸς Λακεδαιμονίους καὶ τοὺς συμμάχους ἔχοντες τριήρεις τὰς μὲν ἐν θαλάττῃ τὰς δ' ἐν τοῖς νεωρίοις οὐκ ἐλάττους τριακοσίων ὑπαρχόντων δὲ πολλῶν χρημάτων ἐν τῇ πόλει, καὶ προσόδου οὔσης κατ' ἐνιαυτὸν ἀπὸ τε τῶν ἐνδήμων καὶ ἐκ τῆς ὑπερορίας οὐ μείον χιλίων ταλάντων· ἄρχοντες δὲ τῶν νήσων ἀπασῶν καὶ ἐν τε τῇ Ἀσίᾳ πολλὰς ἔχοντες πόλεις καὶ ἐν τῇ Εὐρώπῃ ἄλλας τε πολλὰς, καὶ αὐτὸ τοῦτο τὸ Βυζάντιον ὅπου νῦν ἐσμὲν ἔχοντες, κατεπολεμήθημεν οὕτως ὡς πάντες ὑμεῖς ἐπίστασθε. 28. Νῦν δὲ δὴ τί ἂν οἰόμεθα παθεῖν Λακεδαιμονίῳ μὲν καὶ τῶν Ἀχαιῶν συμμάχων ὑπαρχόντων, Ἀθηναίων δὲ καὶ ὅσοι ἐκείνοις τότε ἦσαν σύμμαχοι πάντων προσγεγενημένων, Τισσαφέρνους δὲ καὶ τῶν ἐπὶ θαλάττῃ ἄλλων βαρβάρων πάντων πολεμίῳ ἡμῖν ὄντων, πολεμιωτάτου δ' αὐτοῦ τοῦ ἄνω βασιλέως, ὃν ἦλθομεν ἀφαιρησόμενοί τε τὴν ἀρχὴν καὶ ἀποκτενοῦντες εἰ δυναίμεθα. Τούτων δὴ πάντων ὁμοῦ ὄντων ἐστὶ τις οὕτως ἄφρων ὅστις οἶεται ἂν ἡμᾶς περιγενέσθαι; 29. Μὴ πρὸς θεῶν μαινόμεθα μηδὲ αἰσχροῦς ἀπολώμεθα πολέμιοι ὄντες καὶ ταῖς πατρίσι καὶ τοῖς ἡμετέροις αὐτῶν φίλοις τε καὶ οἰκείοις. Ἐν γὰρ ταῖς πόλεσιν εἰσι πάντες ταῖς ἐφ' ἡμᾶς στρατευσομέναις καὶ δικαίως, εἰ βάρβαρον μὲν

πόλιν οὐδεμίαν ἠθέλησαμεν κατασχεῖν, καὶ ταῦτα κρατοῦντες, Ἑλληνίδα δὲ εἰς ἣν πρώτην πόλιν ἦλθομεν, ταύτην ἐξαλαπάξομεν. 30. Ἐγὼ μὲν τοίνυν εὐχομαι πρὶν ταῦτα ἐπιθεῖν ὑφ' ὑμῶν γενόμενα μυρίας ἐμέ γε κατὰ γῆς ὀργυῖας γενέσθαι. Καὶ ὑμῖν δὲ συμβουλευῶ Ἕλληνας ὄντας τοῖς τῶν Ἑλλήνων προεστηκόσι πειδομένους πειρᾶσθαι τῶν δικαίων τυγχάνειν. Ἐὰν δὲ μὴ δύνησθε ταῦτα, ἡμᾶς δεῖ ἀδικουμένους τῆς γούν Ἑλλάδος μὴ στέρεσθαι. 31. Καὶ νῦν μοι δοκεῖ πέμψαντας Ἀναξιβίῳ εἰπεῖν ὅτι ἡμεῖς οὐδὲν βίαιον ποιήσουτες παρεληλύθαμεν εἰς τὴν πόλιν, ἀλλ' ἣν μὲν δυνώμεθα παρ' ὑμῶν ἀγαθόν τι εὐρίσκεσθαι· εἰ δὲ μὴ, ἀλλὰ δηλώσουτες ὅτι οὐκ ἐξαπατῶμενοι ἀλλὰ πειδομένοι ἐξερχόμεθα.

32. Ταῦτα ἔδοξε· καὶ πέμπουσιν Ἱερώνυμόν τε Ἡλείου ἐροῦντα ταῦτα καὶ Εὐρύλοχον Ἀρκάδα καὶ Φιλῆσιον Ἀχαιόν. Οἱ μὲν ταῦτα ᾤχοντο ἐροῦντες.

33. Ἔτι δὲ καθημένων τῶν στρατιωτῶν προσέρχεται Κοιρατάδης Θηβαῖος, ὃς οὐ φεύγων τὴν Ἑλλάδα περιήει ἀλλὰ στρατηγῶν καὶ ἐπαγγελλόμενος εἴ τις ἢ πόλις ἢ ἔθνος στρατηγοῦ δέοιτο. Καὶ τότε προσελθὼν ἔλεγεν ὅτι ἔτοιμος εἶη ἠγεῖσθαι αὐτοῖς εἰς τὸ Δέλτο καλούμενον τῆς Θρᾶκης, ἔνθα πολλὰ καὶ ἀγαθὰ λήψουτο· ἔστε δ' ἂν μόλωσιν, εἰς ἀφθονίαν παρέξειν ἔφη καὶ σῖτα καὶ ποτά.

34. Ἀκούουσι ταῦτα οἱ στρατιῶται καὶ τὰ παρὰ Ἀναξιβίου ἅμα ἀπαγγελλόμενα· ἀπεκρίνατο γὰρ ὅτι πειδομένοι αὐτοῖς οὐ μεταμελήσει, ἀλλὰ τοῖς τε οἴκοι τέλεσι ταῦτα ἀπαγγελεῖ καὶ αὐτὸς βουλευσοῖτο περὶ αὐτῶν ὃ τι δύναιτο ἀγαθόν. 35. Ἐκ τούτου οἱ στρατιῶται τὸν τε Κοιρατάδην δέχονται στρατηγὸν καὶ ἔξω τοῦ τείχους ἀπήλθον. Ὁ δὲ Κοιρατάδης συντίθεται αὐτοῖς εἰς τὴν ὑστεραίαν παρέσεσθαι ἐπὶ τὸ στρατευμα ἔχων καὶ ἱερεῖα καὶ μάντιν καὶ σῖτα καὶ ποτὰ τῆ στρατιᾶ. 36. Ἐπεὶ δ' ἐξῆλθον, ὁ Ἀναξίβιος ἔκλεισε τὰς πύλας καὶ ἐκήρυξεν ὃς ἂν ἀλφ' ἔνδον ὦν τῶν στρατιωτῶν πεπράσεται. 37. Τῇ δ' ὑστεραία ὁ Κοιρατάδης μὲν ἔχων τὰ ἱερεῖα καὶ τὸν μάντιν ἦκε, καὶ ἄλφιστα φέροντες εἶποντο αὐτῷ εἴκοσιν ἄνδρες καὶ οἶνον ἄλλοι εἴκοσι καὶ ἐλαιῶν τρεῖς καὶ σκορό-

δων [εἷς] ἀνὴρ ὅσον ἐδύνατο μέγιστον φορτίον καὶ ἄλλος κρομμύων. Ταῦτα δὲ καταθέμενος ὡς ἐπὶ δάσμευσιν ἐθύετο.

38. Ξενοφῶν δὲ μεταπεμφόμενος Κλέανδρον ἐκέλευε διαπραξάσαι ὅπως εἰς τὸ τεῖχος τε εἰσέλθοι καὶ ἀποπλεύσαι ἐκ Βυζαντίου. 39. Ἐλθὼν δ' ὁ Κλέανδρος, Μάλα μόλις, ἔφη, διαπραξάμενος ἤκω· λέγειν γὰρ Ἀναξίβιον ὅτι οὐκ ἐπιτήδειον εἶη τοὺς μὲν στρατιώτας πλησίον εἶναι τοῦ τεύχους, Ξενοφῶντα δὲ ἔνδον· τοὺς Βυζαντίους δὲ στασιάζειν καὶ πονηροὺς εἶναι πρὸς ἀλλήλους· ὅμως δὲ εἰσιέναι, ἔφη, ἐκέλευεν, εἰ μέλλοι σὺν αὐτῷ ἐκπλεῖν. 40. Ὁ μὲν δὴ Ξενοφῶν ἀσπασάμενος τοὺς στρατιώτας εἴσω τοῦ τεύχους ἀπήει σὺν Κλεάνδρῳ. Ὁ δὲ Κοιρατάδης τῇ μὲν πρώτη ἡμέρᾳ οὐκ ἐκαλλιέρει οὐδὲ διεμέτρησεν οὐδὲν τοῖς στρατιώταις· τῇ δ' ὑστεραία τὰ μὲν ἱερεῖα εἰστήκει παρὰ τὸν βωμὸν καὶ Κοιρατάδης ἐστεφανωμένος ὡς θύσων· προσελθὼν δὲ Τιμασίων ὁ Δαρδανεὺς καὶ Νέων ὁ Ἀσιναῖος καὶ Κλεάνωρ ὁ Ὀρχομένιος ἔλεγον Κοιρατάδῃ μὴ θύειν, ὡς οὐχ ἠγησόμενον τῇ στρατιᾷ, εἰ μὴ δώσει τὰ ἐπιτήδεια. 41. Ὁ δὲ κελεύει διαμετρεῖσθαι. Ἐπεὶ δὲ πολλῶν ἐνέδει αὐτῷ ὥστε ἡμέρας σίτου ἐκάστῳ γενέσθαι τῶν στρατιωτῶν, ἀναλαβὼν τὰ ἱερεῖα ἀπήει καὶ τὴν στρατηγίαν ἀπειπὼν.

## CAP. II.

1. Νέων δὲ ὁ Ἀσιναῖος καὶ Φρυνίσκος ὁ Ἀχαιὸς καὶ Φιλίσεος ὁ Ἀχαιὸς καὶ Ξανθικλῆς ὁ Ἀχαιὸς καὶ Τιμασίων ὁ Δαρδανεὺς ἐπέμενον ἐπὶ τῇ στρατιᾷ, καὶ εἰς κώμας τῶν Θρακῶν προελθόντες τὰς κατὰ Βυζάντιον ἐστρατοπεδεύοντο. 2. Καὶ οἱ στρατηγοὶ ἐστασίαζον Κλεάνωρ μὲν καὶ Φρυνίσκος πρὸς Σεύθην βουλόμενοι ἄγειν· ἔπειθε γὰρ αὐτούς, καὶ ἔδωκε τῷ μὲν ἵππον, τῷ δὲ γυναῖκα· Νέων δὲ εἰς Χερρόνησον οἰόμενος εἰ ὑπὸ Λακεδαιμονίοις γένοιτο, παντὸς ἂν προεστάναι τοῦ στρατεύματος· Τιμασίων δὲ προὔδυμειτο



πέραν εἰς τῆς Ἀσίας πάλιν διαβῆναι, οἴομενος ἂν οἴκαδε κατελθεῖν. 3. Καὶ οἱ στρατιῶται ταῦτὰ ἐβούλοντο. Διατριβομένοι δὲ τοῦ χρόνου πολλοὶ τῶν στρατιωτῶν, οἱ μὲν τὰ ὄπλα ἀποδιδόμενοι κατὰ τοὺς χώρους ἀπέπλεον ὡς ἐδύναντο· οἱ δὲ καὶ [διδόντες τὰ ὄπλα κατὰ τοὺς χώρους] εἰς τὰς πόλεις κατεμιγνύοντο. 4. Ἀναξίβιος δ' ἔχαιρε ταῦτα ἀκούων διαφθειρόμενον τὸ στράτευμα· τούτων γὰρ γιγνομένων ᾤετο μάλιστα χαρίζεσθαι Φαρναβάζω.

5. Ἀποπλέοντι δὲ Ἀναξιβίῳ ἐκ Βυζαντίου συναντᾷ Ἀρίσταρχος ἐν Κυζίκῳ διάδοχος Κλεάνδρῳ Βυζαντίου ἀρμοστής· ἐλέγετο δὲ ὅτι καὶ ναύαρχος διάδοχος Πῶλος ὅσον οὐ παρείη ἤδη εἰς Ἑλλάσποντον. 6. Καὶ Ἀναξίβιος τῷ μὲν Ἀριστάρχῳ ἐπιστέλλει ὁπόσους ἂν εὔροι ἐν Βυζαντίῳ τῶν Κύρου στρατιωτῶν ὑπολελειμμένους ἀποδόσθαι· ὁ δὲ Κλεάνδρος οὐδένα ἐπεπράκει· ἀλλὰ καὶ τοὺς κάμνοντας ἐθεράπευεν οἰκτεῖρων καὶ ἀναγκάζων οἰκία δέχεσθαι· Ἀρίσταρχος δ' ἐπεὶ ἦλθε τάχιστα, οὐκ ἐλάττους τετρακοσίων ἀπέδοτο. 7. Ἀναξίβιος δὲ παραπλεύσας εἰς Πάριον πέμπει παρὰ Φαρνάβαζον κατὰ τὰ συγκείμενα. Ὁ δ' ἐπεὶ ἦσθετο Ἀρίσταρχόν τε ἤκοντα εἰς Βυζάντιον ἀρμοστήν καὶ Ἀναξίβιον οὐκέτι ναυαρχοῦντα, Ἀναξιβίου μὲν ἠμέλησε, πρὸς Ἀρίσταρχον δὲ διεπράττετο τὰ αὐτὰ περὶ τοῦ Κυρείου στρατεύματος ἅπερ καὶ πρὸς Ἀναξίβιον.

8. Ἐκ τούτου ὁ Ἀναξίβιος καλέσας Ξενοφῶντα κελεύει πάση τέχνῃ καὶ μηχανῇ πλεῦσαι ἐπὶ τὸ στράτευμα ὡς τάχιστα, καὶ συνέχειν τε αὐτὸ καὶ συναθροίζειν τῶν διεσπαρμένων ὡς ἂν πλείστους δύνηται, καὶ παραγαγόντα εἰς τὴν Πέρινθον διαβιβάζειν εἰς τὴν Ἀσίαν ὅτι τάχιστα· καὶ δίδωσιν αὐτῷ τριακόντορον καὶ ἐπιστολὴν καὶ ἄνδρα συμπέμπει κελεύσοντα τοὺς Περινηθίους ὡς τάχιστα Ξενοφῶντα προπέμψαι τοῖς ἵπποις ἐπὶ τὸ στράτευμα. 9. Καὶ ὁ μὲν Ξενοφῶν διαπλεύσας ἀφικνεῖται ἐπὶ τὸ στράτευμα· οἱ δὲ στρατιῶται ἐδέξαντο ἠδέως καὶ εὐθύς εἶποντο ἄσμενοι ὡς διαβησόμενοι ἐκ τῆς Θράκης εἰς τὴν Ἀσίαν.

10. Ὁ δὲ Σεύθης ἀκούσας ἤκοντα πάλιν πέμψας πρὸς

αὐτὸν [κατὰ θάλατταν] Μηδοσάδην ἐδεῖτο τὴν στρατιὰν ἄγειν πρὸς ἑαυτὸν, ὑπισχνούμενος αὐτῷ ὅ τι ᾤετο λέγων πείσειν. Ὁ δ' ἀπέκρίνατο αὐτῷ ὅτι οὐδὲν οἶόν τε εἶη τούτων γενέσθαι. 11. Καὶ ὁ μὲν ταῦτα ἀκούσας ᾤχετο. Οἱ δ' Ἕλληνες ἐπεὶ ἀφίκοντο εἰς Πέρινθον, Νέων μὲν ἀποσπάσας ἐστρατοπεδεύσατο χωρὶς ἔχων ὡς ὀκτακοσίους ἀνθρώπους· τὸ δ' ἄλλο στράτευμα πᾶν ἐν τῷ αὐτῷ παρὰ τὰ τεῖχος τὸ Περιθίων ἦν.

12. Μετὰ ταῦτα Ξενοφῶν μὲν ἔπραττε περὶ πλοίων, ὅπως ὅτι τάχιστα διαβαίειν. Ἐν δὲ τούτῳ ἀφικόμενος Ἀρίσταρχος ὁ ἐκ Βυζαντίου ἀρμοστής, ἔχων δύο τριήρεις, πεπεισμένος ὑπὸ Φαρναβάζου τοῖς τε ναυκλήροις ἀπέειπε μὴ διάγειν, ἐλθὼν τε ἐπὶ τὸ στράτευμα τοῖς στρατιώταις εἶπε μὴ περαιούσθαι εἰς τὴν Ἀσίαν. 13. Ὁ δὲ Ξενοφῶν ἔλεγεν ὅτι Ἀναξίβιος ἐκέλευσε, καὶ ἐμὲ πρὸς τοῦτο ἔπεμψεν ἐνθάδε. Πάλιν δ' Ἀρίσταρχος ἔλεξεν· Ἀναξίβιος μὲν τοίνυν οὐκέτι ναύαρχος, ἐγὼ δὲ τῆδε ἀρμοστής· εἰ δέ τινα ὑμῶν λήψομαι ἐν τῇ θαλάττῃ καταδύσω. Ταῦτα εἰπὼν ᾤχετο εἰς τὸ τεῖχος. 14. Τῇ δ' ὑστεραίᾳ μεταπέμπεται τοὺς στρατηγούς καὶ λοχαγούς τοῦ στρατεύματος. Ἦδη δὲ ὄντων πρὸς τῷ τείχει ἐξαγγέλλει τις τῷ Ξενοφῶντι ὅτι εἰ εἴσεισι, συλληφθήσεται καὶ ἢ αὐτοῦ τι πείσεται ἢ καὶ Φαρναβάζῳ παραδοθήσεται. Ὁ δέ, ἀκούσας ταῦτα τοὺς μὲν προπέμπεται, αὐτὸς δ' εἶπεν ὅτι θύσαι τι βούλοιο. 15. Καὶ ἀπελθὼν ἐθύετο εἰ προείεν αὐτῷ οἱ θεοὶ πειρᾶσθαι πρὸς Σεύθην ἄγειν τὸ στράτευμα· ἑώρα γὰρ οὔτε διαβαίνειν ἀσφαλὲς ὄν τριήρεις ἔχοντος τοῦ κωλύσοντος· οὐτ' ἐπὶ Χερβρόνησου ἐλθὼν κατακλεισθῆναι ἐβούλετο καὶ τὸ στράτευμα ἐν πολλῇ σπάνει πάντων γενέσθαι· ἔνθα πείθεσθαι μὲν ἀνάγκη τῷ ἐκεῖ ἀρμοστῇ, τῶν δὲ ἐπιτηδείων οὐδὲν ἔμελλεν ἔξειν τὸ στράτευμα.

16. Καὶ ὁ μὲν ἀμφὶ ταῦτα εἶχεν· οἱ δὲ στρατηγοὶ καὶ λοχαγοὶ ἤκουτες παρὰ τοῦ Ἀριστάρχου ἀπήγγελλον ὅτι νῦν μὲν ἀπιέναι σφᾶς κελεύει, τῆς δέλης δὲ ἤκειν· ἔνθα καὶ δήλη μᾶλλον ἐδόκει ἢ ἐπιβουλή. 17. Ὁ οὖν Ξενοφῶν, ἐπεὶ

ἔδόκει τὰ ἱερά καλά εἶναι αὐτῷ καὶ τῷ στρατεύματι ἀσφαλῶς πρὸς Σεύθην ἰέναι παραλαβὸν Πολυκράτην τὸν Ἀθηναίου λοχαγὸν καὶ παρὰ τῶν στρατηγῶν ἐκάστου ἄνδρα, πλὴν παρὰ Νέωνος, ᾧ ἕκαστος ἐπίστευεν ὥχεται τῆς νυκτὸς ἐπὶ τὸ Σεύθου στράτευμα ἐξήκοντα στάδια. 18. Ἐπεὶ δ' ἐγγὺς ἦσαν αὐτοῦ, ἐπιτυγχάνει πυροῖς ἐρήμοις. Καὶ τὸ μὲν πρῶτον ᾗτο μετακεχωρηκέναι ποι τὸν Σεύθην. Ἐπεὶ δὲ Δορύβου τε ἦσθετο καὶ σημαινόντων ἀλλήλοις τῶν περὶ Σεύθην, κατέμαθεν ὅτι τούτου ἔνεκα τὰ πυρὰ κεκαυμένα εἶη τῷ Σεύθῃ πρὸ τῶν νυκτοφυλάκων ὅπως οἱ μὲν φύλακες μὴ ὀρῶντο ἐν τῷ σκοτει ὄντες μήτε ὀπόσοι μήτε ὄπου εἶεν, οἱ δὲ προσιόντες μὴ λανθάνοιεν ἀλλὰ διὰ τὸ φῶς καταφανεῖς εἶεν. 19. ἐπεὶ δὲ ἦσθετο, προπέμπει τὸν ἑρμηνέα ὃν ἐτύγχανεν ἔχων, καὶ εἰπεῖν κελεύει Σεύθῃ ὅτι Ξενοφῶν πάρεστι βουλόμενος συγγενέσθαι αὐτῷ. Οἱ δ' ἤρουντο εἰ ὁ Ἀθηναῖος ὁ ἀπὸ τοῦ στρατεύματος. 20. Ἐπειδὴ δ' ἔφη οὗτος εἶναι, ἀναπηδήσαντες ἐδίωκον· καὶ ὀλίγον ὕστερον παρήσαν πελτασταὶ ὅσον διακόσιοι, καὶ παραλαβόντες Ξενοφῶντα καὶ τοὺς σὺν αὐτῷ ἦγον πρὸς Σεύθην. 21. Ὁ δ' ἦν ἐν τύρσει μάλα φυλαττόμενος, καὶ ἵπποι περὶ αὐτὴν κύκλῳ ἐγκεχαλινωμένοι· διὰ γὰρ τὸν φόβον τὰς μὲν ἡμέρας ἐχίλου τοὺς ἵππους, τὰς δὲ νύκτας ἐγκεχαλινωμένοις ἐφυλάττετο. 22. Ἐλέγετο γὰρ καὶ πρόσθεν Τήρης ὁ τούτου πρόγονος ἐν ταύτῃ τῇ χώρᾳ, πολὺ ἔχων στράτευμα ὑπὸ τούτων τῶν ἀνδρῶν πολλοὺς ἀπολέσαι καὶ τὰ σκευοφόρα ἀφαιρεθῆναι. Ἦσαν δ' οὗτοι Θυνοί, πάντων λεγόμενοι εἶναι υἷαλιστα νυκτὸς πολεμικώτατοι.

23. Ἐπεὶ δ' ἐγγὺς ἦσαν, ἐκέλευσεν εἰσελθεῖν Ξενοφῶντα ἔχοντα δύο οὓς βούλοιτο. Ἐπειδὴ δὲ ἔνδον ἦσαν, ἠσπάζοντο μὲν πρῶτον ἀλλήλους καὶ κατὰ τὸν Θράκιον νόμον κέρατα οἴνου προῦπιον· παρῆν δὲ καὶ Μηδοσάδης τῷ Σεύθῃ ὅσπερ ἐπρέσβευεν αὐτῷ πάντοσε. 24. Ἐπειτα δὲ Ξενοφῶν ἤρχετο λέγειν· Ἐπεμψας πρὸς ἐμέ, ὦ Σεύθῃ, εἰς Χαλκηδόνα πρῶτον Μηδοσάδην τουτονί, δεόμενός μου συμπροδυμηθῆναι διαβῆναι τὸ στράτευμα ἐκ τῆς Ἀσίας, καὶ ὑπισχνούμενός



μοι, εἰ ταῦτα πράξαιμι, εὖ ποιήσῃς, ὡς ἔφη Μηδοσάδης οὐ-  
 τοσί. 25. Ταῦτα εἰπὼν ἐπήρετο τὸν Μηδοσάδην εἰ ἀληθὴ  
 ταῦτ' εἶη. Ὁ δ' ἔφη. Αὐθις ἦλθε Μηδοσάδης οὗτος ἐπεὶ  
 ἐγὼ διέβην πάλιν ἐπὶ τὸ στράτευμα ἐκ Παρίου, ὑπισχνούμε-  
 νος, εἰ ἀγοίμι τὸ στράτευμα πρὸς σέ, τᾶλλα τέ σε φίλω χρή-  
 σεσθαι καὶ ἀδελφῶ καὶ τὰ παρὰ θαλάττῃ μοι χωρία ὧν σὺ  
 κρατεῖς ἔσεσθαι παρὰ σοῦ. 26. Ἐπὶ τούτοις πάλιν ἐπήρετο  
 τὸν Μηδοσάδην εἰ ἔλεγε ταῦτα. Ὁ δὲ συνέφη καὶ ταῦτα.  
 Ἴδι νῦν, ἔφη, ἀφήγησαι τούτῳ τί σοι ἀπεκρινάμην ἐν Χαλ-  
 κηδόνι πρῶτον. 27. Ἀπεκρίνω ὅτι τὸ στράτευμα διαβήσοιτο  
 εἰς Βυζάντιον, καὶ οὐδὲν τούτου ἔνεκα δέοι τελεῖν οὔτε σοὶ  
 οὔτε ἄλλῳ· αὐτὸς δὲ ἐπεὶ διαβαίης, ἀπιέναι ἔφησθα· καὶ  
 ἐγένετο οὕτως ὡσπερ σὺ ἔλεγες. 28. Τί γὰρ ἔλεγον, ἔφη,  
 ὅτε κατὰ Σηλυβριάν ἀφίκου; Οὐκ ἔφησθα οἷόν τ' εἶναι,  
 ἀλλ' εἰς Πέρινθον ἐλθόντας διαβαίνεις εἰς τὴν Ἀσίαν. 29.  
 Νῦν τοίνυν, ἔφη ὁ Ξενοφῶν, πάρειμι καὶ ἐγὼ καὶ οὗτος Φρυ-  
 νίσκος εἰς τῶν στρατηγῶν καὶ Πολυκράτης οὗτος εἰς τῶν  
 λοχαγῶν· καὶ ἔξω εἰσὶν ἀπὸ τῶν στρατηγῶν ὁ πιστότατος  
 ἐκάστῳ πλὴν Νέωνος τοῦ Λακωνικοῦ. 30. Εἰ οὖν βούλει  
 πιστοτέραν εἶναι τὴν πρᾶξιν, καὶ ἐκείνους κάλεσαι. Τὰ δὲ  
 ὄπλα σὺ ἐλθὼν εἰπέ ᾧ Πολύκρατες, ὅτι ἐγὼ κελεύω καταλι-  
 πεῖν· καὶ αὐτὸς ἐκεῖ καταλιπὼν τὴν μάχαιραν εἴσιθι.

31. Ἀκούσας ταῦτα ὁ Σεύθης εἶπεν ὅτι οὐδεὶ ἀν ἀπι-  
 στήσειεν Ἀθηναίων· καὶ γὰρ ὅτι συγγενεῖς εἶεν εἰδέναί καὶ  
 φίλους εὖνους ἔφη νομίζειν. Μετὰ ταῦτα δ' ἐπεὶ εἰσήλθον  
 οὗς ἔδει, πρῶτον Ξενοφῶν ἐπήρετο Σεύθην ὅ τι δέοιτο χρή-  
 σθαι τῇ στρατιᾷ. 32. Ὁ δ' εἶπεν ᾧδε· Μαισάδης ἦν πα-  
 τὴρ μοι· ἐκείνου δ' ἦν ἀρχὴν Μελανδίται καὶ Θυνοὶ καὶ  
 Τρανίψαι. Ἐκ ταύτης οὖν τῆς χώρας, ἐπεὶ τὰ Ὀδρυσῶν  
 πράγματα ἐνόσησεν, ἐκπεσὼν ὁ πατὴρ αὐτὸς μὲν ἀποδνή-  
 σκει νόσῳ· ἐγὼ δ' ἐξετράφην ὀρφανὸς παρὰ Μηδόκῳ τῷ νῦν  
 βασιλεῖ. 33. Ἐπεὶ δὲ νεανίσκος ἐγενόμην, οὐκ ἐδυνάμην  
 ζῆν εἰς ἀλλοτρίαν τράπεζαν ἀποβλέπων· καὶ ἐκαθεζόμεν  
 ἐνδίφριος αὐτῷ ἰκέτης δούναί μοι ὁπόσους δυνατὸς εἶη ἄν-  
 δρας, ὅπως καὶ τοὺς ἐκβαλόντας ἡμᾶς εἴ τι δυναίμην κακὸν

ποιοίην καὶ ζῶην μὴ εἰς τὴν ἐκείνου τράπεζαν ἀποβλέπων ὡσπερ κύων. 34. Ἐκ τούτου μοι δίδωσι τοὺς ἄνδρας καὶ τοὺς ἵππους οὓς ὑμεῖς ὄψεσθε ἐπειδὰν ἡμέρα γένηται. Καὶ νῦν ἐγὼ ζῶ τούτους ἔχων, ληϊζόμενος τὴν ἐμαντοῦ πατρῶαν χώραν. Εἰ δέ μοι ὑμεῖς παραγένοισθε, οἶμαι ἂν σὺν τοῖς θεοῖς ῥαδίως ἀπολαβεῖν τὴν ἀρχήν. Ταῦτ' ἐστὶν ἃ ἐγὼ ὑμῶν δέομαι.

35. Τί ἂν οὖν, ἔφη ὁ Ξενοφῶν, σὺ δύναιο, εἰ ἔλθοιμεν, τῇ τε στρατιᾷ διδόναι καὶ τοῖς λοχαγοῖς καὶ τοῖς στρατηγοῖς; Λέξον, ἵνα οὗτοι ἀπαγγέλλωσι. 36. Ὁ δὲ ὑπέσχετο τῷ μὲν στρατιώτῃ κυζικηνόν, τῷ δὲ λοχαγῷ διμοιρίαν, τῷ δὲ στρατηγῷ τετραμοιρίαν, καὶ γῆν ὀπόσῃν ἂν βούλωνται καὶ ζεύγη καὶ χωρίον ἐπὶ θαλάττῃ τετειχισμένον. 37. Ἐὰν δ', ἔφη ὁ Ξενοφῶν, ταῦτα πειρώμενοι μὴ διαπράξωμεν, ἀλλὰ τις φόβος ἀπὸ Λακεδαιμονίων ἦ, δέξῃ εἰς τὴν σεαυτοῦ ἂν τις ἀπίενοι βούληται παρὰ σέ; 38. Ὁ δ' εἶπε· Καὶ ἀδελφούς γε ποιήσομαι καὶ ἐνδιφρίους καὶ κοινωνοὺς ἀπάντων ὧν ἂν δυνώμεθα κτᾶσθαι. Σοὶ δ', ὦ Ξενοφῶν, καὶ θυγατέρα δώσω καὶ εἴ τις σοὶ ἔστι θυγάτηρ, ὠνήσομαι Θρακίῳ νόμῳ· καὶ Βισάνθην οἴκησιν δώσω ὅπερ ἐμοὶ κάλλιστον χωρίον ἐστὶ τῶν ἐπὶ θαλάττῃ.

### CAP. III.

1. Ἀκούσαντες ταῦτα καὶ δεξιὰς δόντες καὶ λαβόντες ἀπήλαυνον· καὶ πρὸ ἡμέρας ἐγένοντο ἐπὶ τῷ στρατοπέδῳ καὶ ἀπήγγειλαν ἕκαστοι τοῖς πέμψασιν. 2. Ἐπεὶ δὲ ἡμέρα ἐγένετο, ὁ μὲν Ἀρίσταρχος πάλιν ἐκάλει τοὺς στρατηγούς καὶ λοχαγούς· τοῖς δ' ἔδοξε τὴν μὲν πρὸς Ἀρίσταρχον ὁδὸν εἶσαι, τὸ δὲ στράτευμα συγκαλέσαι. Καὶ συνήλθον πάντες πλὴν οἱ Νέωνος· οὗτοι δὲ ἀπέιχον ὡς δέκα στάδια. 3. Ἐπεὶ δὲ συνήλθον, ἀναστὰς Ξενοφῶν εἶπε τάδε· Ἄνδρες, διαπλεῖν μὲν ἔνθα βουλόμεθα Ἀρίσταρχος τριήρεις ἔχων κωλύει· ὥστ' εἰς πλοῖα οὐκ ἀσφαλές ἐμβαίνειν· οὗτος δὲ ὁ αὐτὸς κελεύει εἰς

Χερρόνησον βία διὰ τοῦ ἱεροῦ ὄρους πορεύεσθαι· ἦν δὲ κρατήσαντες τούτου ἐκείσε ἔλθωμεν, οὔτε πωλήσειν ἔτι ὑμᾶς φησιν, ὡσπερ ἐν Βυζαντίῳ, οὔτε ἐξαπατήσεσθαι ἔτι ὑμᾶς, ἀλλὰ λήψεσθαι μισθόν, οὔτε περιόψεσθαι ἔτι ὡσπερ νυνὶ δεομένους τῶν ἐπιτηδείων. 4. Οὗτος μὲν ταῦτα λέγει· Σεύθης δὲ φησιν, ἂν πρὸς ἐκείνους ἴητε, εὖ ποιήσειν ὑμᾶς. Νῦν οὖν σκέψασθε πότερον ἐνθάδε μένοντες τοῦτο βουλευέσεσθε ἢ εἰς τὰ ἐπιτήδεια ἐπανελθόντες. 5. Ἐμοὶ μὲν οὖν δοκεῖ, ἐπεὶ ἐνθάδε οὔτε ἀργύριον ἔχομεν ὥστε ἀγοράζειν οὔτε ἂνευ ἀργύριον ἐῶσι λαμβάνειν τὰ ἐπιτήδεια, ἐπανελθόντας εἰς τὰς κώμας ὅθεν οἱ ἦπτους ἐῶσι λαμβάνειν, ἐκεῖ ἔχοντας τὰ ἐπιτήδεια ἀκούοντας ὅ τι τις ὑμῶν δεῖται αἰρεῖσθαι ὅ τι ἂν ὑμῖν δοκῆ κράτιστον εἶναι. 6. Καὶ ὅτῳ, ἔφη, ταῦτα δοκεῖ, ἀράτω τὴν χεῖρα. Ἀνέτειναν ἅπαντες. Ἀπιόντες τοίνυν, ἔφη, συσκευάζεσθε, καὶ ἐπειδὴν παραγγείλη τις, ἔπεσθε τῷ ἡγουμένῳ.

7. Μετὰ ταῦτα Ξενοφῶν μὲν ἡγείτο, οἱ δ' εἶποντο. Νέων δὲ καὶ παρὰ Ἀριστάρχου ἄλλοι ἔπειθον ἀποτρέπεσθαι· οἱ δὲ οὐχ ὑπήκουον. Ἐπεὶ δὲ ὅσον τριάκοντα σταδίους προεληλύθεσαν, ἀπαντᾶ Σεύθης. Καὶ ὁ Ξενοφῶν ἰδὼν αὐτὸν προσελάσαι ἐκέλευσεν, ὅπως ὅτι πλείστων ἀκούοντων εἴποι αὐτῷ ἃ ἐδόκει συμφέρειν. 8. Ἐπεὶ δὲ προσῆλθεν, εἶπε Ξενοφῶν· Ἡμεῖς πορευόμεθα ὅπου μέλλει ἔξειν τὸ στράτευμα τροφήν· ἐκεῖ δὲ ἀκούοντες καὶ σοῦ καὶ τῶν τοῦ Λακωνικοῦ αἰρησόμεθα ἢ ἂν κράτιστα δοκῆ εἶναι. Ἦν οὖν ἡμῖν ἡγήση ὅπου πλείστά ἐστιν ἐπιτήδεια, ὑπὸ σοῦ νομιούμεν ἐξενίσθαι. 9. Καὶ ὁ Σεύθης ἔφη, Ἀλλὰ οἶδα κώμας πολλὰς ἀθρόας καὶ πάντα ἐχούσας τὰ ἐπιτήδεια ἀπεχούσας ἡμῶν ὅσον διελθόντες ἂν ἡδέως ἀριστώητε. Ἦγοῦ τοίνυν, ἔφη ὁ Ξενοφῶν. 10. Ἐπεὶ δὲ ἀφίκοντο εἰς αὐτὰς τῆς δειλῆς, συνῆλθον οἱ στρατιῶται, καὶ εἶπε Σεύθης τοιαύδε· Ἐγὼ, ὦ ἄνδρες, δέομαι ὑμῶν στρατεῦσθαι σὺν ἐμοί· καὶ ὑπισχνούμαι ὑμῖν δώσειν τοῖς στρατιώταις κυζικηνόν, λοχαγοῖς δὲ καὶ στρατηγοῖς τὰ νομιζόμενα· ἔξω δὲ τούτων τὸν ἄξιον τιμήσω. Σίτα δὲ καὶ ποτὰ ὡσπερ καὶ νῦν ἐκ τῆς χώρας



λαμβάνοντες ἔξετε. Ὅποσα δὲ ἂν ἀλίσκηται ἀξιόσω αὐ-  
 τὸς ἔχειν, ἵνα ταῦτα διατιθέμενος ὑμῖν τὸν μισθὸν πορίζω.  
 11. Καὶ τὰ μὲν φεύγοντα καὶ ἀποδιδράσκοντα ἡμεῖς ἱκανοὶ  
 ἐσόμεθα διώκειν καὶ μαστεύειν· ἂν δὲ τις ἀνδίστηται, σὺν  
 ὑμῖν πειρασόμεθα χειροῦσθαι. 12. Ἐπήρето ὁ Ξενοφῶν·  
 Πόσον δὲ ἀπὸ θαλάττης ἀξιώσεις συνέπεσθαι σοι τὸ στρά-  
 τευμα; Ὁ δ' ἀπεκρίνατο· Οὐδαμῆ πλείον ἐπτὰ ἡμερῶν,  
 μείον δὲ πολλαχῆ.

13. Μετὰ ταῦτα ἐδίδοτο λέγειν τῷ βουλομένῳ. Καὶ  
 ἔλεγον πολλοὶ κατὰ ταῦτα ὅτι παντὸς ἄξια λέγοι Σεύθης·  
 χειμῶν γὰρ εἶη, καὶ οὔτε οἴκαδε ἀποπλεῖν τῷ τούτῳ βουλο-  
 μένῳ δυνατὸν εἶη, διαγενέσθαι τε ἐν φιλίᾳ οὐχ οἶόν τ' εἶη, εἰ  
 δέοι ὠνουμένους ζῆν· ἐν δὲ τῇ πολεμίᾳ διατρίβειν καὶ τρέ-  
 φεσθαι ἀσφαλέστερον μετὰ Σεύθου ἢ μόνους ὄντων ἀγαθῶν  
 τοσούτων· εἰ δὲ μισθὸν προσλήψοιτο, εὖρημα ἐδόκειε εἶναι.  
 14. Ἐπὶ τούτοις εἶπε Ξενοφῶν· Εἴ τις ἀντιλέγει, λεγέτω·  
 εἰ δὲ μὴ ἐπιψηφίζέτω ταῦτα. Ἐπεὶ δὲ οὐδεὶς ἀντέλεγεν,  
 ἐπεψήφισε, καὶ ἔδοξε ταῦτα. Εὐθύς δὲ Σεύθῃ εἶπε ταῦτα,  
 ὅτι συστρατεύσοιτο αὐτῷ.

15. Μετὰ τούτο οἱ μὲν ἄλλοι κατὰ τάξεις ἐσκήνησαν·  
 στρατηγοὺς δὲ καὶ λοχαγοὺς ἐπὶ δεῖπνον Σεύθης ἐκάλεσε,  
 πλησίον κώμην ἔχων. 16. Ἐπεὶ δ' ἐπὶ θύραις ἦσαν ὡς ἐπὶ  
 δεῖπνον παριόντες, ἦν τις Ἡρακλείδης Μαρωνείτης· οὗτος  
 προσιῶν ἐνὶ ἐκάστῳ οὔστινας ᾤετο ἔχειν τὸ δοῦναι Σεύθῃ,  
 πρῶτον μὲν πρὸς Παριανούς τινας, οἱ παρήσαν φιλίαν δια-  
 πραξόμενοι πρὸς Μήδοκον τὸν Ὀδρυσῶν βασιλέα καὶ δῶρα  
 ἄγοντες αὐτῷ τε καὶ τῇ γυναικί, ἔλεγεν ὅτι Μήδοκος μὲν  
 ἄνω εἶη δώδεκα ἡμερῶν ἀπὸ θαλάττης ὁδόν· Σεύθης δὲ  
 ἐπειδὴ τὸ στράτευμα τούτο εἴληφεν, ἄρχων ἔσοιτο ἐπὶ θα-  
 λάττῃ. 17. γείτων οὖν ὦν ἱκανώτατος ἔσται ὑμᾶς καὶ εὐ  
 καὶ κακῶς ποιεῖν. Ἦν οὖν σωφρονήτε, τούτῳ δώσετε ὃ τι  
 ἄγετε· καὶ ἄμεινον ὑμῖν διακείσεται ἢ εἰάν Μηδόκῳ τῷ πρό-  
 σω οἰκοῦντι δώτε. Τούτους μὲν οὕτως ἐπειθεν. 18. Αὐθις  
 δὲ Τιμασίῳ τῷ Δαρδανεῖ προσελθῶν, ἐπεὶ ἤκουσεν αὐτῷ  
 εἶναι καὶ ἐκπώματα καὶ τάπιδας βαρβαρικός, ἔλεγεν ὅτι

νομίζοιτο ὅποτε ἐπὶ δεῖπνον καλέσαιτο Σεύθης δωρεῖσθαι αὐτῷ τοὺς κληθέντας· οὗτος δ' ἦν μέγας ἐνθάδε γένηται, ἱκανὸς ἔσται σε καὶ οἴκαδε καταγαγεῖν καὶ ἐνθάδε πλούσιον ποιῆσαι. Τοιαῦτα προῦμνᾶτο ἐκάστῳ προσιών. 19. Προσελθὼν δὲ καὶ Ξενοφῶντι ἔλεγε· Σὺ καὶ πόλεως μεγίστης εἶ, καὶ παρὰ Σεύθῃ τὸ σὸν ὄνομα μέγιστόν ἐστι· καὶ ἐν τῆδε τῇ χώρᾳ ἴσως ἀξιώσεις καὶ τείχη λαμβάνειν, ὥσπερ καὶ ἄλλοι τῶν ὑμετέρων ἔλαβον, καὶ χώραν· ἄξιον οὖν σοι καὶ μεγαλοπρεπέστατα τιμῆσαι Σεύθην. 20. Εὐνοὺς δέ σοι ὦν παραινῶ· εὐ οἶδα γὰρ ὅτι ὅσῳ ἂν μείζω τούτῳ δωρήσῃ, τοσούτῳ μείζω ὑπὸ τούτου ἀγαθὰ πείσῃ. Ἀκούων ταῦτα Ξενοφῶν ἠπόρει· οὐ γὰρ διαβεβήκει ἔχων ἐκ Παρίου εἰ μὴ παῖδα καὶ ὅσον ἐφόδιον.

21. Ἐπεὶ δὲ εἰσηλθὼν ἐπὶ τὸ δεῖπνον τῶν τε Θρακῶν οἱ κράτιστοι τῶν παρόντων καὶ οἱ στρατηγοὶ καὶ οἱ λοχαγοὶ τῶν Ἑλλήνων καὶ εἴ τις πρεσβεία παρῆν ἀπὸ πόλεως, τὸ δεῖπνον μὲν ἦν καθήμενοις κύκλῳ· ἔπειτα δὲ τρίποδες εἰσηνέχθησαν πᾶσιν· οὗτοι δ' ἦσαν κρεῶν μεστοὶ νεμεμημένων, καὶ ἄρτοι ζυμίται μεγάλοι προσπεπερονημένοι ἦσαν πρὸς τοῖς κρέασι. 22. Μάλιστα δὲ αἱ τράπεζαι κατὰ τοὺς ξένους αἰεὶ ἐτίθεντο· νόμος γὰρ ἦν. Καὶ πρῶτος τοῦτο ἐποίει Σεύθης· ἀνελόμενος τοὺς ἑαυτῷ παρακειμένους ἄρτους διέκλα κατὰ μικρὸν καὶ διερρίπτει οἷς αὐτῷ ἐδόκει· καὶ τὰ κρέα ὡσαύτως, ὅσον μόνου γεύσασθαι ἑαυτῷ καταλιπών. 23. Καὶ οἱ ἄλλοι δὲ κατὰ ταῦτα ἐποίουν καθ' οὓς αἱ τράπεζαι ἔκειντο. Ἄρκας δὲ τις Ἀρύστας ὄνομα, φαγεῖν δεινός, τὸ μὲν διαρρίπτειν εἶα χαίρειν, λαβὼν δὲ εἰς τὴν χεῖρα ὅσον τριχοίνικον ἄρτον καὶ κρέα φέμενος ἐπὶ τὰ γόνατα ἐδείπνει. 24. Κέρατα δ' οἴνου περιέφερον, καὶ πάντες ἐδέχοντο. Ὁ δ' Ἀρύστας, ἐπεὶ παρ' αὐτὸν φέρων τὸ κέρας ὁ οἰνοχόος ἦκεν, εἶπεν ἰδὼν τὸν Ξενοφῶντα οὐκέτι δειπνοῦντα· Ἐκείνῳ, ἔφη, δός· σχολάζει γὰρ ἤδη, ἐγὼ δ' οὐδέπω. 25. Ἀκούσας Σεύθης τὴν φωνὴν ἠρώτα τὸν οἰνοχόον τί λέγοι. Ὁ δὲ οἰνοχόος εἶπεν· ἑλληνίζειν γὰρ ἠπίστατο. Ἐνταῦθα μὲν δὴ γέλωσ ἐγένετο.

26. Ἐπεὶ δὲ προὔχῳρει ὁ πότης, εἰσῆλθεν ἀνὴρ Θραῖξ ἵππον ἔχων λευκόν· καὶ λαβὼν κέρας μεστόν, εἶπε· Προπίνω σοι, ὦ Σεύθῃ, καὶ τὸν ἵππον τούτου δωροῦμαι, ἐφ' οὗ καὶ διώκων ὃν ἂν θέλῃς, αἰρήσεις, καὶ ἀποχωρῶν οὐ μὴ δείσης τὸν πολέμιον. 27. Ἄλλος παῖδα εἰσαγαγὼν οὕτως ἐδωρήσατο προπίνων, καὶ ἄλλος ἱμάτια τῇ γυναικί. Καὶ Τιμασίῳ προπίνων ἐδωρήσατο φιάλην τε ἀργυρᾶν καὶ τάπιδα ἀξίαν δέκα μνῶν. 28. Γνήσιππος δὲ τις Ἀθηναῖος ἀναστὰς εἶπεν ὅτι ἀρχαῖος εἴη νόμος κάλλιστος τοὺς μὲν ἔχοντας διδόναι τῷ βασιλεῖ τιμῆς ἕνεκα, τοῖς δὲ μὴ ἔχουσι διδόναι τὸν βασιλέα· ἵνα καὶ ἐγὼ, ἔφη, ἔχω σοι δωρεῖσθαι καὶ τιμᾶν. 29. Ὁ δὲ Ξενοφῶν ἠπορεύτο, ὃ τι ποιήσοι· καὶ γὰρ ἐτύγχανεν ὡς τιμώμενος, ἐν τῷ πλησιαιτάτῳ δίφρῳ Σεύθῃ καθήμενος. Ὁ δὲ Ἡρακλείδης ἐκέλευεν αὐτῷ τὸ κέρας ὀρέξαι τὸν οἰνοχόον. Ὁ δὲ Ξενοφῶν, ἥδη γὰρ ὑποπεπωκῶς ἐτύγχανεν, ἀνέστη θάρραλέως δεξάμενος τὸ κέρας καὶ εἶπεν· 30. Ἐγὼ δέ σοι, ὦ Σεύθῃ, δίδωμι ἑμαυτὸν καὶ τοὺς ἐμούς τούτους ἐταίρους φίλους εἶναι πιστούς, καὶ οὐδένα ἄκουτα, ἀλλὰ πάντας μᾶλλον ἔτι ἐμοῦ σοι βουλομένους φίλους εἶναι. 31. Καὶ νῦν πάρειςιν οὐδέν σε προσαιτοῦντες, ἀλλὰ καὶ προϊέμενοι καὶ πονεῖν ὑπὲρ σοῦ καὶ προκινδυνεύειν ἐθέλοντες· μεθ' ὧν, ἂν οἱ θεοὶ θέλωσι, πολλὴν χώραν τὴν μὲν ἀπολήψῃ πατρώαν οὖσαν, τὴν δὲ κτήσῃ, πολλοὺς δὲ ἵππους, πολλοὺς δὲ ἄνδρας καὶ γυναῖκας καλὰς κτήσῃ, οὓς οὐ ληΐζεσθαι δεήσει, ἀλλ' αὐτοὶ φέροντες παρέσονται πρὸς σὲ δῶρα. 32. Ἀναστὰς ὁ Σεύθῃς συνεχέπιε καὶ συγκατεσκεδάσατο μετὰ τοῦτο τὸ κέρας. Μετὰ ταῦτα εἰσῆλθον κέρασί τε οἷοις σημαίνουσιν αὐλοῦντες καὶ σάλπιγξιν ὠμοβοῦναις ῥυθμούς τε καὶ οἶον μαγάδι σαλπίζοντες. 33. Καὶ αὐτὸς Σεύθῃς ἀναστὰς ἀνέκραγέ τε πολεμικὸν καὶ ἐξήλατο ὥσπερ βέλος φυλαπτόμενος μάλα ἐλαφρῶς. Εἰσήεσαν δὲ καὶ γελωτοποιοί.

34. Ὡς δ' ἦν ἥλιος ἐπὶ δυσμαῖς, ἀνέστησαν οἱ Ἕλληνες καὶ εἶπον ὅτι ὥρα νυκτοφύλακας καθιστάναι καὶ σύνθημα παραδιδόναι. Καὶ Σεύθῃν ἐκέλευον παραγγεῖλαι ὅπως εἰς



τὰ Ἑλληνικὰ στρατόπεδα μηδεὶς τῶν Θρακῶν εἴσεισι νυκτός· οἳ τε γὰρ πολέμιοι Θραῖκες ὑμῖν καὶ ἡμῖν οἱ φίλοι. 35. Ὡς δ' ἐξήεσαν, συνανέστη ὁ Σεύθης οὐδέν τι μεθύοντι ἐοικώς. Ἐξελθὼν δ' εἶπεν αὐτοὺς τοὺς στρατηγούς ἀποκαλέσας· Ὡ ἄνδρες, οἱ πολέμιοι ἡμῶν οὐκ ἴσασι πῶ τὴν ἡμετέραν συμμαχίαν· ἦν οὖν ἔλθωμεν ἐπ' αὐτοὺς πρὶν φυλάξασθαι ὥστε μὴ ληφθῆναι ἢ παρασκευάσασθαι ὥστε ἀμύνασθαι, μάλιστα ἂν λάβοιμεν καὶ ἀνθρώπους καὶ χρήματα. 36. Συνεπήνουν ταῦτα οἱ στρατηγοὶ καὶ ἠγείσθαι ἐκέλευον. Ὁ δ' εἶπε· Παρασκευασάμενοι ἀναμένετε· ἐγὼ δ' ὀπίσταν καιρὸς ἢ ἤξω πρὸς ὑμᾶς· καὶ τοὺς πελταστὰς καὶ ὑμᾶς ἀναλαβὼν ἠγήσομαι σὺν τοῖς θεοῖς. 37. Καὶ ὁ Ξενοφῶν εἶπε· Σκέψαι τοίνυν, εἴπερ νυκτὸς πορευσόμεθα, εἰ ὁ Ἑλληνικὸς νόμος κάλλιον ἔχει· μεθ' ἡμέραν μὲν γὰρ ἐν ταῖς πορείαις ἠγεῖται τοῦ στρατεύματος ὁποῖον ἂν ἀεὶ πρὸς τὴν χώραν συμφέρη, εἴαν τε ὀπλιτικὸν εἴαν τε πελταστικὸν εἴαν τε ἵππικόν· νύκτωρ δὲ νόμος τοῖς Ἑλλησιν ἠγείσθαι ἐστὶ τὸ βραδύτατον. 38. οὕτω γὰρ ἦκιστα διασπᾶται τὰ στρατεύματα καὶ ἦκιστα λανθάνουσιν ἀποδιδράσκοντες ἀλλήλους· οἱ δὲ διασπασθέντες πολλάκις καὶ περιπίπτουσιν ἀλλήλοις καὶ ἀγνοοῦντες κακῶς ποιοῦσι καὶ πάσχουσιν. 39. Εἶπεν οὖν Σεύθης· Ὁρθῶς τε λέγετε καὶ ἐγὼ τῷ νόμῳ τῷ ὑμετέρῳ πείσομαι. Καὶ ὑμῖν μὲν ἠγεμόνας δώσω τῶν πρεσβυτάτων τοὺς ἐμπειροτάτους τῆς χώρας, αὐτὸς δ' ἐφέψομαι τελευταῖος τοὺς ἵππους ἔχων· ταχὺ γὰρ πρῶτος ἂν δέη παρέσομαι. Σύνθημα δ' εἶπον ἈΘΗΝΑΙΑΝ κατὰ τὴν συγγένειαν. Ταῦτ' εἰπόντες ἀνεπαύοντο.

40. Ἡνίκα δ' ἦν ἀμφὶ μέσας νύκτας, παρῆν Σεύθης ἔχων τοὺς ἵππεας τεθωρακισμένους καὶ τοὺς πελταστὰς σὺν τοῖς ὅπλοις. Καὶ ἐπεὶ παρέδωκε τοὺς ἠγεμόνας, οἱ μὲν ὀπλίται ἠγούντο, οἱ δὲ πελτασταὶ εἶποντο, οἱ δὲ ἵππεῖς ὀπισθοφυλάκουν. 41. Ἐπεὶ δὲ ἡμέρα ἦν, ὁ Σεύθης παρήλαυνεν εἰς τὸ πρόσθεν καὶ ἐπήνεσε τὸν Ἑλληνικὸν νόμον· πολλάκις γὰρ ἔφη νύκτωρ αὐτὸς καὶ σὺν ὀλίγοις πορευόμενος ἀποσπασθῆναι σὺν τοῖς ἵπποις ἀπὸ τῶν πεζῶν· νῦν δὲ ὥσπερ δεῖ

ἄθρόοι πάντες ἅμα τῇ ἡμέρᾳ φαινόμεθα. Ἄλλ' ὑμεῖς μὲν περιμένετε αὐτοῦ καὶ ἀναπαύεσθε· ἐγὼ δὲ σκεψάμενός τι ἦξω. 42. Ταῦτ' εἰπὼν ἤλαυνε δι' ὄρους ὁδὸν τινα λαβών. Ἐπεὶ δ' ἀφίκετο εἰς χιόνα πολλήν, ἐσκέψατο εἰ εἶη ἵχνη ἀνθρώπων ἢ πρόσω ἡγούμενα ἢ ἐναντία. Ἐπεὶ δὲ ἀτριβῆ ἑώρα τὴν ὁδόν, ἦκε ταχὺ πάλιν καὶ ἔλεγεν· 43. Ἄνδρες, καλῶς ἔσται, ἦν θεὸς θέλη· τοὺς γὰρ ἀνθρώπους λήσομεν ἐπιπεσόντες. Ἄλλ' ἐγὼ μὲν ἡγήσομαι τοῖς ἵπποις, ὅπως ἂν τινα ἴδωμεν, μὴ διαφυγὼν σημήνη τοῖς πολεμίοις· ὑμεῖς δ' ἔπεσθε· κὰν λειφθῆτε, τῷ στίβῳ τῶν ἵππων ἔπεσθε· ὑπερβάντες δὲ τὰ ὄρη ἦξομεν εἰς κώμας πολλὰς τε καὶ εὐδαίμονας.

44. Ἦνίκα δὲ ἦν μέσον ἡμέρας, ἦδη τε ἦν ἐπὶ τοῖς ἄκροις καὶ κατιδὼν τὰς κώμας ἦκεν ἐλαύνων πρὸς τοὺς ὀπλίτας καὶ ἔλεγεν· Ἀφήσω ἦδη καταθεῖν τοὺς μὲν ἱππέας εἰς τὸ πεδῖον, τοὺς δὲ πελταστὰς ἐπὶ τὰς κώμας. Ἄλλ' ἔπεσθε ὡς ἂν δύνησθε τάχιστα, ὅπως εἰάν τις ὑφιστῆται, ἀλέξησθε. 45. Ἀκούσας ταῦτα ὁ Ξενοφῶν κατέβη ἀπὸ τοῦ ἵππου. Καὶ ὃς ἦρετο· Τί καταβαίνεις ἐπεὶ σπεύδειν δεῖ; Οἶδα, ἔφη, ὅτι οὐκ ἐμοῦ μόνου δέη· οἱ δ' ὀπλίται θάπτον δραμοῦνται καὶ ἦδιον, εἰάν καὶ ἐγὼ πεζὸς ἡγῶμαι.

46. Μετὰ ταῦτα ὄχητο καὶ Τιμασίῳ μετ' αὐτοῦ ἔχων ἱππέας ὡς τετταράκοντα τῶν Ἑλλήνων. Ξενοφῶν δὲ παρηγγύησε τοὺς εἰς τριάκοντα ἔτη παριέναι ἀπὸ τῶν λόχων εὐζώνους. Καὶ αὐτὸς μὲν ἐτρόχαζε τούτους ἔχων· Κλεάνωρ δὲ ἡγεῖτο τῶν ἄλλων Ἑλλήνων. 47. Ἐπεὶ δ' ἐν ταῖς κώμας ἦσαν, Σεύθης ἔχων ὅσον τριάκοντα ἱππέας προσελάσας εἶπε· Τάδε δὴ, ὦ Ξενοφῶν, ἂ σὺ ἔλεγες· ἔχονται οἱ ἄνθρωποι· ἀλλὰ γὰρ ἔρημοι οἱ ἱππεῖς οἴχονται μοι ἄλλος ἄλλη διώκων καὶ δέδοικα μὴ συστάντες ἄθρόοι που κακόν τι ἐργάσονται οἱ πολέμιοι. Δεῖ δὲ καὶ ἐν ταῖς κώμας καταμένειν τινας ἡμῶν· μεστὰι γάρ εἰσιν ἀνθρώπων. 48. Ἄλλ' ἐγὼ μὲν, ἔφη ὁ Ξενοφῶν, σὺν οἷς ἔχω τὰ ἄκρα καταλήψομαι· σὺ δὲ Κλεάνωρα κέλευε διὰ τοῦ πεδίου παρατεῖναι τὴν φάλαγγα παρὰ τὰς κώμας. Ἐπεὶ δὲ ταῦτα ἐποίησαν, συνηλίσθησαν ἀνδράποδα

μὲν ὡς χίλια, βόες δὲ δισχίλιοι, καὶ ἄλλα πρόβατα μύρια. Τότε μὲν δὴ αὐτοῦ ἠυλίσθησαν.

## CAP. IV.

1. Τῇ δ' ὑστεραία κατακαύσας ὁ Σεύθης τὰς κόμας παντελῶς καὶ οἰκίαν οὐδεμίαν λιπῶν, ὅπως φόβον ἐνδείη καὶ τοῖς ἄλλοις οἷα πείσονται, ἂν μὴ πείθωνται, ἀπῆει πάλιν. 2. Καὶ τὴν μὲν λείαν ἀπέπεμψε διατίθεσθαι Ἡρακλείδην εἰς Πέριππον, ὅπως μισθὸς γένηται τοῖς στρατιώταις· αὐτὸς δὲ καὶ οἱ Ἕλληνες ἐστράτοπεδεύοντο ἀνὰ τὸ Θυνῶν πεδίου. Οἱ δ' ἐκλιπόντες ἔφευγον εἰς τὰ ὄρη.

3. Ἦν δὲ χιῶν πολλὴ καὶ ψῦχος οὕτως ὥστε τὸ ὕδωρ ὁ ἐφέροντο ἐπὶ δεῖπνον ἐπήγγυτο καὶ ὁ οἶνος ὁ ἐν τοῖς ἀγγείοις, καὶ τῶν Ἑλλήνων πολλῶν καὶ ῥῖνες ἀπεκαίοντο καὶ ὤτα. 4. Καὶ τότε δῆλον ἐγένετο οὐ ἔνεκα οἱ Θυράκες τὰς ἀλωπεκίδας ἐπὶ ταῖς κεφαλαῖς φοροῦσι καὶ τοῖς ὠσί, καὶ χιτῶνας οὐ μόνου περὶ τοῖς στέρνοις ἀλλὰ καὶ περὶ τοῖς μηροῖς· καὶ ζειρὰς μέχρι τῶν ποδῶν ἐπὶ τῶν ἵππων ἔχουσι, ἀλλ' οὐ χλαμύδας. 5. Ἀφιεῖς δὲ τῶν αἰχμαλώτων ὁ Σεύθης εἰς τὰ ὄρη ἔλεγεν ὅτι εἰ μὴ καταβήσονται οἰκήσοντες καὶ πείσονται, ὅτι κατακαύσει καὶ τούτων τὰς κόμας καὶ τὸν σίτον, καὶ ἀπολοῦνται τῷ λιμῷ. Ἐκ τούτου κατέβαινον καὶ γυναῖκες καὶ παῖδες καὶ οἱ πρεσβύτεροι· οἱ δὲ νεώτεροι ἐν ταῖς ὑπὸ τὸ ὄρος κόμαις ἠυλίζοντο. 6. Καὶ ὁ Σεύθης καταμαθὼν ἐκέλευσε τὸν Ξενοφῶντα τῶν ὀπλιτῶν τοὺς νεωτάτους λαβόντα συνεπισπέσθαι. Καὶ ἀναστάντες τῆς νυκτὸς ἅμα τῇ ἡμέρᾳ παρήσαν εἰς τὰς κόμας· καὶ οἱ μὲν πλείστοι ἐξέφυγον· πλησίον γὰρ ἦν τὸ ὄρος· ὅσους δὲ ἔλαβε κατηκόντισεν ἀφειδῶς Σεύθης.

7. Ἐπισθένης δὲ ἦν τις Ὀλύμπιος παιδεραστής, ὃς ἰδὼν παῖδα καλὸν ἠβάσκοντα ἄρτι πέλτην ἔχοντα μέλλοντα ἀποδυήσκειν, προσδραμὼν Ξενοφῶντα ἰκέτευσε βοηθῆσαι παιδὶ καλῷ. 8. Καὶ ὃς προσελθὼν τῷ Σεύθῃ δεῖται μὴ ἀποκτεῖναι τὸν παῖδα· καὶ τοῦ Ἐπισθένου διηγείται τὸν τρόπον,



καὶ ὅτι λόχου ποτὲ συνελέξατο σκοπῶν οὐδὲν ἄλλο ἢ εἶ τινες εἶεν καλοί· καὶ μετὰ τούτων ἦν ἀνὴρ ἀγαθός. 9. Ὁ δὲ Σεύθης ἤρετο, Ἡ καὶ θέλοις ἄν, ὦ Ἐπίσθηνες, ὑπὲρ τούτου ἀποθανεῖν; Ὁ δ' εἶπεν ἀνατείνας τὸν τράχηλον, Παῖε, ἔφη, εἰ κελεύει ὁ παῖς καὶ μέλλει χάριν εἰδέναί. 10. Ἐπήρετο ὁ Σεύθης τὸν παῖδα εἰ παίσειεν αὐτὸν ἀντὶ ἐκείνου. Οὐκ εἶα ὁ παῖς, ἀλλ' ἰκέτευε μηδέτερον κατακαίνειν. Ἐνταῦθα δ' ὁ Ἐπισθένης περιλαβὼν τὸν παῖδα εἶπεν· Ὡρα σοι, ὦ Σεύθη, περὶ τούδε μοι διαμάχεσθαι· οὐ γὰρ μεθήσω τὸν παῖδα. 11. Ὁ δὲ Σεύθης γελῶν ταῦτα μὲν εἶα· ἔδοξε δ' αὐτῷ αὐτοῦ ἀνλισθῆναι, ἵνα μὴ ἐκ τούτων τῶν κωμῶν οἱ ἐπὶ τοῦ ὄρους τρέφονται. Καὶ αὐτὸς μὲν ἐν τῷ πεδίῳ ὑποκαταβάς ἐσκήνου· ὁ δὲ Ξενοφῶν ἔχων τοὺς ἐπιλέκτους ἐν τῇ ὑπὸ τὸ ὄρος ἀνωτάτω κώμῃ· καὶ οἱ ἄλλοι Ἕλληνες ἐν τοῖς ὄρειοις καλουμένοις Ὀραξι πλησίον κατεσκήνησαν.

12. Ἐκ τούτου ἡμέραι οὐ πολλὰ διетρίβοντο, καὶ οἱ ἐκ τοῦ ὄρους Ὀράκες καταβαίνοντες πρὸς τὸν Σεύθην περὶ σπονδῶν καὶ ὀμήρων διεπράττοντο. Καὶ ὁ Ξενοφῶν ἐλθὼν ἔλεγε τῷ Σεύθῃ ὅτι ἐν πονηροῖς τόποις σκηνῶεν καὶ πλησίον εἶεν οἱ πολέμιοι· ἥδιόν τ' ἄν ἔξω αὐλίζεσθαι ἔφη ἐν ἐχυροῖς χωρίοις μᾶλλον ἢ ἐν τοῖς στεγνοῖς, ὥστε ἀπολέσθαι. 13. Ὁ δὲ Δαρρεῖν ἐκέλευε καὶ ἔδειξεν ὀμήρους παρόντας αὐτῷ. Ἐδέοντο δὲ καὶ τοῦ Ξενοφῶντος καταβαίνοντές τινες τῶν ἐκ τοῦ ὄρους συμπράξαι σφισι τὰς σπονδὰς. Ὁ δ' ὠμολόγει καὶ Δαρρεῖν ἐκέλευε καὶ ἠγγυᾶτο μηδὲν αὐτοὺς κακὸν πείσεσθαι πειδομένους Σεύθῃ. Οἱ δ' ἄρα ταῦτ' ἔλεγον κατασκοπῆς ἕνεκα.

14. Ταῦτα μὲν τῆς ἡμέρας ἐγένετο· εἰς δὲ τὴν ἐπιούσαν νύκτα ἐπιτίθενται ἐλθόντες ἐκ τοῦ ὄρους οἱ Θυνοί. Καὶ ἠγεμῶν μὲν ἦν ὁ δεσπότης ἐκάστης τῆς οἰκίας· χαλεπὸν γὰρ ἦν ἄλλως τὰς οἰκίας σκότους ὄντος ἀνευρίσκειν ἐν ταῖς κώμαις· καὶ γὰρ αἱ οἰκίαι κύκλῳ περιεσταύρωντο μεγάλοις σταυροῖς τῶν προβάτων ἕνεκα. 15. Ἐπεὶ δ' ἐγένοντο κατὰ τὰς θύρας ἐκάστου τοῦ οἰκήματος, οἱ μὲν εἰσηκόντιζον, οἱ δὲ τοῖς σκυτάλοις ἔβαλλον, ἃ ἔχειν ἔφασαν ὡς ἀποκόψοντες τῶν δοράτων τὰς λόγχας· οἱ δὲ ἐνεπίμπρασαν· καὶ Ξενοφῶντα

ὄνομαστί καλοῦντες ἐξιόντα ἐκέλευον ἀποθνήσκειν, ἢ αὐτοῦ ἔφασαν κατακαυθήσεσθαι αὐτόν.

16. Καὶ ἤδη τε διὰ τοῦ ὀρόφου ἐφαίμετο πῦρ, καὶ ἐντεθω-  
ράκισμένοι οἱ περὶ Ξενοφῶντα ἔνδον ἦσαν ἀσπίδας καὶ μαχαί-  
ρας καὶ κράνη ἔχοντες, καὶ Σίλανός Μακέστιος ἐτών ἤδη ὡς  
ὀκτωκαίδεκα ὧν σημαίνει τῇ σάλπιγγι· καὶ εὐθὺς ἐκπηδῶσιν  
ἐσπασμένοι τὰ ξίφη καὶ οἱ ἐκ τῶν ἄλλων σκηνωμάτων. 17.  
Οἱ δὲ Θράκες φεύγουσιν, ὥσπερ δὴ τρόπος ἦν αὐτοῖς, ὅπισθεν  
περιβαλλόμενοι τὰς πέλτας· καὶ αὐτῶν ὑπεραλλομένων τοὺς  
σταυροὺς ἐλήφθησάν τινες κρεμασθέντες ἐνεχομένων τῶν  
πελτῶν τοῖς σταυροῖς· οἱ δὲ καὶ ἀπέθανον διαμαρτόντες τῶν  
ἐξόδων· οἱ δ' Ἕλληνες ἐδίωκον ἔξω τῆς κόμης. 18. Τῶν δὲ  
Θυνῶν ὑποστραφέντες τινὲς ἐν τῷ σκότει τοὺς παρατρέχοντας  
παρ' οἰκίαν καιομένην ἠκόντιζον εἰς τὸ φῶς ἐκ τοῦ σκότους·  
καὶ ἔτρωσαν Ἰερώνυμόν τε Εὐδοέα λοχαγὸν καὶ Θεογένην  
Δοκρὸν λοχαγόν· ἀπέθανε δὲ οὐδεὶς· κατεκαύθη μέντοι καὶ  
ἐσθῆς τιῶν καὶ σκευή. 19. Σεύθης δὲ ἦκε βοηθήσων σὺν  
ἑπτὰ ἵππεῦσι τοῖς πρώτοις καὶ τὸν σαλπιγκτὴν ἔχων τὸν  
Θράκιον. Καὶ ἐπεὶ περ ἦσθετο, ὅσον περ χρόνον ἐβοήθει,  
τοσοῦτον καὶ τὸ κέρας ἐφθέγγετο αὐτῷ· ὥστε καὶ τοῦτο φό-  
βον συμπάρεσχε τοῖς πολεμίοις. Ἐπεὶ δ' ἦλθεν, ἐδεξιούτο  
τε καὶ ἔλεγεν ὅτι οἴοιτο τεθνεῶτας πολλοὺς εὐρήσειν.

20. Ἐκ τούτου ὁ Ξενοφῶν δεῖται τοὺς ὀμήρους τε αὐτῷ  
παραδοῦναι καὶ ἐπὶ τὸ ὄρος εἰ βούλεται συστρατεῦσθαι· εἰ  
δὲ μή, αὐτὸν εἶσαι. 21. Τῇ οὖν ὑστεραία παραδίδωσιν ὁ  
Σεύθης τοὺς ὀμήρους, πρεσβυτέρους ἄνδρας ἤδη, τοὺς κρατί-  
στοις, ὡς ἔφασαν, τῶν ὀρειῶν· καὶ αὐτὸς ἔρχεται σὺν τῇ  
δυνάμει. Ἦδη δ' εἶχε καὶ τριπλασίαν δύναμιν ὁ Σεύθης·  
ἐκ γὰρ τῶν Ὀδρυσῶν ἀκούοντες ἅ πράττοι ὁ Σεύθης πολλοὶ  
κατέβησαν συστρατευσόμενοι. 22. Οἱ δὲ Θυνοὶ ἐπεὶ εἶδον  
ἀπὸ τοῦ ὄρους πολλοὺς μὲν ὀπλίτας, πολλοὺς δὲ πελταστάς,  
πολλοὺς δὲ ἵππεῖς, καταβάντες ἰκέτεον σπείσασθαι· καὶ  
πάντα ὡμολόγουν ποιήσειν καὶ τὰ πιστὰ λαμβάνειν ἐκέλευον.  
23. Ὁ δὲ Σεύθης καλέσας τὸν Ξενοφῶντα ἐπεδείκνυεν ἅ λέ-  
γοιεν· καὶ οὐκ ἔφη σπείσεσθαι, εἰ Ξενοφῶν βούλοιτο τιμω-

ρήσασθαι αὐτοὺς τῆς ἐπιθέσεως. 24. Ὁ δ' εἶπεν· Ἄλλ' ἔγωγε ἰκανὴν νομίζω καὶ νῦν δίκην ἔχειν, εἰ οὗτοι δοῦλοι ἔσονται ἀντ' ἐλευθέρων· συμβουλεύειν μέντοι ἔφη αὐτῷ τὸ λοιπὸν ὁμήρους λαμβάνειν τοὺς δυνατωτάτους κακὸν τι ποιεῖν, τοὺς δὲ γέροντας οἴκοι ἔαν. Οἱ μὲν οὖν ταύτη πάντες δὴ προσωμολόγουν.

## CAP. V.

1. Ὑπερβάλλουσι δὲ πρὸς τοὺς ὑπὲρ Βυζαντίου Θυράκας εἰς τὸ Δέλτα καλούμενον· αὕτη δ' ἦν οὐκέτι ἀρχὴ Μαισάδου, ἀλλὰ Τήρους τοῦ Ὀδρύσου, ἀρχαίου τινός. 2. Καὶ ὁ Ἡρακλείδης ἐνταῦθα ἔχων τὴν τιμὴν τῆς λείας παρήν. Καὶ Σεύδης ἐξαγαγῶν ζεύγη ἡμιονικὰ τρία, (οὐ γὰρ ἦν πλείω,) τὰ δ' ἄλλα βοεικὰ, καλέσας Ξενοφῶντα ἐκέλευε λαβεῖν, τὰ δ' ἄλλα διανεῖμαι τοῖς στρατηγοῖς καὶ λοχαγοῖς. 3. Ξενοφῶν δὲ εἶπεν· Ἐμοὶ μὲν τοίνυν ἀρκεῖ καὶ αὐθις λαβεῖν· τούτοις δὲ τοῖς στρατηγοῖς δωροῦ οἱ σὺν ἐμοὶ ἠκολούθησαν καὶ λοχαγοῖς. 4. Καὶ τῶν ζευγῶν λαμβάνει ἐν μὲν Τιμασίῳ ὁ Δαρδανεύς, ἐν δὲ Κλεάνωρ ὁ Ὀρχομένιος, ἐν δὲ Φρυνίσκος ὁ Ἀχαιός· τὰ δὲ βοεικὰ ζεύγη τοῖς λοχαγοῖς κατεμερίσθη. Τὸν δὲ μισθὸν ἀποδίδωσιν ἐξεληλυθότος ἤδη τοῦ μηνὸς εἴκοσι μόνον ἡμερῶν· ὁ γὰρ Ἡρακλείδης ἔλεγεν ὅτι οὐ πλείον ἐμπολήσαι. 5. Ὁ οὖν Ξενοφῶν ἀχθεις εἶπεν ἐπομόσας· Δοκεῖς μοι, ὦ Ἡρακλείδη, οὐχ ὡς δεῖ κήδεσθαι Σεύδου· εἰ γὰρ ἐκήδου, ἦκες ἂν φέρων πλήρη τὸν μισθὸν καὶ προσδανεισάμενος, εἰ μὴ ἄλλως ἐδύνω, καὶ ἀποδόμενος τὰ σαυτοῦ ἱμάτια.

6. Ἐντεῦθεν ὁ Ἡρακλείδης ἠχθέσθη τε καὶ ἔδεισε μὴ ἐκ τῆς Σεύδου φιλίας ἐκβληθεῖν· καὶ ὅ τι ἐδύνατο ἀπὸ ταύτης τῆς ἡμέρας Ξενοφῶντα διέβαλλε πρὸς Σεύδην. 7. Οἱ μὲν δὴ στρατιῶται Ξενοφῶντι ἐνεκάλουν ὅτι οὐκ εἶχον τὸν μισθόν· Σεύδης δὲ ἠχθετο αὐτῷ ὅτι ἐντόνως τοῖς στρατιώταις ἀπῆτει τὸν μισθόν. 8. Καὶ τέως μὲν αἰεὶ ἐμέμνητο ὡς ἐπειδὰν ἐπὶ θάλατταν ἀπέλθῃ, παραδώσοι αὐτῷ Βισάνθην καὶ Γάνου καὶ



Νέον τείχος· ἀπὸ δὲ τούτου τοῦ χρόνου οὐδενὸς ἔτι τούτων ἐμέμνητο. Ὁ γὰρ Ἡρακλείδης καὶ τούτο διεβεβλήκει ὡς οὐκ ἀσφαλὲς εἶη τείχη παραδιδόναι ἀνδρὶ δύναμιν ἔχοντι.

9. Ἐκ τούτου ὁ μὲν Ξενοφῶν ἐβουλευέτο τί χρῆ ποιεῖν περὶ τοῦ ἔτι ἄνω στρατεύεσθαι· ὁ δ' Ἡρακλείδης εἰσαγαγὼν τοὺς ἄλλους στρατηγούς πρὸς Σεύθην λέγειν τε ἐκέλευεν αὐτοὺς ὅτι οὐδὲν ἂν ἦττον σφεῖς ἀγάγοιεν τὴν στρατιὰν ἢ Ξενοφῶν, τὸν τε μισθὸν ὑπισχνεῖτο αὐτοῖς ἐντὸς ὀλίγων ἡμερῶν ἐκπλεων παρέσεσθαι δυοῖν μηνῶν· καὶ συστρατεύεσθαι ἐκέλευε. 10. Καὶ ὁ Τιμασίων εἶπεν· Ἐγὼ μὲν τοίνυν οὐδ' ἂν πέντε μηνῶν μισθὸς μέλλῃ εἶναι στρατευσαίμην ἂν ἄνευ Ξενοφῶντος. Καὶ ὁ Φρυνίσκος καὶ Κλεάνωρ συνωμολόγουν τῷ Τιμασίῳ.

11. Ἐντεῦθεν ὁ Σεύθης ἐλοιδόρει τὸν Ἡρακλείδην ὅτι οὐ παρακαλεῖ καὶ Ξενοφῶντα. Ἐκ δὲ τούτου παρακαλοῦσιν αὐτὸν μόνον. Ὁ δὲ γνούς τοῦ Ἡρακλείδου τὴν πανουργίαν ὅτι βούλοιο αὐτὸν διαβάλλειν πρὸς τοὺς ἄλλους στρατηγούς, παρέρχεται λαβὼν τοὺς τε στρατηγούς πάντας καὶ τοὺς λοχαγούς. 12. Καὶ ἐπεὶ πάντες ἐπέισθησαν, συνεστρατεύοντο καὶ ἀφικνοῦνται ἐν δεξιᾷ ἔχοντες τὸν Πόντον διὰ τῶν Μελινοφάγων καλουμένων Θρακῶν εἰς τὸν Σαλμυδησσόν. Ἐνθα τῶν εἰς τὸν Πόντον πλεουσῶν νεῶν πολλαὶ ὀκέλλουσι καὶ ἐκπίπτουσι· τέναγος γάρ ἐστιν ἐπὶ πάμπολυ τῆς θαλάττης. 13. Καὶ οἱ Θραῖκες οἱ κατὰ ταῦτα οἰκοῦντες στήλας ὀρισάμενοι τὰ καθ' αὐτοὺς ἐκπίπτοντα ἕκαστοι λήζονται· τέως δ' ἔλεγον πρὶν ὀρίσασθαι ἀρπάζοντας πολλοὺς ὑπ' ἀλλήλων ἀποθνήσκειν. 14. Ἐνταῦθα εὐρίσκοντο πολλὰ μὲν κλίνας, πολλὰ δὲ κιβώτια, πολλὰ δὲ βίβλοι γεγραμμένοι, καὶ τᾶλλα πολλὰ ὅσα ἐν ξυλίνοις τεύχεσι ναύκληροι ἄγουσιν. Ἐντεῦθεν ταῦτα καταστρεψάμενοι ἀπήεσαν πάλιν. 15. Ἐνθα δὴ Σεύθης εἶχε στράτευμα ἤδη πλεόν τοῦ Ἑλληνικοῦ· ἔκ τε γὰρ Ὀδρυσῶν πολὺ ἔτι πλείους καταβεβήκεσαν καὶ οἱ αἰεὶ πειδόμενοι συνεστρατεύοντο. Κατηνυλίσθησαν δὲ ἐν τῷ πεδίῳ ὑπὲρ Σηλυβρίας ὅσον τριάκοντα σταδίους ἀπέχοντες τῆς θαλάττης. 16. Καὶ μισθὸς

μὲν οὐδεὶς πω ἐφαίνετο· πρὸς δὲ τὸν Ξενοφῶντα οἷ τε στρατιῶται παγχαλέπως εἶχον ὅ τε Σεύθης οὐκέτι οἰκείως διέκειτο, ἀλλ' ὅποτε συγγενέσθαι αὐτῷ βουλόμενος ἔλθοι, πολὺ αἰ ἤδη ἀσχολίαι ἐφαίνοντο.

## CAP. VI.

1. Ἐν τούτῳ τῷ χρόνῳ σχεδὸν ἤδη δύο μηνῶν ὄντων ἀφικνοῦνται Χαρμίνος τε ὁ Λάκων καὶ Πολύνικος παρὰ Θίβρωνος· καὶ λέγουσιν ὅτι Λακεδαιμονίοις δοκεῖ στρατεῦσθαι ἐπὶ Τισσαφέρην, καὶ Θίβρων ἐκπέπλευκεν ὡς πολεμήσων· καὶ δεῖται ταύτης τῆς στρατιᾶς καὶ λέγει ὅτι δαρεϊκὸς ἐκάστῳ ἔσται μισθὸς τοῦ μηνός, καὶ τοῖς λοχαγοῖς διμοιρία, τοῖς δὲ στρατηγοῖς τετραμοιρία. 2. Ἐπεὶ δ' ἦλθον οἱ Λακεδαιμόνιοι, εὐθὺς ὁ Ἡρακλείδης πυθόμενος ὅτι ἐπὶ τὸ στράτευμα ἤκουσι λέγει τῷ Σεύθῃ ὅτι κάλλιστον γεγένηται· οἱ μὲν γὰρ Λακεδαιμόνιοι δέονται τοῦ στρατεύματος, σὺ δὲ οὐκέτι δέη· ἀποδιδούς δὲ τὸ στράτευμα χαριεῖ αὐτοῖς, σὲ δὲ οὐκέτι ἀπαιτήσουσι τὸν μισθόν, ἀλλ' ἀπαλλάξονται ἐκ τῆς χώρας.

3. Ἀκούσας ταῦτα ὁ Σεύθης κελεύει παράγειν· καὶ ἐπεὶ εἶπον ὅτι ἐπὶ τὸ στράτευμα ἤκουσιν, ἔλεγεν ὅτι τὸ στράτευμα ἀποδίδωσι φίλος τε καὶ σύμμαχος εἶναι βούλεται, καλεῖ τε αὐτοὺς ἐπὶ ξενία. Καὶ ἐξένιζε μεγαλοπρέπως. Ξενοφῶντα δὲ οὐκ ἐκάλει, οὐδὲ τῶν ἄλλων στρατηγῶν οὐδένα. 4. Ἐρωτῶντων δὲ τῶν Λακεδαιμονίων τίς ἀνὴρ εἶη Ξενοφῶν ἀπεκρίνατο ὅτι τὰ μὲν ἄλλα εἶη οὐ κακός, φιλοστρατιώτης δέ· καὶ διὰ τοῦτο χειρόν ἐστιν αὐτῷ. Καὶ οἱ εἶπον· Ἄλλ' ἦ δημαγωγεῖ ὁ ἀνὴρ τοὺς ἄνδρας; Καὶ ὁ Ἡρακλείδης· Πάνν μὲν οὖν, ἔφη. 5. Ἄρ' οὖν, ἔφασαν, μὴ καὶ ἡμῖν ἐναντιώσεται περὶ τῆς ἀπαγωγῆς; Ἄλλ' ἦν ὑμεῖς, ἔφη ὁ Ἡρακλείδης, συλλέξαντες αὐτοὺς ὑπόσχησθε τὸν μισθόν, ὀλίγον ἐκείνῳ προσχόντες ἀποδραμοῦνται σὺν ὑμῖν. 6. Πῶς οὖν ἂν, ἔφασαν, ἡμῖν συλλεγεῖεν; Αὐριον ὑμᾶς, ἔφη ὁ Ἡρακλείδης,

πρῶτ' ἄξομεν πρὸς αὐτούς· καὶ οἶδα, ἔφη, ὅτι ἐπειδὴν ὑμᾶς ἴδωσιν ἄσμενοι συνδραμοῦνται. Αὕτη μὲν ἡ ἡμέρα οὕτως ἔληξε.

7. Τῇ δ' ὑστεραία ἄγουσιν ἐπὶ τὸ στράτευμα τοὺς Λάκωνας Σεύθης τε καὶ Ἡρακλείδης, καὶ συλλέγεται ἡ στρατιά· τῷ δὲ Λάκωνε ἐλεγέτην ὅτι Λακεδαιμονίοις δοκεῖ πολεμεῖν Τισσαφέρνει τῷ ὑμᾶς ἀδικήσαντι· ἦν οὖν ἴητε σὺν ἡμῖν, τόν τε ἐχθρὸν τιμωρήσεσθε καὶ δαρεικὸν ἕκαστος οἴσει τοῦ μηνὸς ὑμῶν· λοχαγὸς δὲ τὸ διπλὸν· στρατηγὸς δὲ τὸ τετραπλὸν. 8. Καὶ οἱ στρατιῶται ἄσμενοὶ τε ἤκουσαν καὶ εὐθὺς ἀνίσταται τις τῶν Ἀρκάδων τοῦ Ξενοφῶντος κατηγορήσων. Παρῆν δὲ καὶ Σεύθης βουλόμενος εἰδέναί τί πραχθήσεται· καὶ ἐν ἐπηκόῳ εἰστήκει ἔχων ἑρμηνέα· ξυνίει δὲ καὶ αὐτὸς ἑλλημιστὶ τὰ πλείστα. 9. Ἐνθα δὴ λέγει ὁ Ἀρκάς· Ἄλλ' ἡμεῖς μὲν, ὦ Λακεδαιμόνιοι, καὶ πάλαι ἂν ἦμεν παρ' ὑμῖν, εἰ μὴ Ξενοφῶν ἡμᾶς δεῦρο πείσας ἀπήγαγεν· ἐνθα δὴ ἡμεῖς μὲν τὸν δεινὸν χειμῶνα στρατευόμενοι καὶ νύκτα καὶ ἡμέραν οὐδὲν πεπαύμεθα· ὁ δὲ τοὺς ἡμετέρους πόνους ἔχει· καὶ Σεύθης ἐκείνον μὲν ἰδίᾳ πεπλούτικεν, ἡμᾶς δὲ ἀποστερεῖ τὸν μισθόν· 10. ὥστε ὅ γε πρῶτος λέγων ἐγὼ μὲν εἰ τοῦτον ἴδοιμι καταλευσθέντα καὶ δόντα δίκην ὧν ἡμᾶς περιεῖλκε, καὶ τὸν μισθὸν ἂν μοι δοκῶ ἔχειν καὶ οὐδὲν ἐπὶ τοῖς πεπονημένοις ἄχθεσθαι. Μετὰ τοῦτον ἄλλος ἀνέστη ὁμοίως καὶ ἄλλος. Ἐκ δὲ τοῦτου Ξενοφῶν ἔλεξεν ὧδε·

11. Ἄλλὰ πάντα μὲν ἄρα ἀνθρώπου ὄντα προσδοκᾶν δεῖ, ὅποτε γε καὶ ἐγὼ νῦν ὑφ' ὑμῶν αἰτίας ἔχω ἐν ᾧ πλείστην προθυμίαν ἐμαυτῷ γε δοκῶ συνειδέναί περὶ ὑμᾶς παρῆσχημένος. Ἀπετραπόμην μὲν γε ἤδη οἴκαδε ὠρμημένος, οὐ μὰ τὸν Δία οὗτοι συνθανόμενος ὑμᾶς εὖ πράττειν, ἀλλὰ μᾶλλον ἀκούων ἐν ἀπόροις εἶναι ὡς ὠφελήσων εἴ τι δυναίμην. 12. Ἐπεὶ δ' ἦλθον, Σεύθου τουτουῖ πολλοὺς ἀγγέλους πρὸς ἐμὲ πέμποντος καὶ πολλὰ ὑπισχνουμένου μοι, εἰ πείσαιμι ὑμᾶς πρὸς αὐτὸν ἐλθεῖν, τοῦτο μὲν οὐκ ἐπεχείρησα ποιεῖν, ὡς αὐτοὶ ὑμεῖς ἐπίστασθε· ἦγον δ' ὄθεν ῥόμην τάχιστα ἂν ὑμᾶς εἰς τὴν Ἀσίαν διαβῆναι. Ταῦτα γὰρ καὶ



βέλτιστα ἐνόμιζον ὑμῖν εἶναι καὶ ὑμᾶς ἡδεῖν βουλομένους. 13. Ἐπεὶ δὲ Ἀρίσταρχος ἐλθὼν σὺν τριήρεσιν ἐκώλυε διαπλεῖν ἡμᾶς, ἐκ τούτου, ὅπερ εἰκὸς δήπου ἦν, συνέλεξα ὑμᾶς, ὅπως βουλευσαίμεθα ὅ τι χρὴ ποιεῖν. 14. Οὐκοῦν ὑμεῖς ἀκούοντες μὲν Ἀριστάρχου ἐπιτάττουτος ὑμῖν εἰς Χερρόνησον πορεύεσθαι, ἀκούοντες δὲ Σεύδου πείθοντος ἑαυτῷ συστρατεύεσθαι, πάντες μὲν ἐλέγετε σὺν Σεύδῃ ἵεσθαι, πάντες δ' ἐψηφίσασθε ταῦτά. Τί οὖν ἐγὼ ἐνταῦθα ἠδίκησα ἀγαθὸν ὑμᾶς ἔνθα πᾶσιν ὑμῖν ἐδόκει; 15. Ἐπεὶ γε μὴν ψεύδεσθαι ἤρξατο Σεύδης περὶ τοῦ μισθοῦ, εἰ μὲν ἐπαινώ αὐτόν, δικαίως ἂν με καὶ αἰτιῶσθε καὶ μισοῦτε· εἰ δὲ πρόσθεν αὐτῷ πάντων μάλιστα φίλος ὢν νῦν πάντων διαφορώτατός εἰμι, πῶς ἂν ἔτι δικαίως ὑμᾶς αἰρούμενος ἀντὶ Σεύδου ὑφ' ὑμῶν αἰτίαν ἔχοιμι περὶ ὧν πρὸς τούτου διαφέρομαι; 16. Ἄλλ' εἴποιτε ἂν ὅτι ἔξεστι καὶ τὰ ὑμέτερα ἔχοντα παρὰ Σεύδου τεχνάζειν. Οὐκοῦν δῆλον τούτο γε ὅτι εἴπερ ἐμοὶ ἐτέλει τι Σεύδης, οὐχ οὕτως ἐτέλει δήπου ὡς ὢν τε ἐμοὶ δοῆ στεροῖτο καὶ ἄλλα ὑμῖν ἀποτίσειεν; Ἄλλ' οἶμαι εἰ ἐδίδου, ἐπὶ τούτῳ ἂν ἐδίδου ὅπως ἐμοὶ δοῦς μείον μὴ ἀποδοίῃ ὑμῖν τὸ πλείον. 17. Εἰ τοίνυν οὕτως ἔχειν οἴεσθε, ἔξεστιν ὑμῖν αὐτίκα μάλα ματαίαν ταύτην τὴν πράξιν ἀμφοτέροις ἡμῖν ποιῆσαι, εἰάν πράττητε αὐτὸν τὰ χρήματα. Δῆλον γὰρ ὅτι Σεύδης, εἰ ἔχω τι παρ' αὐτοῦ, ἀπαιτήσῃ με, καὶ ἀπαιτήσῃ μέντοι δικαίως, εἰάν μὴ βεβαιῶ τὴν πράξιν αὐτῷ ἐφ' ἣ ἔδωροδόκουν. 18. Ἀλλὰ πολλοῦ μοι δοκῶ δεῖν τὰ ὑμέτερα ἔχειν· ὀμνύω γὰρ ὑμῖν θεοὺς ἅπαντας καὶ πάσας μηδὲ ἂ ἐμοὶ ἰδίᾳ ὑπέσχετο Σεύδης ἔχειν· πάρεστι δὲ καὶ αὐτὸς καὶ ἀκούων σύνοιδε μοι εἰ ἐπιorkῶ. 19. Ἴνα δὲ μᾶλλον θαυμάσητε, συνεπόμνυμι μηδὲ ἂ οἱ ἄλλοι στρατηγοὶ ἔλαβον εἰληφέναι, μὴ τοίνυν μηδ' ὅσα τῶν λοχαγῶν ἔνιοι. 20. Καὶ τί δὴ ταῦτα ἐποιοῦν; Ὀμιην, ὦ ἄνδρες, ὅσῳ μᾶλλον συμφέροισι τούτῳ τὴν τότε πενίαν, τοσοῦτῳ μᾶλλον αὐτὸν φίλον ποιήσεσθαι ὁπότε δυνασθεῖη. Ἐγὼ δὲ ἅμα τε αὐτὸν ὀρώ εὖ πράττουσα, καὶ γιγνώσκω δὴ αὐτοῦ τὴν γνώμην. 21. Εἴποι δὴ τις ἂν. Οὐκοῦν αἰσχύνῃ οὕτω μωρῶς ἔξαπατώμενος; Νοὶ μὰ Δία ἡσχυνόμην μέντοι,

εἰ ὑπὸ πολεμίου γε ὄντος ἐξηπατήθη· φίλῳ δ' ὄντι ἐξαπα-  
 τῶν αἰσχίον μοι δοκεῖ εἶναι ἢ ἐξαπατᾶσθαι. 22. Ἐπεὶ εἴ γε  
 πρὸς φίλους ἐστὶ φυλακὴ, πᾶσαν οἶδα ὑμᾶς φυλαξαμένους ὡς  
 μὴ παρασχεῖν τούτῳ πρόφασιν δικαίαν μὴ ἀποδιδόναι ὑμῖν  
 ἂ ὑπέσχετο· οὔτε γὰρ ἠδικήσαμεν τοῦτον οὐδὲν οὔτε κατε-  
 βλακεύσαμεν τὰ τούτου οὔτε μὴν κατεδειλιάσαμεν οὐδὲν ἐφ'  
 ὃ τι ἡμᾶς οὗτος παρεκάλεσεν. 23. Ἄλλά, φαίητε ἄν, ἔδει  
 τὰ ἐνέχυρα τότε λαβεῖν, ὡς μηδὲ εἰ ἐβούλετο ἐδύνατο ἐξαπα-  
 τῶν. Πρὸς ταῦτα δὲ ἀκούσατε ἂ ἐγὼ οὐκ ἄν ποτε εἶπον  
 τούτου ἐναντίον, εἰ μὴ μοι παντάπασιν ἀγνώμονες ἔδοκεῖτε  
 εἶναι ἢ λίαν εἰς ἐμὲ ἀχάριστοι. 24. Ἀναμνήσθητε γὰρ ἐν  
 ποίοις τισὶ πράγμασι ὄντες ἐτυγχάνετε, ἐξ ὧν ὑμᾶς ἐγὼ  
 ἀνήγαγον πρὸς Σεύθην. Οὐκ εἰς μὲν Πέρινθον, εἰ προσίοιτε  
 τῇ πόλει, Ἀρίσταρχος ὑμᾶς ὁ Λακεδαιμόνιος οὐκ εἶα εἰσιέναι  
 ἀποκλείσας τὰς πύλας, ὑπαίθριοι δὲ ἔξω ἐστρατοπεδεύετε,  
 μέσος δὲ χειμῶν ἦν, ἀγορᾷ δὲ ἐχρήσθε σπάνια μὲν ὀρώντες  
 τὰ ὄνια, σπάνια δὲ ἔχοντες ὅτων ὠνήσεσθε; 25. Ἀνάγκη  
 δὲ ἦν μένειν ἐπὶ Θράκης· τριήρεις γὰρ ἐφορμούσαι ἐκώλουν  
 διαπλεῖν· εἰ δὲ μένοι τις, ἐν πολεμίᾳ εἶναι, ἔνθα πολλοὶ μὲν  
 ἵππεῖς ἦσαν ἐναντίοι, πολλοὶ δὲ πελτασταί. 26. Ἡμῖν δὲ  
 ὀπλιτικὸν μὲν ἦν ᾧ ἀθρόοι μὲν ἰόντες ἐπὶ τὰς κώμας ἴσως ἂν  
 ἐδυνάμεθα σῖτον λαμβάνειν οὐδὲν τι ἀφθονον· ὅτῳ δὲ διώ-  
 κοντες ἂν ἢ ἀνδράποδα ἢ πρόβατα κατελαμβάνομεν οὐκ ἦν  
 ἡμῖν· οὔτε γὰρ ἵππικὸν οὔτε πελταστικὸν ἔτι ἐγὼ συνεστη-  
 κὸς κατέλαβον παρ' ὑμῖν. 27. Εἰ οὖν ἐν τοιαύτῃ ἀνάγκῃ  
 ὄντων ὑμῶν μηδ' ὄντιναοῦν μισθὸν προσαιτήσας Σεύθην  
 σύμμαχον ὑμῖν προσέλαβον, ἔχοντα καὶ ἵππέας καὶ πελτα-  
 σταὶς ὧν ὑμεῖς προσεδείσθε, ἢ κακῶς ἂν ἐδόκουν ὑμῖν βεβου-  
 λεῦσθαι πρὸ ὑμῶν; 28. Τούτων γὰρ δήπου κοινωνήσαντες  
 καὶ σῖτον ἀφθονώτερον ἐν ταῖς κώμαις εὐρίσκετε διὰ τὸ  
 ἀναγκάζεσθαι τοὺς Θρᾶκας κατὰ σπουδὴν μᾶλλον φεύγειν,  
 καὶ προβάτων καὶ ἀνδραπόδων μᾶλλον μετέσχετε. 29. Καὶ  
 πολέμιον οὐκέτι οὐδένα ἐωρῶμεν ἐπειδὴ τὸ ἵππικὸν ἡμῖν  
 προσεγένετο· τέως δὲ θαρσαλέως ἡμῖν ἐφείποντο οἱ πολέμιοι  
 καὶ ἵππικῶ καὶ πελταστικῶ κωλύοντες μηδαμῇ κατ' ὀλίγους

ἀποσκεδαννυμένους τὰ ἐπιτήδεια ἀφθονώτερα ἡμᾶς πορίζεσθαι. 30. Εἰ δὲ δὴ ὁ συμπαρέχων ὑμῖν ταύτην τὴν ἀσφάλειαν μὴ πάνυ πολὺν μισθὸν προσετέλει τῆς ἀσφαλείας, τοῦτο δὴ τὸ σχέτλιον πάθημα, καὶ διὰ τοῦτο οὐδαμῆ οἴεσθε χρῆναι ζῶντα ἐμὲ εἶναι ; 31. Νῦν δὲ δὴ πῶς ἀπέρχεσθε ; Οὐ διαχειμάσαντες μὲν ἐν ἀφθόνοις τοῖς ἐπιτηδεύοις, περιπτὸν δ' ἔχοντες τοῦτο εἴ τι ἐλάβετε παρὰ Σεύθου ; Τὰ γὰρ τῶν πολεμίων ἐδαπανᾶτε. Καὶ ταῦτα πράττοντες οὔτε ἄνδρας ἐπέιδετε ὑμῶν αὐτῶν ἀποθανόντας οὔτε ζῶντας ἀπεβάλετε. 32. Εἰ δέ τι καλὸν πρὸς τοὺς ἐν τῇ Ἀσίᾳ βαρβάρους ἐπέπρακτο ὑμῖν, οὐ καὶ ἐκεῖνο σὼν ἔχετε καὶ πρὸς ἐκεῖνοις νῦν ἄλλην εὐκλειαν προσειλήφατε καὶ τοὺς ἐν τῇ Εὐρώπῃ Θραῦκας ἐφ' οὓς ἐστρατεύσασθε κρατήσαντες ; Ἐγὼ μὲν ὑμᾶς φημι δικαίως ἂν ὧν ἐμοὶ χαλεπαίνετε τούτων τοῖς θεοῖς χάριν εἶδέναι ὡς ἀγαθῶν. 33. Καὶ τὰ μὲν δὴ ὑμέτερα τοιαῦτα. Ἄγετε δὲ πρὸς θεῶν καὶ τὰ ἐμὰ σκέψασθε ὡς ἔχει. Ἐγὼ γὰρ ὅτε μὲν πρότερον ἀπήρα οἴκαδε, ἔχων μὲν ἔπαινον πολὺν πρὸς ὑμῶν ἀπεπορευόμεν, ἔχων δὲ δι' ὑμᾶς καὶ ὑπὸ τῶν ἄλλων Ἑλλήνων εὐκλειαν· ἐπιστευόμεν δὲ ὑπὸ Λακεδαιμονίων· οὐ γὰρ ἂν με ἔπεμπον πάλιν πρὸς ὑμᾶς. 34. Νῦν δ' ἀπέρχομαι πρὸς μὲν Λακεδαιμονίους ὑφ' ὑμῶν διαβεβλημένος, Σεύθῃ δὲ ἀπηχθήμενος ὑπὲρ ὑμῶν, ὃν ἠλπίζον εὖ ποιήσας μεθ' ὑμῶν ἀποστροφὴν καὶ ἐμοὶ καλὴν καὶ παισίν, εἰ γένοιτο, καταθήσεσθαι. 35. Ὑμεῖς δ' ὑπὲρ ὧν ἐγὼ ἀπήχθημαι τε πλείστα καὶ ταῦτα πολὺ κρείττοσιν ἐμαυτοῦ, πραγματευόμενός τε οὐδὲ νῦν πω πέπαυμαι ὅ τι δύναμαι ἀγαθὸν ὑμῖν, τοιαύτην ἔχετε γνώμην περὶ ἐμοῦ. 36. Ἄλλ' ἔχετε μὲν με οὔτε φεύγοντα λαβόντες οὔτε ἀποδιδράσκοντα· ἦν δὲ ποιήσητε ἃ λέγετε, ἴστε ὅτι ἄνδρα κατακεκαυότες ἔσεσθε πολλὰ μὲν δὴ πρὸ ὑμῶν ἀγρυπνήσαντα, πολλὰ δὲ σὺν ὑμῖν πονήσαντα καὶ κινδυνεύσαντα καὶ ἐν τῷ μέρει καὶ παρὰ τὸ μέρος· θεῶν δὲ ἴλεων ὄντων καὶ τρόπαια βαρβάρων πολλὰ δὴ σὺν ὑμῖν στησάμενον· ὅπως δέ γε μηδεὶ τῶν Ἑλλήνων πολέμιοι γένοισθε, πᾶν ὅσον ἐγὼ ἐδυνάμην πρὸς ὑμᾶς διατεινόμενον. 37. Καὶ γὰρ οὖν νῦν ὑμῖν ἕξεσθαι ἀνεπι-



λήπτως πορεύεσθαι ὅπη ἂν ἔλησθε καὶ κατὰ γῆν καὶ κατὰ θάλατταν. Ὑμεῖς δέ, ὅτε πολλὴ ὑμῖν εὐπορία φαίνεται, καὶ πλείτε ἔνθα δὴ ἐπεθυμεῖτε πάλαι, δέονται τε ὑμῶν οἱ μέγιστον δυνάμενοι, μισθὸς δὲ φαίνεται, ἡγεμόνες δὲ ἤκουσι Λακεδαιμόνιοι οἱ κράτιστοι νομιζόμενοι εἶναι, νῦν δὲ καιρὸς ὑμῖν δοκεῖ εἶναι ὡς τάχιστα ἐμὲ κατακαθεῖν; 38. Οὐ μὴν ὅτε γε ἐν τοῖς ἀπόροις ἤμεν, ὧ πάντων μνημονικώτατοι, ἀλλὰ καὶ πατέρα ἐμὲ ἐκαλεῖτε καὶ αἰεὶ ὡς εὐεργέτου μεμνήσθαι ὑπισχνείσθε. Οὐ μέντοι ἀγνώμονες οὐδ' οὐτοί εἰσιν οἱ νῦν ἤκοντες ἐφ' ὑμᾶς· ὥστε, ὡς ἐγὼ οἶμαι, οὐδὲ τούτοις δοκεῖτε βελτίονες εἶναι τοιοῦτοι ὄντες περὶ ἐμέ. Ταῦτ' εἰπὼν ἐπαύσατο.

39. Χαρμῖνος δὲ ὁ Λακεδαιμόνιος ἀναστὰς εἶπεν οὕτως· Ἄλλ' ἐμοὶ μέντοι, ὧ ἄνδρες, οὐ δικαίως δοκεῖτε τῷ ἀνδρὶ τούτῳ χαλεπαίνειν· ἔχω γὰρ καὶ αὐτὸς αὐτῷ μαρτυρηῆσαι. Σεύθης γὰρ ἐρωτῶντος ἐμοῦ καὶ Πολυνίκου περὶ Ξενοφῶντος τίς ἀνὴρ εἶη ἄλλο μὲν οὐδὲν εἶχε μέμψασθαι, ἄγαν δὲ φιλοστρατιώτην ἔφη αὐτὸν εἶναι· διὸ καὶ χεῖρον αὐτῷ εἶναι πρὸς ἡμῶν τε τῶν Λακεδαιμονίων καὶ πρὸς αὐτοῦ. 40. Ἀναστὰς ἐπὶ τούτῳ Εὐρύλοχος Λουσιάτης Ἄρκας εἶπε· Καὶ δοκεῖ γέ μοι, ἄνδρες Λακεδαιμόνιοι, τοῦτο ὑμᾶς πρῶτον ἡμῶν στρατηγήσαι, παρὰ Σεύθου ἡμῖν τὸν μισθὸν ἀναπράξαι ἢ ἐκόντος ἢ ἄκοντος, καὶ μὴ πρότερον ἡμᾶς ἀπαγαγεῖν. 41. Πολυκράτης δὲ Ἀθηναῖος εἶπεν ἀναστὰς ὑπὲρ Ξενοφῶντος· Ὅρῳ γε μὴν, ἔφη, ὧ ἄνδρες, καὶ Ἡρακλείδην ἐνταῦθα παρόντα· ὃς παραλαβὼν τὰ χρήματα ἃ ἡμεῖς ἐποιήσαμεν, ταῦτα ἀποδόμενος οὔτε Σεύθῃ ἀπέδωκεν οὔτε ἡμῖν τὰ γιγνόμενα, ἀλλ' αὐτὸς κλέψας πέπαται. Ἦν οὖν σωφρονῶμεν, ἐξόμεθα αὐτοῦ· οὐ γὰρ δὴ οὗτός γε, ἔφη, Θραῖξ ἐστίν, ἀλλὰ Ἕλληνας ὧν Ἕλληνας ἀδικεῖ.

42. Ταῦτα ἀκούσας ὁ Ἡρακλείδης μάλα ἐξεπλάγη· καὶ προσελθὼν τῷ Σεύθῃ λέγει· Ἡμεῖς ἦν σωφρονῶμεν, ἄπιμεν ἐντεῦθεν ἐκ τῆς τούτων ἐπικρατείας. Καὶ ἀναβάντες ἐπὶ τοὺς ἵππους ὄχοντο ἀπελαύνοντες εἰς τὸ ἑαυτῶν στρατόπεδον. 43. Καὶ ἐντεῦθεν Σεύθης πέμπει Ἀβροζέλημν τὸν

ἑαυτοῦ ἔρμηνέα πρὸς Ξενοφῶντα καὶ κελεύει αὐτὸν καταμεῖναι παρ' ἑαυτῷ ἔχοντα χιλίους ὀπλίτας· καὶ ὑπισχνεῖται αὐτῷ ἀποδώσειν τὰ τε χωρία τὰ ἐπὶ θαλάττῃ καὶ τᾶλλα ἃ ὑπέσχετο. Καὶ ἐν ἀπορρήτῳ ποιησάμενος λέγει ὅτι ἀκήκοε Πολυνίκου ὡς εἰ ὑποχείριος ἔσται Λακεδαιμονίοις, σαφῶς ἀποθανοῖτο ὑπὸ Θίβρωνος. 44. Ἐπέστελλον δὲ ταῦτα καὶ ἄλλοι πολλοὶ τῷ Ξενοφῶντι ὡς διαβεβλημένος εἴη καὶ φυλάττεσθαι δέοι. Ὁ δ' ἀκούων ταῦτα δύο ἱερεῖα λαβὼν ἔθνε τῷ Διὶ τῷ βασιλεῖ ποτερά οἱ λῶον καὶ ἄμεινον εἴη μένειν παρὰ Σεύθῃ ἐφ' οἷς Σεύθης λέγει ἢ ἀπιέναι σὺν τῷ στρατεύματι. Ἄναιρεί δὲ αὐτῷ ἀπιέναι.

## CAP. VII.

1. Ἐντεύθεν Σεύθης μὲν ἀπεστρατοπεδεύσατο προσωτέρω· οἱ δὲ Ἕλληνες ἐσκήνησαν εἰς κώμας ὅθεν ἔμελλον πλείεστα ἐπιστισάμενοι ἐπὶ θάλατταν ἤξειν. Αἱ δὲ κώμαι αὗται ἦσαν δεδομένοι ὑπὸ Σεύθου Μηδοσάδῃ. 2. Ὅρων οὖν ὁ Μηδοσάδης δαπανώμενα τὰ ἑαυτοῦ ἐν ταῖς κώμαις ὑπὸ τῶν Ἑλλήνων χαλεπῶς ἔφερε· καὶ λαβὼν ἄνδρα Ὀδρύσην δυνατώτατον τῶν ἄνωθεν καταβεβηκότων καὶ ἰππέας ὅσον τριάκοντα ἔρχεται καὶ προκαλεῖται Ξενοφῶντα ἐκ τοῦ Ἑλληνικοῦ στρατεύματος. Καὶ ὃς λαβὼν τινὰς τῶν λοχαγῶν καὶ ἄλλους τῶν ἐπιτηδείων προσέρχεται. 3. Ἐνθα δὴ λέγει Μηδοσάδης· Ἄδικεῖτε, ὦ Ξενοφῶν, τὰς ἡμετέρας κώμας πορνοῦντες. Προλέγομεν οὖν ὑμῖν, ἐγὼ τε ὑπὲρ Σεύθου καὶ ὅδε ὁ ἀνὴρ παρὰ Μηδόκου ἡκων τοῦ ἄνω βασιλέως, ἀπιέναι ἐκ τῆς χώρας· εἰ δὲ μὴ, οὐκ ἐπιτρέψομεν ὑμῖν, ἀλλ' ἐὰν ποιήτε κακῶς τὴν ἡμετέραν χώραν, ὡς πολεμίους ἀλεξήσομεθα.

4. Ὁ δὲ Ξενοφῶν ἀκούσας ταῦτα εἶπεν· Ἄλλα σοὶ μὲν τοιαῦτα λέγουσι καὶ ἀποκρίνασθαι χαλεπὸν· τοῦδε δὲ ἕνεκα τοῦ νεανίσκου λέξω, ἵν' εἰδῆ, οἷοί τε ὑμεῖς ἔστε καὶ οἷοί ἡμεῖς. 5. Ἡμεῖς μὲν γάρ, ἔφη, πρὶν ὑμῖν φίλοι γενέσθαι ἐπορευόμεθα διὰ ταύτης τῆς χώρας ὅποι ἐβουλόμεθα, ἣν μὲν ἐθέλομεν

πορθούντες, ἦν δ' ἐθέλομεν καίοντες. 6. Καὶ σὺ ὁπότε πρὸς ἡμᾶς ἔλθοις πρεσβεύων, ἠϋλίξου τότε παρ' ἡμῖν οὐδένα φοβούμενος τῶν πολεμίων. Ὑμεῖς δὲ οὐκ ἦτε εἰς τήνδε τὴν χώραν, ἢ εἴ ποτε ἔλθοιτε ὡς ἐν κρειπτόνων χώρα ἠϋλίξεσθε ἐγκεχαλινωμένοις τοῖς ἵπποις. 7. Ἐπεὶ δὲ ἡμῖν φίλοι ἐγένεσθε καὶ δι' ἡμᾶς σὺν θεοῖς ἔχετε τήνδε τὴν χώραν, νῦν δὴ ἐξελαύνετε ἡμᾶς ἐκ τήσδε τῆς χώρας ἦν παρ' ἡμῶν ἐχόντων κατὰ κράτος παρελάβετε· ὡς γὰρ αὐτὸς οἶσθα, οἱ πολέμιοι οὐχ ἱκανοὶ ἦσαν ἡμᾶς ἐξελαύνειν. 8. Καὶ οὐχ ὅπως δῶρα δούς καὶ εὖ ποιήσας ἀνδρῶν εὖ ἔπαδες ἀξιούσις ἡμᾶς ἀποπέμψασθαι, ἀλλ' ἀποπορευομένους ἡμᾶς οὐδ' ἐναυλισθῆναι ὅσον δύνασαι ἐπιτρέπεις. 9. Καὶ ταῦτα λέγων οὔτε θεοὺς αἰσχύνῃ οὔτε τόνδε τὸν ἄνδρα, ὃς νῦν μὲν σε ὄρα πλουτοῦντα, πρὶν δὲ ἡμῖν φίλον γενέσθαι ἀπὸ ληστείας τὸν βίον ἔχοντα, ὡς αὐτὸς ἔφησθα. 10. Ἀτὰρ τί καὶ πρὸς ἐμὲ λέγεις ταῦτα; ἔφη· οὐ γὰρ ἔγωγ' ἔτι ἄρχω, ἀλλὰ Λακεδαιμόνιοι, οἷς ὑμεῖς παρεδώκατε τὸ στράτευμα ἀπαγαγεῖν οὐδὲν ἐμὲ παρακαλέσαντες, ὧ θανμαστότατοι, ὅπως ὥσπερ ἀπηχθανόμην αὐτοῖς ὅτε πρὸς ὑμᾶς ἦγον, οὕτω καὶ χαρισαίμην νῦν ἀποδιδούς.

11. Ἐπεὶ δὲ ταῦτα ἤκουσεν ὁ Ὀδρύσης, εἶπεν· Ἐγὼ μὲν, ὧ Μηδόσαδες, κατὰ τῆς γῆς καταδύομαι ὑπὸ τῆς αἰσχύνῃς ἀκούων ταῦτα. Καὶ εἰ μὲν πρόσθην ἠπιστάμην, οὐδ' ἂν συνηκολούθησά σοι· καὶ νῦν ἄπειμι· οὐδὲ γὰρ ἂν Μήδοκός με ὁ βασιλεὺς ἐπαινοίῃ, εἰ ἐξελαύνοιμι τοὺς εὐεργέτας. 12. Ταῦτ' εἰπὼν ἀναβὰς ἐπὶ τὸν ἵππον ἀπήλαυε καὶ σὺν αὐτῷ οἱ ἄλλοι ἵππεῖς πλὴν τεττάρων ἢ πέντε. Ὁ δὲ Μηδοσάδης, ἐλύπει γὰρ αὐτὸν ἢ χώρα πορθουμένη ἐκέλευε τὸν Ξενοφῶντα καλέσαι τῷ Λακεδαιμονίῳ. 13. Καὶ ὃς λαβὼν τοὺς ἐπιτηδειοτάτους προσῆλθε τῷ Χαρμίνῳ καὶ Πολυνίκῳ καὶ ἔλεξεν ὅτι καλεῖ αὐτοὺς Μηδοσάδης προερῶν ἀπερ αὐτῷ, ἀπιέναι ἐκ τῆς χώρας. 14. Οἶμαι ἂν οὖν, ἔφη, ὑμᾶς ἀπολαβεῖν τῇ στρατιᾷ τὸν ὀφειλόμενον μισθόν, εἰ εἴποιτε ὅτι δεδέηται ὑμῶν ἢ στρατιὰ συναναπράξαι τὸν μισθὸν ἢ παρὰ ἐκόντος ἢ παρὰ ἄκοντος Σεύθου· καὶ ὅτι τούτων τυχόντες προθύμως ἂν συνέπεσθαι ὑμῖν φασι· καὶ ὅτι δίκαια ὑμῖν δο-



κοῦσι λέγειν· καὶ ὅτι ὑπέσχεσθε αὐτοῖς τότε ἀπιέναι ὅταν τὰ δίκαια ἔχωσιν οἱ στρατιῶται. 15. Ἀκούσαντες οἱ Λάκωνες ταῦτα ἔφασαν ἐρεῖν καὶ ἄλλα ὅποια ἂν δύνωνται κράτιστα· καὶ εὐθὺς ἐπορεύοντο ἔχοντες πάντας τοὺς ἐπικαιρίους. Ἐλθὼν δ' ἔλεξε Χαρμῖνος· Εἰ μὲν σύ τι ἔχεις, ὦ Μηδόσαδες, πρὸς ἡμᾶς λέγειν· εἰ δὲ μή, ἡμεῖς πρὸς σὲ ἔχομεν. 16. Ὁ δὲ Μηδοσάδης μάλα δὴ ὑφειμένως· Ἄλλ' ἐγὼ μὲν λέγω, ἔφη, καὶ Σεύθης τὰ αὐτά, ὅτι ἀξιούμεν τοὺς φίλους ἡμῶν γεγενημένους μὴ κακῶς πάσχειν ὑφ' ὑμῶν· ὅ τι γὰρ ἂν τούτους κακῶς ποιῆτε ἡμᾶς ἤδη ποιεῖτε· ἡμέτεροι γὰρ εἰσιν. 17. Ἡμεῖς τοίνυν, ἔφασαν οἱ Λάκωνες, ἀπίοιμεν ἂν ὅποτε τὸν μισθὸν ἔχοιεν οἱ ταῦτα ὑμῶν καταπράξαντες· εἰ δὲ μή, ἐρχόμεθα μὲν καὶ νῦν βοηθήσοντες τούτοις καὶ τιμωρησόμενοι ἄνδρας οἱ τούτους παρὰ τοὺς ὄρκους ἠδίκησαν· ἦν δὲ δὴ καὶ ὑμεῖς τοιοῦτοι ἦτε ἐνθένδε ἀρξόμεθα τὰ δίκαια λαμβάνειν. 18. Ὁ δὲ Ξενοφῶν εἶπεν· Ἐθέλοιτε δ' ἂν τούτοις, ὦ Μηδόσαδες, ἐπιτρέψαι, ἐπειδὴ φίλους ἔφατε εἶναι ὑμῶν, ἐν ᾧ τῇ χώρᾳ ἐσμέν, ὅποτέρα ἂν ψηφίσωνται εἶδ' ὑμᾶς προσῆκεν ἐκ τῆς χώρας ἀπιέναι εἶδ' ἡμᾶς; 19. Ὁ δὲ ταῦτα μὲν οὐκ ἔφη, ἐκέλευε δὲ μάλιστα μὲν αὐτῶ τῷ Λάκωνε ἐλθεῖν παρὰ Σεύθην περὶ τοῦ μισθοῦ, καὶ οἴεσθαι ἂν Σεύθην πείσαι· εἰ δὲ μή, Ξενοφῶντα σὺν αὐτῷ πέμπειν, καὶ συμπράξειν ὑπισχερεῖτο· ἐδέϊτο δὲ τὰς κόμας μὴ καίειν. 20. Ἐντεῦθεν πέμπουσι Ξενοφῶντα καὶ σὺν αὐτῷ οἱ ἐδόκουν ἐπιτηδειότατοι εἶναι. Ὁ δ' ἐλθὼν λέγει πρὸς Σεύθην·

21. Οὐδὲν ἀπαιτήσω, ὦ Σεύθη, πάρειμι ἀλλὰ διδάξω ἦν δύνωμαι ὡς οὐ δικαίως μοι ἠχδέσθης ὅτι ὑπὲρ τῶν στρατιωτῶν ἀπήτουν σε ἂ προθύμως ὑπέσχου αὐτοῖς· σοὶ γὰρ ἔγωγε οὐχ ἦπτον ἐνόμιζον συμφέρον εἶναι ἀποδοῦναι ἢ ἐκεῖνοις ἀπολαβεῖν. 22. Πρῶτον μὲν γὰρ οἶδα μετὰ τοὺς θεοὺς εἰς τὸ φανερόν σε τούτους καταστήσαντας, ἐπεὶ γε βασιλέα σε ἐποίησαν πολλῆς χώρας καὶ πολλῶν ἀνθρώπων· ὥστε οὐχ οἶόν τέ σοι λαυθάνειν οὔτε ἦν τι καλὸν οὔτε ἦν τι αἰσχρὸν ποιήσης. 23. Τοιοῦτῳ δ' ὄντι ἀνδρὶ μέγα μὲν μοι ἐδόκει εἶναι μὴ δοκεῖν ἀχαρίστως ἀποπέμψασθαι ἄνδρας

εὐεργέτας, μέγα δ' εὖ ἀκούειν ὑπὸ ἑξακισχιλίων ἀνθρώπων·  
 τὸ δὲ μέγιστον μηδαμῶς ἀπίστον σαυτὸν καταστήσαι ὃ τι  
 λέγοις. 24. Ὅρῳ γὰρ τῶν μὲν ἀπίστων ματαίους καὶ ἀδυνά-  
 τους καὶ ἀτίμους τοὺς λόγους πλανωμένους· οἳ δ' ἂν φανεροὶ  
 ὦσιν ἀλήθειαν ἀσκούντες, τούτων οἱ λόγοι, ἦν τι δέωνται,  
 οὐδὲν μείον δύνανται ἀνύσασθαι ἢ ἄλλων ἢ βία· ἦν τέ τινας  
 σωφρονίζειν βούλωνται, γινώσκω τὰς τούτων ἀπειλὰς οὐχ  
 ἦττον σωφρονιζούσας ἢ ἄλλων τὸ ἤδη κολάζειν· ἦν τέ τῷ τι  
 ὑπισχνῶνται οἱ τοιοῦτοι ἄνδρες, οὐδὲν μείον διαπράττονται ἢ  
 ἄλλοι παραχρῆμα διδόντες. 25. Ἀναμνήσθητι δὲ καὶ σὺ τί  
 προτελέσας ἡμῖν συμμάχους ἡμᾶς ἔλαβες. Οἷσθ' ὅτι οὐ-  
 δέν· ἀλλὰ πιστευθεὶς ἀληθεύσειν ἃ ἔλεγες ἐπήρας τοσοῦτους  
 ἀνθρώπους συστρατεύσασθαι τε καὶ συγκατεργάσασθαι σοὶ  
 ἀρχὴν οὐ τριάκοντα μόνον ἀξίαν ταλάντων, ὅσα οἴονται δεῖν  
 οὔτοι νῦν ἀπολαβεῖν, ἀλλὰ πολλαπλασίῳ. 26. Οὐκοῦν  
 τοῦτο μὲν πρῶτον τὸ πιστεῦεσθαι σε τὸ καὶ τὴν βασιλείαν  
 σοὶ κατεργασάμενον τούτων τῶν χρημάτων ὑπὸ σοῦ πιπρά-  
 σκεται. 27. Ἴδι δὴ ἀναμνήσθητι πῶς μέγα ἠγοῦ τότε κα-  
 ταπράξασθαι ἃ νῦν καταστρεψάμενος ἔχεις. Ἐγὼ μὲν εὖ  
 οἶδ' ὅτι εὐξω ἂν τὰ νῦν πεπραγμένα μᾶλλον σοὶ καταπραχ-  
 θῆναι ἢ πολλαπλάσια τούτων τῶν χρημάτων γενέσθαι. 28.  
 Ἐμοὶ τοίνυν μείζον βλάβος καὶ αἴσχιον δοκεῖ εἶναι τὸ ταῦτα  
 νῦν μὴ κατασχεῖν ἢ τότε μὴ λαβεῖν, ὅσῳ περ χαλεπώτερον ἐκ  
 πλουσίου πένητα γενέσθαι ἢ τὴν ἀρχὴν μὴ πλουτῆσαι· καὶ  
 ὅσῳ λυπηρότερον ἐκ βασιλέως ιδιώτην φανῆναι ἢ ἀρχὴν μὴ  
 βασιλεύσαι. 29. Οὐκοῦν ἐπίστασαι μὲν ὅτι οἱ νῦν σοὶ ὑπή-  
 κοοι γενόμενοι οὐ φιλία τῇ σῇ ἐπέισθησαν ὑπὸ σοῦ ἄρχε-  
 σθαι ἀλλ' ἀνάγκη· καὶ ὅτι ἐπιχειροῖεν ἂν πάλιν ἐλευθεροὶ  
 γίγνεσθαι, εἰ μὴ τις αὐτοὺς φόβος κατέχοι. 30. Ποτέρως  
 οὖν οἶει μᾶλλον ἂν φοβείσθαι τε αὐτοὺς καὶ φρονεῖν τὰ πρὸς  
 σε, εἰ ὀρῶέν σοι τοὺς στρατιώτας οὕτω διακειμένους ὡς νῦν  
 τε μένοντας ἂν εἰ σὺ κελεύοις, αὐθὺς τ' ἂν ταχὺ ἐλθόντας εἰ  
 δέοι, ἄλλους τε τούτων περὶ σοῦ ἀκούοντας πολλὰ ἀγαθὰ  
 ταχὺ ἂν σοὶ ὁπότε βούλοιο παραγενέσθαι· ἢ εἰ καταδοξά-  
 σειαν μῆτε ἂν ἄλλους σοὶ ἐλθεῖν δι' ἀπιστίαν ἐκ τῶν νῦν

γεγενημένων τούτους τε αὐτοῖς εὐνουστέρους εἶναι ἢ σοί ; 31. Ἀλλὰ μὴν οὐδὲν πλήθει γε ἡμῶν λειψθέντες ὑπεῖξάν σοι, ἀλλὰ προστατῶν ἀπορία. Οὐκοῦν νῦν καὶ τοῦτο κίνδυνος μὴ λάβωσι προστάτας αὐτῶν τινας τούτων οἱ νομίζουσιν ὑπὸ σοῦ ἀδικεῖσθαι, ἢ καὶ τούτων κρείττονας τοὺς Λακεδαιμονίους, ἔαν οἱ μὲν στρατιῶται ὑπισχνῶνται προθυμότερον αὐτοῖς συστρατεύεσθαι, ἂν τὰ παρὰ σοῦ νῦν ἀναπράξωσιν, οἱ δὲ Λακεδαιμόνιοι διὰ τὸ δεῖσθαι τῆς στρατιᾶς συναίνεωσιν αὐτοῖς ταῦτα. 32. Ὅτι γε μὴν οἱ ὑπὸ σοὶ Θυράκες γενόμενοι πολὺ ἂν προθυμότερον ἴοιεν ἐπὶ σέ ἢ σὺν σοὶ οὐκ ἄδηλον· σοῦ μὲν γὰρ κρατούντος δουλεία ὑπάρχει αὐτοῖς· κρατουμένου δέ σου ἐλευθερία. 33. Εἰ δὲ καὶ τῆς χώρας προνοεῖσθαι ἤδη τι δεῖ ὡς σῆς οὔσης, ποτέρως ἂν οἶει ἀπαθῆ κακῶν μᾶλλον αὐτὴν εἶναι εἰ οὗτοι οἱ στρατιῶται ἀπολαβόντες ἂ ἐγκαλοῦσιν εἰρήνην καταλιπόντες οἴχονται, ἢ εἰ οὗτοί τε μένοιεν ὡς ἐν πολεμῷ σὺ τε ἄλλους πειρῶο πλείονας τούτων ἔχων ἀντιστρατοπεδεύεσθαι δεομένους τῶν ἐπιτηδείων ; 34. Ἀργύριον δὲ ποτέρως ἂν πλείον ἀναλωθεῖη, εἰ τούτοις τὸ ὀφειλόμενον ἀποδοθεῖη, ἢ εἰ ταῦτα τε ὀφείλοιο ἄλλους τε κρείττονας τούτων δέοι σε μισθούσθαι ; 35. Ἀλλὰ γὰρ Ἡρακλεῖδῃ, ὡς πρὸς ἐμέ ἐδήλου, πάμπλου δοκεῖ τοῦτο τὸ ἀργύριον εἶναι. Ἡ μὴν πολὺ γέ ἐστιν ἔλαττον νῦν σοι καὶ λαβεῖν τοῦτο καὶ ἀποδοῦναι, ἢ πρὶν ἡμᾶς ἐλθεῖν πρὸς σέ, τὸ δέκατον τούτου μέρος. 36. Οὐ γὰρ ἀριθμὸς ἐστὶν ὁ ὀρίζων τὸ πολὺ καὶ τὸ ὀλίγον, ἀλλ' ἡ δύναμις τοῦ τε ἀποδιδόντος καὶ τοῦ λαμβάνοντος. Σοὶ δὲ νῦν ἢ κατ' ἐν αὐτὸν πρόσσδος πλείων ἐστὶ ἢ ἔμπροσθεν τὰ παρόντα ἂ ἐκέκτησο. 37. Ἐγὼ μὲν, ὦ Σεύθῃ, ταῦτα ὡς φίλου ὄντος σοι προενοούμεν, ὅπως σὺ τε ἄξιος δοκοῖης εἶναι ὧν οἱ θεοὶ σοι ἔδωκαν ἀγαθῶν ἐγὼ τε μὴ διαφθαρείην ἐν τῇ στρατιᾷ. 38. Εὖ γὰρ ἴσθι ὅτι νῦν ἐγὼ οὐτ' ἂν ἐχθρὸν βουλόμενος κακῶς ποιῆσαι δυνηθεῖην σὺν ταύτῃ τῇ στρατιᾷ οὐτ' ἂν εἴ σοι πάλιν βουλοίμην βοηθεῖσαι, ἰκανὸς ἂν γενοίμην. Οὕτω γὰρ πρὸς με ἡ στρατιὰ διάκειται. 39. Καίτοι αὐτὸν σε μάρτυρα σὺν θεοῖς εἰδόσι ποιούμεαι ὅτι οὔτε ἔχω παρὰ σοῦ ἐπὶ τοῖς στρα-



τιώταις οὐδὲν οὔτε ἤτησα πώποτε εἰς τὸ ἴδιον τὰ ἐκείνων οὔτε ἂ ὑπέσχου μοι ἀπήτησα. 40. Ὅμνυμι δέ σοι μηδ' ἀποδιδόντος δέξασθαι ἄν, εἰ μὴ καὶ οἱ στρατιῶται ἔμελλον τὰ ἑαυτῶν συναπολαμβάνειν. Αἰσχρὸν γὰρ ἦν τὰ μὲν ἐμὰ διαπεπράχθαι, τὰ δὲ ἐκείνων περιδεῖν ἐμὲ κακῶς ἔχοντα ἄλλως τε καὶ τιμώμενον ὑπ' ἐκείνων. 41. Καίτοι Ἑρακλείδη γε λήρος πάντα δοκεῖ εἶναι πρὸς τὸ ἀργύριον ἔχειν ἐκ παντὸς τρόπου· ἐγὼ δέ, ὦ Σεύδη, οὐδὲν νομίζω ἀνδρὶ ἄλλως τε καὶ ἄρχοντι κάλλιον εἶναι κτῆμα οὐδὲ λαμπρότερον ἀρετῆς καὶ δικαιοσύνης καὶ γενναιότητος. 42. Ὁ γὰρ ταῦτα ἔχων πλουτεῖ μὲν ὄντων φίλων πολλῶν, πλουτεῖ δὲ καὶ ἄλλων βουλομένων γενέσθαι· καὶ εὖ μὲν πράττων ἔχει τοὺς συνησθησομένους, εἰ δὲ τι σφαλῆ, οὐ σπανίζει τῶν βοηθησόντων. 43. Ἀλλὰ γὰρ εἰ μήτε ἐκ τῶν ἐμῶν ἔργων κατέμαθες ὅτι σοι ἐκ τῆς ψυχῆς φίλος ἦν, μήτε ἐκ τῶν ἐμῶν λόγων δύνασαι τοῦτο γινῶναι, ἀλλὰ τοὺς τῶν στρατιωτῶν λόγους πάντως κατανόησον· παρήσθα γὰρ καὶ ἤκουες, ἂ ἔλεγον οἱ ψέγειν ἐμὲ βουλόμενοι. 44. Κατηγόρου γὰρ μου πρὸς Λακεδαιμονίους ὡς σὲ περὶ πλείονος ποιοίμην ἢ Λακεδαιμονίους· αὐτοὶ δ' ἐνεκάλουν ἐμοὶ ὡς μᾶλλον μέλοι μοι ὅπως τὰ σὰ καλῶς ἔχοι ἢ ὅπως τὰ ἑαυτῶν· ἔφασαν δέ με καὶ δῶρα ἔχειν παρὰ σοῦ. 45. Καίτοι τὰ δῶρα ταῦτα πότερον οἶε αὐτοὺς κακόνοιάν τινα ἐνιδόντας μοι πρὸς σὲ αἰτιᾶσθαι με ἔχειν παρὰ σοῦ ἢ προθυμίαν πολλὴν περὶ σὲ κατανοήσαντας; 46. Ἐγὼ μὲν οἶμαι πάντας ἀνθρώπους νομίζειν εὐνοίαν δεῖν ἀποκεῖσθαι τούτῳ παρ' οὗ ἂν δῶρά τις λαμβάνῃ. Σὺ δε, πρὶν μὲν ὑπηρετῆσαί τί σοι ἐμὲ ἐδέξω ἠδέως καὶ ὄμμασι καὶ φωνῇ καὶ ξενίοις καὶ ὅσα ἔσοιτο ὑπισχνούμενος οὐκ ἐνεπίμπλασο· ἐπεὶ δὲ κατέπραξας ἂ ἐβούλου καὶ γεγένησαι ὅσον ἐγὼ ἐδυνάμην μέγιστος, νῦν οὕτω με ἄτιμον ὄντα ἐν τοῖς στρατιώταις τολμᾶς περιορᾶν; 47. Ἀλλὰ μὴν ὅτι σοι δόξει ἀποδοῦναι πιστεύω καὶ τὸν χρόνον διδάξειν σε καὶ αὐτόν γέ σε οὐχὶ ἀνέξεσθαι τοὺς σοὶ προεμένους εὐεργεσίαν ὀρώντά σοι ἐγκαλοῦντας. Δέομαι οὖν σοῦ, ὅταν ἀποδιδῶς, προθυ-

μείσθαι ἐμὲ παρὰ τοῖς στρατιώταις τοιοῦτον ποιῆσαι οἶον-  
περ καὶ παρέλαβες.

48. Ἀκούσας ταῦτα ὁ Σεύθης κατηράσατο τῷ αἰτίῳ τοῦ  
μὴ πάλαι ἀποδεδόσθαι τὸν μισθόν· καὶ πάντες Ἡρακλείδην  
τούτου ὑπώπτευσαν εἶναι· Ἐγὼ γάρ, ἔφη, οὔτε διανοήθην  
πώποτε ἀποστερηῆσαι ἀποδώσω τε. 49. Ἐντεῦθεν πάλιν  
εἶπεν ὁ Ξενοφῶν. Ἐπεὶ τοίνυν διανοή ἀποδιδόναι νῦν ἐγώ  
σου δέομαι δι' ἐμοῦ ἀποδιδόναι, καὶ μὴ περιδεῖν με διὰ σέ  
ἀνομοίως ἔχοντα ἐν τῇ στρατιᾷ νῦν τε καὶ ὅτε πρὸς σέ ἀφικό-  
μεθα. 50. Ὁ δ' εἶπεν· Ἀλλὰ οὔτε τοῖς στρατιώταις ἔσῃ δι'  
ἐμὲ ἀτιμότερος· ἂν τε μένης παρ' ἐμοὶ χιλίους μόνους ὀπλί-  
τας ἔχων, ἐγὼ σοι τά τε χωρία ἀποδώσω καὶ τᾶλλα ἃ ὑπε-  
σχόμην. 51. Ὁ δὲ πάλιν εἶπε· Ταῦτα μὲν ἔχειν οὕτως οὐχ  
οἶόν τε· ἀπόπεμπε δὲ ἡμᾶς. Καὶ μὴν, ἔφη ὁ Σεύθης, καὶ  
ἀσφαλέστερόν γέ σοι οἶδα ὄν παρ' ἐμοὶ μένειν ἢ ἀπιέναι.  
52. Ὁ δὲ πάλιν εἶπεν· Ἀλλὰ τὴν μὲν σὴν πρόνοιαν ἐπαινῶ·  
ἐμοὶ δὲ μένειν οὐχ οἶόν τε· ὅπου δ' ἂν ἐγὼ ἐντιμότερος ὦ,  
νόμιζε καὶ σοὶ τοῦτο ἀγαθὸν ἔσεσθαι. 53. Ἐντεῦθεν λέγει  
Σεύθης· Ἀργύριον μὲν οὐκ ἔχω ἀλλ' ἢ μικρόν τι, καὶ τοῦτό  
σοι δίδωμι, τάλαντον· βοῦς δ' ἑξακοσίους καὶ πρόβατα εἰς  
τετρακισχίλια καὶ ἀνδράποδα εἰς εἴκοσι καὶ ἑκατόν. Ταῦτα  
λαβὼν καὶ τοὺς τῶν ἀδικησάντων σε ὁμήρους προσλαβὼν  
ἄπιθι. 54. Γελάσας ὁ Ξενοφῶν εἶπεν· Ἦν οὖν μὴ ἐξικνη-  
ται ταῦτα εἰς τὸν μισθόν, τίνος τάλαντον φήσω ἔχειν; Ἄρ'  
οὐκ, ἐπειδὴ καὶ ἐπικίνδυνόν μοι ἐστίν, ἀπιόντα γε ἄμεινον  
φυλάττεσθαι πέτρους; Ἦκουες δὲ τὰς ἀπειλάς. Τότε μὲν  
δὴ αὐτοῦ ἔμεινε.

55. Τῇ δ' ὑστεραία ἀπέδωκέ τε αὐτοῖς ἃ ὑπέσχετο καὶ  
τοὺς ταῦτα ἐλάσσοντας συνέπεμψεν. Οἱ δὲ στρατιῶται τέως  
μὲν ἔλεγον ὡς Ξενοφῶν οἴχοιτο ὡς Σεύθην οἰκῆσων καὶ ἃ  
ὑπέσχετο αὐτῷ ἀποληψόμενος· ἐπεὶ δὲ αὐτὸν ἤκοντα εἶδον,  
ἤσθησάν τε καὶ προσέθεον. 56. Ξενοφῶν δ' ἐπεὶ εἶδε Χαρ-  
μῖνόν τε καὶ Πολύνικον, Ταῦτα, ἔφη, καὶ σέσωσται δι' ὑμᾶς  
τῇ στρατιᾷ καὶ παραδίδωμι αὐτὰ ἐγὼ ὑμῖν· ὑμεῖς δὲ διαδέ-  
μενοι διάδοτε τῇ στρατιᾷ. Οἱ μὲν οὖν παραλαβόντες καὶ

λαφυροπόλας καταστήσαντες ἐπώλουν, καὶ πολλὴν εἶχον αἰτίαν. 57. Ξενοφῶν δὲ οὐ προσήει, ἀλλὰ φανερὸς ἦν οἴκαδε παρασκευαζόμενος· οὐ γάρ πω ψῆφος αὐτῷ ἐπήκτο Ἀθήνησι περὶ φυγῆς. Προσελθόντες δὲ αὐτῷ οἱ ἐπιτήδειοι ἐν τῷ στρατοπέδῳ ἐδέοντο μὴ ἀπελθεῖν πρὶν ἂν ἀπαγάγοι τὸ στράτευμα καὶ Θίβρωνι παραδοίῃ.

## CAP. VIII.

1. Ἐντεῦθεν διέπλευσαν εἰς Λάμψακον· καὶ ἀπαντᾷ τῷ Ξενοφῶντι Εὐκλείδης μάντις Φλιάσιος Κλεαγόρου υἱὸς τοῦ τὰ ἐνύπνια ἐν Λυκείῳ γεγραφότος. Οὗτος συνήδετο τῷ Ξενοφῶντι ὅτι ἐσέσωστο· καὶ ἠρώτα αὐτὸν πόσον χρυσίου ἔχει. 2. Ὁ δ' αὐτῷ ἐπομόσας εἶπεν ἢ μὴν ἔσεσθαι μηδ' ἐφόδιον ἰκανὸν οἴκαδε ἀπίοντι, εἰ μὴ ἀπόδοιτο τὸν ἵππον καὶ ἅ ἀμφὶ αὐτὸν εἶχεν. 3. Ὁ δ' αὐτῷ οὐκ ἐπίστευεν. Ἐπεὶ δ' ἔπεμψαν Λαμψακηνοὶ ξένια τῷ Ξενοφῶντι καὶ ἔδνε τῷ Ἀπόλλωνι, παρεστήσατο τὸν Εὐκλείδην· ἰδὼν δὲ τὰ ἱερεῖα ὁ Εὐκλείδης εἶπεν ὅτι πείθοιτο αὐτῷ μὴ εἶναι χρήματα. Ἄλλ' οἶδα ἔφη, ὅτι κἂν μέλλῃ ποτὲ ἔσεσθαι, φαίνεται τι ἐμπόδιον, ἐὰν μηδὲν ἄλλο, σὺ σαυτῷ. Συνωμολόγει ταῦτα ὁ Ξενοφῶν. 4. Ὁ δ' εἶπεν· Ἐμπόδιος γάρ σοι ὁ Ζεὺς ὁ Μειλίχιός ἐστι· καὶ ἐπήρετο εἰ ἤδη ποτὲ θύσειεν, ὥσπερ οἴκοι, ἔφη, εἰώθειν ἐγὼ ὑμῖν θύεσθαι καὶ ὀλοκαυτεῖν. Ὁ δὲ οὐκ ἔφη ἐξ ὅτου ἀπεδήμησε τεθυκένας τούτῳ τῷ θεῷ. Συνεβούλευσεν οὖν αὐτῷ θύεσθαι [καὶ] ἅ εἰώθει, καὶ ἔφη συνοίσειν ἐπὶ τὸ βέλτιον. 5. Τῇ δ' ὑστεραία ὁ Ξενοφῶν προελθὼν εἰς Ὀφρύνιον ἐθύετο καὶ ὀλοκαυτεῖ χοίρους τῷ πατρίῳ νόμῳ· καὶ ἐκαλλιέρει. 6. Καὶ ταύτῃ τῇ ἡμέρᾳ ἀφικνεῖται Βίτων καὶ ἅμα Εὐκλείδης χρήματα δώσοντες τῷ στρατεύματι· καὶ ξενοῦνται τε τῷ Ξενοφῶντι καὶ ἵππον ὃν ἐν Λαμψάκῳ ἀπέδοτο πεντήκοντα δαρεικῶν, ὑποπτεύοντες αὐτὸν δι' ἔνδειαν πεπρακένας, ὅτι ἤκουον αὐτὸν ἠδεσθαι τῷ ἵππῳ, λυσάμενοι ἀπέδосαν καὶ τὴν τιμὴν οὐκ ἤθελον ἀπολαβεῖν.



7. Ἐντεῦθεν ἐπορεύοντο διὰ τῆς Τρωάδος, καὶ ὑπερβάντες τὴν Ἰδὴν εἰς Ἄντανδρον ἀφικνοῦνται πρῶτον· εἶτα παρὰ θάλατταν πορευόμενοι τῆς Λυδίας εἰς Θήβης πεδίον. 8. Ἐντεῦθεν δι' Ἀτραμυττίου καὶ Κερτωνοῦ παρ' Ἀταρνέα εἰς Καΐκου πεδίον ἔλθόντες Πέργαμον καταλαμβάνουσι τῆς Μυσίας.

Ἐνταῦθα δὴ ξηνοῦται Ξενοφῶν παρ' Ἑλλάδι τῇ Γογγύλου τοῦ Ἐρετριέως γυναικὶ καὶ Γοργίωνος καὶ Γογγύλου μητρὶ. 9. Αὕτη δ' αὐτῷ φράζει ὅτι Ἀσιδάτης ἐστὶν ἐν τῷ πεδίῳ ἀνὴρ Πέρσης· τοῦτον ἔφη αὐτόν, εἰ ἔλθοι τῆς νυκτὸς σὺν τριακοσίοις ἀνδράσι, λαβεῖν αὐν καὶ αὐτὸν καὶ γυναῖκα καὶ παῖδας καὶ τὰ χρήματα· εἶναι δὲ πολλά. Ταῦτα δὲ καθηγησομένους ἔπεμψε τὸν τε αὐτῆς ἀνεψιὸν καὶ Δαφναγόραν, ὃν περὶ πλείστου ἐποιεῖτο. 10. Ἐχων οὖν ὁ Ξενοφῶν τούτους παρ' ἑαυτῷ ἐθύετο. Καὶ Βασίας ὁ Ἡλείος μάντις παρῶν εἶπεν ὅτι κάλλιστα εἶη τὰ ἱερά αὐτῷ καὶ ὁ ἀνὴρ ἀλώσιμος εἶη. 11. Δειπνήσας οὖν ἐπορεύετο τοὺς τε λοχαγοὺς τοὺς μάλιστα φίλους λαβὼν καὶ πιστοὺς γεγνημένους διὰ παντός, ὅπως εὖ ποιῆσαι αὐτούς. Συνεξέρχονται δὲ αὐτῷ καὶ ἄλλοι βιασάμενοι εἰς ἑξακοσίους· οἱ δὲ λοχαγοὶ ἀπήλαυνον, ἵνα μὴ μεταδοῖεν τὸ μέρος, ὡς ἐτοίμων δὴ χρημάτων.

12. Ἐπεὶ δὲ ἀφίκοντο περὶ μέσας νύκτας, τὰ μὲν περίξοντα ἀνδράποδα τῆς τύρσιος καὶ χρήματα τὰ πλείστα ἀπέδρα αὐτοὺς παραμελοῦντας, ὡς τὸν Ἀσιδάτην αὐτὸν λάβοιεν καὶ τὰ ἐκείνου. 13. Πυργομαχοῦντες δ' ἐπεὶ οὐκ ἐδύναντο λαβεῖν τὴν τύρσιν, ὑψηλὴ γὰρ ἦν καὶ μεγάλη καὶ προμαχεῶνας καὶ ἀνδρας πολλοὺς καὶ μαχίμους ἔχουσα, διορύττειν ἐπεχείρησαν τὸν πύργον. 14. Ὁ δὲ τοῖχος ἦν ἐπὶ ὀκτῶ πλίνθων γηίνων τὸ εὖρος. Ἀμα δὲ τῇ ἡμέρᾳ διορώρυκτο· καὶ ὡς τὸ πρῶτον διεφάνη, ἐπάταξεν ἔνδοθεν βουπόρῳ τις ὀβελίσκῳ διαμπερὲς τὸν μηρὸν τοῦ ἐγγυτάτου· τὸ δὲ λοιπὸν ἐκτοξεύοντες ἐποίουν μηδὲ παριέναι ἔτι ἀσφαλὲς εἶναι. 15. Κεκραγόντων δ' αὐτῶν καὶ πυρσευόντων ἐκβοηθοῦσιν Ἰταβέλιος μὲν ἔχων τὴν ἑαυτοῦ δύναμην, ἐκ Κομανίας δὲ ὀπλίται Ἀσσύριοι καὶ Ἑρκάνιοι ἰππεῖς καὶ οὗτοι βασιλέως μισθοφόροι ὡς ὀγδοήκοντα, καὶ

ἄλλοι πελτασταὶ εἰς ὀκτακοσίους· ἄλλοι δ' ἐκ Παρθενίου, ἄλλοι δ' ἐξ Ἀπολλωνίας καὶ ἐκ τῶν πλησίον χωρίων καὶ ἵππεῖς.

16. Ἐνταῦθα δὴ ὥρα ἦν σκοπεῖν πῶς ἔσται ἡ ἀφοδος· καὶ λαβόντες ὅσοι ἦσαν βόες καὶ πρόβατα ἤλαυνον καὶ τὰ ἀνδράποδα ἐντὸς πλαισίου ποιησάμενοι· οὐ τοῖς χρήμασιν οὕτω προσέχοντες τὸν νοῦν, ἀλλὰ μὴ φυγὴ εἴη ἡ ἀφοδος, εἰ καταλιπόντες τὰ χρήματα ἀπίοιεν, καὶ οἳ τε πολέμιοι θρασύτεροι εἶεν καὶ οἳ στρατιῶται ἀθυμότεροι· νῦν δὲ ἀπήεσαν ὡς περὶ τῶν χρημάτων μαχόμενοι. 17. Ἐπεὶ δὲ ἐώρα Γογγύλος ὀλίγους μὲν τοῖς Ἕλληνας, πολλοὺς δὲ τοὺς ἐπικειμένους, ἐξέρχεται καὶ αὐτὸς βία τῆς μητρὸς ἔχων τὴν ἑαυτοῦ δύναμιν, βουλόμενος μετασχεῖν τοῦ ἔργου· συνεβοῆθει δὲ καὶ Προκλῆς ἐξ Ἀλισάρνης καὶ Τευθρανίας ὁ ἀπὸ Δαμαράτου. 18. Οἳ δὲ περὶ Ξενοφῶντα ἐπεὶ πάνυ ἤδη ἐπιέζοντο ὑπὸ τῶν τοξευμάτων καὶ σφενδονῶν, πορευόμενοι κύκλῳ, ὅπως τὰ ὄπλα ἔχοιεν πρὸ τῶν τοξευμάτων, μόλις διαβαίνουσι τὸν Κάϊκον ποταμόν, τετρωμένοι ἐγγὺς οἱ ἡμίσεις. 19. Ἐνταῦθα καὶ Ἀγασίας Στυμφάλιος λοχαγὸς τιτρώσκεται, τὸν πάντα χρόνον μαχόμενος πρὸς τοὺς πολεμίους. Καὶ διασώζονται ἀνδράποδα ὡς διακόσια ἔχοντες καὶ πρόβατα ὅσον δύματα.

20. Τῇ δὲ ὑστεραίᾳ θυσάμενος ὁ Ξενοφῶν ἐξάγει νύκτωρ πᾶν τὸ στράτευμα, ὅπως ὅτι μακροτάτην ἔλθοι τῆς Λυδίας, ὥστε μὴ διὰ τὸ ἐγγὺς εἶναι φοβεῖσθαι, ἀλλ' ἀφυλακτεῖν. 21. Ὁ δ' Ἀσιδάτης ἀκούσας ὅτι πάλιν ἐπ' αὐτὸν τεθυμένος εἶη Ξενοφῶν καὶ παντὶ τῷ στρατεύματι ἤξει, ἐξαυλίζεται εἰς κώμας ὑπὸ τὸ Παρθέμιον πόλισμα ἐχούσας. 22. Ἐνταῦθα οἱ περὶ Ξενοφῶντα συντυγχάνουσιν αὐτῷ καὶ λαμβάνουσιν αὐτὸν καὶ γυναῖκα καὶ παῖδας καὶ τοὺς ἵππους καὶ πάντα τὰ ὄντα· καὶ οὕτω τὰ πρότερα ἱερὰ ἀπέβη. 23. Ἐπειτα πάλιν ἀφικνοῦνται εἰς Πέργαμον. Ἐνταῦθα τὸν θεὸν οὐκ ἠτιάσατο ὁ Ξενοφῶν· συνέπραττον γὰρ καὶ οἱ Λάκωνες καὶ οἱ λοχαγοὶ καὶ οἱ ἄλλοι στρατηγοὶ καὶ οἱ στρατιῶται ὥστε ἐξαίρετα λαμβάνειν καὶ ἵππους καὶ ζεύγη καὶ τᾶλλα· ὥστε ἰκανὸν εἶναι καὶ ἄλλον ἤδη εὖ ποιεῖν. 24. Ἐκ τούτου Θίβρων

παραγευόμενος παρέλαβε τὸ στράτευμα καὶ συμμίξας τῷ ἄλλῳ Ἑλληνικῷ ἐπολέμει πρὸς Τισσαφέρην καὶ Φαρνάβαζον.

25. Ἄρχοντες δὲ οἶδε τῆς βασιλείας χώρας ὅσων ἐπήλθομεν. Λυδίας Ἀρτίμας· Φρυγίας Ἀρτακάμας· Λυκαονίας καὶ Καππαδοκίας Μιθριδάτης· Κιλικίας Σύννεσις· Φοινίκης καὶ Ἀραβίας Δέρνης· Συρίας καὶ Ἀσσυρίας Βέλεσος· Βαβυλῶνος Ῥωπάρας· Μηδίας Ἀρβάκας· Φυσιανῶν καὶ Ἑσπεριτῶν Τηρίβαζος· Καρδοῦχοι δὲ καὶ Χάλυβες καὶ Χαλδαῖοι καὶ Μάκρωνες καὶ Κόλχοι καὶ Μοσσύνοικοι καὶ Κοῖται καὶ Τιβαρηνοὶ αὐτόνομοι· Παφλαγονίας Κορύλας· Βιδυνῶν Φαρνάβαζος· τῶν ἐν Εὐρώπῃ Θρακῶν Σεύδης.

26. Ἀριθμὸς δὲ συμπάσης τῆς ὁδοῦ τῆς ἀναβάσεως καὶ καταβάσεως σταδμοὶ διακόσιοι δεκαπέντε, παρασάγγαι χίλιοι ἑκατὸν πεντήκοντα πέντε, στάδια τρισμῦρια τετρακισχίλια ἑξακόσια πεντήκοντο. Χρόνου πλήθος τῆς ἀναβάσεως καὶ καταβάσεως ἑνιαυτὸς καὶ τρεῖς μῆνες.



# NOTES.



## BOOK I.

### CHAPTER I.

1. *Δαρείου*, *Darius Ochus* or *Nothus* (νόθος), so called because he was an illegitimate son of Artaxerxes. He was the second king of Persia bearing that name. The following is a tabular list of the Persian monarchs, with the length of their respective reigns, from the Medo-Persian union to the termination of the empire :

B. C.	NAMES.	YES.	MOS.	B. C.	NAMES.	YES.	MOS.
538	Cyaxares II.	2		424	Xerxes II.		2
536	Cyrus	7		424	Sogdianus		7
529	Cambyses	7	5	423	Darius Nothus	19	
522	Smerdis		7	404	Artaxerxes Mnemon	46	
521	Darius Hystaspis	36		358	Darius Ochus	21	
485	Xerxes I.	21		337	Arses	2	
464	Artaxerxes Longimanus	40	3	325	Darius Codomanus	4	

After the disastrous expedition of Xerxes I. into Greece, the kingdom gradually declined, until it was subverted by Alexander the Great. Many of the kings were weak, cruel, and licentious.—*Παρυσπίδος*, *Parysatis*, both sister and wife of Darius.—*γίγνονται*. Historical present=*were born*. S. § 211. N. 1.—*παῖδες δύο*. Plutarch (Artax. i. 27) mentions several other children of Darius. According to Ctesias there were thirteen.—*Ἀρταξέρξης*, *Artaxerxes*, surnamed Mnemon from his retentive memory. He died in the ninety-fourth year of his age, being assassinated, as some say, by his son Ochus; while others affirm, that he died of a broken heart in consequence of the unnatural treatment which he received from his sons.—*Κύρος*, *Cyrus*, generally styled “the Younger,” to distinguish him from the elder Cyrus whose history is given in the *Cyropædia*.—*μὲν δέ*. “These particles,” says Butt. (§ 149. p. 432), “serve to form a connection, like our *in-*

*deed—but*; yet are far more frequently employed than these English particles, which usually require a strong antithesis, while μέν and δέ only place two propositions or clauses in a connection, which with us is either not expressed at all, or at most by *but* alone." Cf. Mt. § 622. In this place δέ is continuative, so that the force of μέν cannot well be given in English. — Ἐπει δέ. Here δέ is also continuative. Cf. Butt. § 149. p. 431. — ἐβούλετο τῶ παῖδε ἀμφοτέρω παρῆναι, *he wished his children both to be present*. The article has often the force of a possessive pronoun. See more fully N. on 5. § 15. For the construction, cf. S. § 221.

2. οὖν serves in this place to express the external connection between the sentences. — παρῶν ἐτύγχανε, *happened to be present*. Cf. H. § 805. 5. — ὁ πρεσβύτερος παρῶν ἐτύγχανε is put by prolepsis for τὸν πρεσβύτερον παρῆναι ἐτύγχανε. See N. on 2. § 8. — Κύρον δὲ μεταπέμπεται, *but he sends* (S. § 211. N. 1) *for Cyrus* to come to him (H. § 689. 2). To this sense of the mid. voice, ἀπὸ τῆς ἀρχῆς, *from the government*, conforms. S. § 235. — ἀρχή, *beginning*, is here used in a tropical sense to designate the country of which Cyrus was satrap. "Sæpissime dicitur de natione vel regione imperio satrapæ subjecta." Sturz. — ἐποίησε, ἀπέδειξε. The aor. used for the pluperf. Cf. Butt. § 137. 3; S. § 211. N. 4; Goodwin, § 19. N. 4. The title σατράπης seems to have been bestowed upon a governor in his civil, and στρατηγός, in his military capacity. — Καστωλοῦ. In the Persian provinces certain plains were designated for military reviews, or the transaction of any business which required the assemblage of large bodies of men. The plain of Castolus was in Lydia. — ἀναβαίνει (§ 211. N. 1)—ἀνέβη. The historical pres. is freely interchanged with the historic tenses. See H. § 699. — ἀναβαίνει is used of a journey to a celebrated city, or, as in the present instance, from the sea-coast into the interior. — Τισσαφέρνην, *Tissaphernes*, the same who announced to Artaxerxes the revolt of his brother. He commanded the left wing of the royal forces at Cunaxa, and for his good conduct on that occasion was rewarded with the hand of one of the king's daughters. He was mean, perfidious, and cruel, and at last came to an end worthy of his crimes, being beheaded by the king for his ill success in opposing Agesilaus. — ὡς φίλον, "*quem* (inductus hominis versuti simulatione) *amicum sibi putabat*." Krüg. Cf. ἐφοβοῦντο ὡς ἐνέδραν οὔσαν, V. 2. § 30, where ὡς has the same force. — καί—δέ, *and—also*. — τῶν Ἑλλήνων, *of the Greeks* who were in his pay. Notice the restrictive force of the article. H. § 527. — ὀπίστας. Cf. N. on 2. § 2. — Παρράσιον. The Parrhasii were a people in the south-western part of Arcadia.

3. κατέστη εἰς τὴν βασιλείαν, *became established in the kingdom*, i. e. in the royal authority. "rex factus est." Krüg. "regno potitus est." Sturz. κατέστη signifies rest in a place, yet has here the idea of motion from its construction with εἰς. Cf. Mt. § 578. a; S. § 235; H. § 618. a. — διαβάλλει τὸν Κύρον πρὸς τὸν ἀδελφὸν ὡς ἐπιβουλευοῦ αὐτῶ, *accuses Cyrus to his brother*

of plotting against him. διαβάλλει, *traduces*; a tropical signification from the primitive meaning of the word, *to transport, carry over*, etc. Hence *to deliver over* to any one in words, *to inform against* one; from which is derived the specific signification *to accuse falsely*, probably from the well-known fact, that an informer often calumniates those whom he accuses. ὡς = *to the effect that*. H. § 875. a. ἐπιβουλεύει is put in the optative because διαβάλλει is the historical present. C. §§ 608; 587. a; S. § 212. 3. — Ὁ δέ, i. e. the king. The article here = *to the demons. pron.* Cf. Butt. § 126. 4; S. § 166. — τε καί, *and also*. “When τε and καί are joined in the same member of sentence, τε is copulative and καί augmentative.” Vig. p. 195. Cf. Butt. § 149. p. 431. The king not only lent an ear to the false accusation made against his brother, but even went so far as to apprehend him. — ὡς ἀποκτενῶν, *in order to put him to death*. The fut. part. with ὡς marks intention or purpose. Cf. Mt. § 568; H. §§ 789. d; 795. e. For the facility with which the Greeks could avail themselves of participles, where we should be obliged to employ verbs, cf. Butt. § 144. 4; S. § 225. 1. — ἐξαιτησαμένη αὐτόν, *having by her entreaties obtained his pardon*; lit. *having begged him off for her own sake*. For this reflexive signification of the middle voice, cf. Mt. § 492. b; S. § 209. 2; H. § 689. 2. Parysatis had an unbounded influence over Artaxerxes. αὐτόν belongs also to ἀποπέμπει.

4. ὡς ἀπῆλθε, *when he went away*. The pluperf. (*when he had departed*) was properly required here, but the relation of time being apparent from the context, the aorist is employed as the more favorite tense. Cf. Butt. § 137. N. 1; S. § 211. N. 14; H. § 706. See N. on § 2. — ὅπως μήποτε ἔτι, *how never after, that never for the future*. — ἐπὶ τῷ ἀδελφῷ, *in the power of his brother*. For this use of ἐπί, cf. Mt. § 585. b; H. § 640. c. — ἀντ' ἐκείνου, *instead of him*. — μὲν δὴ, *and in truth*. μὲν has here the sense of μὴν. See H. § 852. 13. — ἐπῆρχε τῷ Κύρῳ, *favoured Cyrus*, i. e. espoused his cause and favored his designs.

5. ὅστις—πάντας. A plural antecedent is often followed by the relative singular, in order to individualize the expression (Mt. § 475. a; C. § 720. N. 1), when any one of the preceding number is referred to, without being specifically designated. Cf. Mt. § 475. a. — τῶν παρὰ βασιλέως, lit. *of those from the king*, i. e. the king's courtiers, or messengers. Krüg. says, that by a kind of attraction, τῶν παρὰ βασιλέως = τῶν παρὰ βασιλεῖ παρὰ βασιλέως. Cf. Mt. § 596. — οὕτω διατιθεῖς, *thus disposing them* (by his favors). — καὶ τῶν παρ' εαυτῷ δὲ βαρβάρων ἐπεμελεῖτο ὡς, is put proleptically for ἐπεμελεῖτο ὡς οἱ βάρβαροι, κ. τ. λ. See N. on 2. § 21. For the construction of the gen. cf. H. § 576; C. 558. δ. The Greeks were in the habit of calling all other people barbarians. — εὐνοικῶς ἔχουεν αὐτῷ, *might be favorably disposed towards him*. ἔχειν with adverbs literally signifies, *to have one's self, to be circumstanced* = εἶναι, *to be*; e. g. καλῶς ἔχει, *it is well*; ἀδυνάτως ἔχειν, *to be unable*. Cf. Butt. § 150. p. 445; S. § 195. 1; H. § 792. b. He wisely



began his warlike preparations, by making his subjects good soldiers and zealous friends.

6. The course which Cyrus adopted to strengthen his army by inviting the Greeks to join his standard, was well planned, and in the issue would have crowned his arms with success, had he not fallen at Cunaxa in the moment of victory. The manner in which he eluded the sagacity of his enemies, while raising these forces, shows him to have been a consummate politician as well as an able commander. — *δύναμιν*, *force*, abstract for concrete. The article is here employed, either because the achievements of the Greek forces are the principal theme of the subsequent books, or from the notoriety of their connection with the expedition of Cyrus. Cf. S. § 167. — *ἤδρουίζεν*. The imperf. denotes continuance of action. S. § 211. 5. — *ὡς μάλιστα ἐδύνατο ἐπικρυπτόμενος*, *as secretly as possible*. *ὡς* with the superlative, is often joined with words signifying ability, possibility, etc. Cf. Mt. § 461; S. § 159. 5. The reason for this secrecy is given in the next clause. — *ὅτι* like *ὡς* strengthens the superlative. — *ὀπόσας . . . ἐκάστοις*. The order is *παρήγγειλε τοῖς φρουράρχοις ἐκάστοις τῶν φυλακῶν ὀπόσας εἶχε κ. τ. λ.* Cf. V. 4. § 30, for an example of the same construction. — *φυλακάς*, *guards*, abstract for concrete, a figure of such frequent occurrence as to require no further notice except in special cases. — *ἄνδρας Πελοποννησίους*, *Peloponnesians*. S. § 156. N. 5. Reference is had especially to the Arcadians, who, as Prof. Boise remarks, were employed more than any other Greeks as mercenaries. — *ὡς ἐπιβουλεύοντος Τισσαφέρνους*, *under pretence that Tissaphernes was plotting*, or *because (as he pretended) Tissaphernes was plotting*. Krüg. says, that *ὡς* is used here, *de re quæ prætextitur*, and makes *ὡς ἐπιβουλεύοντος* = *προφασιζόμενος ὅτι ἐπιβουλεύοι*. For the construction of *ὡς* with the particip. cf. Mt. § 568; Butt. § 144. N. 14; S. § 225. 4. The student should carefully mark the uses and significations of this particle. — *γὰρ* in the next clause introduces the reason why Tissaphernes might be supposed to have designs upon those cities, viz., because they anciently belonged to him, but had then revolted to Cyrus. *γὰρ*, *for*, “never stands at the beginning of a proposition, but instead of it *καὶ γὰρ* is employed like *etenim* in Latin. The proposition, of which that with *γὰρ* assigns the cause, is often omitted, it being so easily understood that it is passed over by the speaker in the vivacity of his discourse.” Mt. § 615. — *ἦσαν*. The imperf. is frequently used for the pluperf. when it signifies the long continuance or frequent repetition of an action. Cf. II. 1. § 6; VI. 3. § 22. — *τὸ ἀρχαῖον*, *formerly, long before*. The neut. art. is put adverbially with adjectives and substantives. — *ἐκ βασιλείας*, *by the king*. With passive verbs *ἐκ* is used instead of *ὑπὸ* with the genitive. S. § 231; H. § 624. c. — *Μιλήτου*. Miletus was a large and flourishing city in the northern part of Caria, opposite the mouth of the Mæander.

7. *προαισθόμενος τὰ αὐτὰ ταῦτα βουλευομένους*, *perceiving beforehand that (certain of the citizens) were forming the same design*. For the construction

of *βουλευομένων*, cf. S. § 225. 7. By supplying *τινάς* and joining it with *βουλευομένων* to *ἐν Μιλήτῳ*, the statement will harmonize with the one made, 9. § 9. — *ἀποστῆναι πρὸς Κύρον* explains *τὰ αὐτὰ ταῦτα* in the preceding clause. Cf. Mt. § 532. *d*. A word or clause thus added by way of explanation is called *exegetical*. — *τοὺς μὲν—τοὺς δ'*, *some—others*. — *ὑπολαβών*, *receiving*, i. e. taking under his protection. — *τοὺς φεύγοντας*, *the exiles*. *φεύγω* among other significations has this, *I am an exile*. Hence the pres. part. *φεύγων* = *one who lives in exile, an exile*. — *κατάγειν*, *to restore*. *κατὰ* in composition often signifies *return* or *restitution*. Cf. Vig. p. 246. — *τοὺς ἐκπεπτωκότας*, *those who had been banished* = the exiles. — *ἄλλη πρόφασις*, *another pretext*.

8. *ἤξιον ἀδελφὸς ὦν αὐτοῦ*, *he thought it was fit* (*ἄξιος* in the verb), *inasmuch as he was his brother*. — *ἀδελφὸς ὦν αὐτοῦ δοθῆναι οἱ*, for *δοθῆναι οἱ ἀδελφῷ ὄντι αὐτοῦ*. *ἀδελφὸς* is in the nominative by attraction with the omitted subject of *ἤξιον*. — *δοθῆναι οἱ*, *should be given to him*, i. e. placed under his command. — *μᾶλλον ἢ*, *rather than*. — *ταῦτα*. S. § 182; H. § 549. — *ὥστε*, *so that*, here takes the indicative because the result is to be denoted as one of certainty. S. § 218. 3; H. § 771. — *ἐπιβουλῆς*, *snares*, *plots*. *αἰσθάνομαι* is more usually constructed with the accusative. Cf. Mt. § 349. *Obs. 2*. — *αὐτόν*, i. e. *Cyrus*. — *πολεμοῦντα*, *by carrying on war*. The participle frequently expresses the means by which the principal action is performed. Cf. S. § 225. 3; H. § 789. *b*. — *ἀμφὶ τὰ στρατεύματα δαπανᾶν*, *would expend his treasures upon his troops*. So Sturz, Bornemann, and Poppe. — *οὐδὲν ἤχθετο*, *was not displeased* = *was highly pleased*. The affirmation of a thing by the denial of the contrary, is a rhetorical figure of frequent occurrence called *litotes*. It could not be otherwise than grateful to the king to learn, that his ambitious brother was expending his strength and treasures in petty strifes with the satraps of his realm. For the construction of *ἤχθετο αὐτῶν πολεμούντων*, cf. S. § 193; H. §§ 577. *a*; 800. 5; C. § 846. 5. This verb is sometimes followed by the dative. Cf. VII. 5. § 7. — *οὐδεν*, *in nothing*, is the accus. synecd. and stronger than *οὐ*, *not*. — *καὶ γὰρ*, *for also*, introduces another reason for the unconcern of the king. — *γίγνομέ- νους—ἐκ τῶν πόλεων*, *accruing from the cities*. *τῶν πόλεων ὦν* stands for *τῶν πόλεων ἄς*. The relative, which in respect to its own verb should be put in the accusative, is put by attraction in the gen. or dat. according to the case of the noun or pronoun to which it refers. Cf. Butt. § 143. 13; S. § 175. 1; H. § 808. These cities were the ones taken from Tissaphernes. In the next clause they are spoken of as still being held by him, inasmuch as they had been given him by the king, and were only temporarily in the possession of Cyrus.

9. *αὐτῷ*, *for him*. This dative is called *dativus commodi* or dative of advantage. So also there is the *dat. incom.* or dative of disadvantage. S. § 201. 1; H. § 597. 1. — *Χερρόνησος*, i. e. the Thracian Chersonesus. — *τῇ κα-*

*ταντιπέρας*. When the noun is followed by the adjunct, the article is repeated, and if the adjunct be an adverb, it thus becomes an adjective. Cf. Butt. § 125. 3. 6; Mt. § 272. a; K. § 245. 3. — Ἀβύδου. Adverbs of place are followed by the gen. H. § 589. Abydos was a city of Mysia lying S. E. of the Hellespont. It was the scene of the fable of Hero and Leander. — τόνδε τὸν τρόπον, *in this manner*. The accus. has here an adverbial force. H. § 552; S. § 182; K. § 278. R. 3. ὅδε generally refers to what is yet to be spoken of; οὗτος, to what has been already mentioned. H. § 679. τόνδε is formed from the article by appending the enclitic δέ. — φυγάς, *an exile*. The reason of his banishment is given, II. 6. §§ 1–4. ἠγάσθη (mid. in signif. C. § 780. β; H. § 413. c) expresses the idea of *admiration*, a little more strongly than its equivalent ἐθαύμασε. For δίδωσκω in the pres. after this aor. see N. on § 6 (end). — τὲ—καί, *both—and*. — δαρικοῦς. The daric was a Persian gold coin, “stamped on one side with the figure of a crowned archer kneeling upon one knee, and on the other with a sort of *quadrita incusa* or deep cleft.” It is supposed by some to have received its name from Darius Hystaspis. It appears from 7. § 18, that 3000 darics = ten talents. A talent contained 60 minæ or 6000 drachmæ (cf. N. on 4. § 13), which would make a daric = twenty drachmæ, or \$3.5186, computing from the value of the old attic drachma (cf. N. on 4. § 13), and \$3.3044, taking the later value of the drachma as the standard. Hussey (*Ancient Weights, &c.* VII. 3) estimates the daric as containing on an average about 123.7 grains of pure gold, and therefore =  $\frac{123.7}{115.12}$  of a sovereign, or about 1*l.* 1*s.* 10*d.* 1.76 farthings = \$4.871, thus making the coin worth considerably more, reckoned by comparison with gold money of modern times, than if computed from the drachma. Cf. Smith’s *Dict. Gr. and Rom. Antiq.* p. 314. — ἀπὸ τούτων τῶν χρημάτων. Matthiæ (§ 572) says, that ἀπὸ generally expresses that from which something proceeds as being its effect. It marks also, the mediate origin or instrumental source of an action. The gold which Clearchus received, was a mediate instrument in raising the troops, while Cyrus who furnished it was the primary cause. H. § 623. c. — τοῖς Θραξί, dat. after ἐπολέμει. S. § 202. 1. So Virg. *Ec.* V. “solus tibi certet Amyntas.” — ὀρμώμενος expresses repeated action, *sallying forth, making excursions*. — ὑπὲρ Ἑλλησποντον, *on the Hellespont*. ὑπὲρ in the same sense is followed by the gen. II. 6. § 2; VII. 5. § 1. Cf. Mt. § 582. — ὠφέλει τοὺς Ἕλληνας. The Greeks here spoken of inhabited the country bordering on the Hellespont. Cf. Ἑλλησποντικὰ πόλεις, *infra*. — ἐκούσαι, *of their own accord, willingly*. The adjunct. is often used for the adv. to denote *time* (see N. on II. 2. § 17); *place* (see ὑπαίθριοι, *in the open air*, V. 5. § 21); or *manner*, C. § 665. — δ’ αὖ οὕτω, *and thus also*. αὖ in its disjunctive use signifies a repetition of the same thing. Cf. Butt. p. 436. — τρεφόμενον ἐλάνθανεν αὐτῷ, *was secretly* (i. e. unknown to the king) *maintained for him* (see N. on αὐτῷ). For the use of the particip. with ἐλάνθανεν, cf. N. on 1. § 2.



10. ξένος, lit. *a stranger*, but here taken in the sense of one who has formed a league of hospitality with another; a thing which in ancient times was frequently done by persons living in different cities and countries. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 490. — εἰς δισχιλίους, *to the number of 2000.* — εἰς . . . μισθόν, *pay (sufficient) for two thousand mercenaries and for three months.* The term ξένοι was applied to foreign troops or mercenaries, the practice of hiring whom was quite common with the Persian kings and satraps. — ὡς οὕτω περιγεγόμενος ἂν (= ὅτι οὕτως ἂν περιγένοιτο), *that thus (i. e. with the assistance of these mercenaries) he might subdue.* ὡς followed by a part. introduces a reason for what precedes, and may be rendered, *in the expectation that.* Cf. Mt. § 568. 1. περι gives to γίγνομαι the idea of *superiority, conquest.* Cf. Vig. p. 255. The participle with ἂν has the force of a potential optative. Cf. Butt. § 139. 5; C. § 844. 2; S. § 225. 4; H. § 803. a. Sometimes it imparts to the participle the sense of the hypothetical indicative. H. § 803. b. — πρόσθεν—πρίν, *priusquam, before—that.* — καταλῦσαι, sc. τὸν πόλεμον, *to terminate (the war).*

11. ὡς—βουλόμενος, (pretending) *that he wished.* Cf. N. on § 6. — εἰς Πεισίδας = *into the country of the Pisidians.* Pisidia was a mountainous country, having Phrygia on the west and north, Isauria on the east, and Pamphylia on the south. Its inhabitants were never fully subdued by the Persians. — ὡς πράγματα τῶν Πεισίδων, *because (as he said) the Pisidians were infesting.* πράγματα παρέχειν τινι = *negotia facessere alicui, to give trouble to one.* — Στυμφάλιον. Stymphalus was an Arcadian town on the confines of Achaia. — καὶ τούτους, *these also.* For the furtherance of his designs, Cyrus seems to have formed the league of hospitality with many of the leading men of Greece, especially of the Peloponnesus. — ὡς πολεμήσων. Cf. N. on § 3. ὡς is here used *de re praetexta.*

## CHAPTER II.

1. Ἐπεὶ δ' ἐδόκει ἤδη αὐτῷ, *when now it seemed good to him = when he had now determined.* ἐδόκει = *καλὸν ἐδόκει.* Cf. II. 1. § 2. For the subject of ἐδόκει, cf. S. § 153. a; H. § 493. c. — ἄνω, *upward, i. e. into the upper countries of Asia, or those removed from the seaboard.* Cf. N. on 1. § 2. — τὴν μὲν πρόφασιν ἐποιεῖτο ὡς—βουλόμενος, *he pretended that he wished, or that his design was.* Krüger says, that μὲν here responds to something understood, viz. τῇ δ' ἀληθείᾳ ἐπὶ τὸν βασιλέα ὁ στόλος ἦν. — ἐκ, *out of;* denotes internal separation, ἀπό, *that which is external.* — ὡς in ὡς ἐπὶ τούτους is used *de re praetexta.* — τό τε βαρβαρικὸν καὶ τὸ Ἑλληνικόν. The article is repeated, because the reference is to different objects. C. § 708. 6. Cf. τῶν Ἑλλήνων καὶ τῶν βαρβάρων, § 14. — ἐνταῦθα. Zeune interprets: *illuc,*

*in illum locum ubi sunt Pisidæ.* Weiske: *illic, in sua ditione.* Krüger thinks that Sardis is meant, and refers to § 4. — παραγγέλλει is here followed by the dat. with the infin. — συναλλαγέντι, *having become reconciled*, either by asking pardon, or, as here, by granting it. — ὃ εἶχε στρατεύμα. The antecedent is often, in case of attraction, placed after the relative and in the same case. S. § 175. b; H. § 809. — ἀποπέμψαι. Aristippus sent Menon as his substitute. See § 6. — ὃς αὐτῷ προεστήκει, *who commanded for him.* See N. on αὐτῷ, 1. § 9. προεστήκει has the signification of the imperf. Cf. Butt. § 107. II. 2; S. § 211. N. 6. — ἐν ταῖς πόλεσι (spoken of 1. § 6) has the position and force of an adjective. S. § 169. 1; H. § 534. a. — ξενικοῦ, sc. στρατεύματος. — λαβόντα. In the preceding clause it is λαβόντι. If the leading verb by itself governs another case than the accusative, either that case or the accusative may accompany it, when the infinitive follows. Cf. Mt. § 537; S. § 222. 3. a; C. §§ 856. β; 668; also N. on II. 1. § 2. In determining the case, regard seems to have been had mainly to the position of the word in the sentence. Here λαβόντα is so near to ἤκειν, that it would have been awkward to have written it λαβόντι in agreement with Ξενία.

2. δὲ καί, *and also.* — πολιορκούντας. Cf. 1. § 7. — ἐκέλευσε. Cyrus summoned (ἐκάλεσε) his troops from Miletus; but the exiles over whom he had no authority, he incited (ἐκέλευσε) by promises to join him in his expedition. — εἰ καλῶς καταπράξειεν ἐφ' ἃ ἐστρατεύετο, *if he was successful in the object of his expedition.* καταπράξειεν, 1 aor. opt. act. Æol. for καταπράξει, a form often found in this author, and therefore requiring no further notice. ἐφ' ἃ, i. e. ταῦτα ἐφ' ἃ. Cf. S. § 172. 4. — παύσασθαι. The aor. is here used for the fut. to denote the certainty of the action. Cf. Mt. p. 845; S. § 201. N. 3; H. § 876; Goodwin, § 23. N. 2. See also II. 3. § 20; VI. 5. § 17. — πρὶν—κατάγοι refers to future time. S. § 220. 2. — οἴκαδε. The enclitic δὲ is appended to an unchanged form of the accus. S. § 134. N. 3. — παρήσαν εἰς Σάρδεϊς, *came to Sardis.* Cf. N. on κατέστη, 1. § 3.

3. Ξενίας μὲν δὴ, *so then Xenias.* μὲν δὴ is used in entering upon a subject after something premised or prefatory. Cf. Vig. p. 202. IX.; Hoog. p. 107. III. — παρεγένετο, sc. αὐτῷ, i. e. to Cyrus. By its construction with εἰς, motion is implied in παρεγένετο. See N. on κατέστη, 1. § 3. — τοὺς ἐκ τῶν πόλεων, *those in the cities*, lit. *from the cities* (see N. on 5. § 2), the preposition conforming to the idea of motion contained in λαβόν. See N. on τῶν παρὰ βασιλέως, 1. § 5. With τοὺς ἐκ τῶν πόλεων, the noun ὀπλίτας is in explanatory apposition. The Grecian infantry was composed of, 1. ὀπλίται, *heavy armed*, who in addition to their full armor were distinguished for a large shield (ὄπλον) which they bore; 2. πελτασταί, *targeteers*, bearing lighter arms and small round bucklers (πέλται); 3. ψιλοί, *light armed*, who used missile weapons and were employed chiefly as skirmishers. Cf. Fisk's Man. Clas. Lit. p. 521; Smith's Dict. Gr. and Rom. Antiq. p. 90. — ἔχων, in this and

similar places, may be translated by the preposition *with*. — *εἰς τετρακισχιλοῦς*, to the number of four thousand. — *γυμνήτας*, light armed, from *γυμνός*, pp. naked or poorly clad. Hence it was applied to the light armed soldiers, who were naked in respect to the shield and thorax which protected the *ὀπλίται*. — *ὡς πεντακοσίους*, about five hundred. *ὡς* joined with numerals signifies *nearly, about*. — *ὁ Μεγαρεύς*. Megaris was a small district situated between Athens and Corinth, of which Megara was the capital. — *εἰς τριακοσίους . . . παρεγένετο*. I have followed the reading which from four of the best MSS. has been adopted by Dind. and Poppo. The more usual reading is *εἰς ἑπτακοσίους ἔχων ἄνδρας παρεγένετο*, and is followed by Born., Krüg., and Long. It must be confessed that this would make the sum total agree with that of Xenophon given in § 9, but the MS. authority upon which it rests is too doubtful to warrant its adoption. — *ἦν δὲ καὶ οὗτος κ. τ. λ.* The verb conforms in number to *οὗτος* its nearest subject. It is understood with *ὁ Σωκράτης*. Cf. H. § 511. h; S. § 150. 2. a. *δὲ* is here a general connective, while *καὶ—καί*, both—*and*, connect *οὗτος* and *ὁ Σωκράτης*. *τῶν στρατευομένων* follows *ἦν*, because the sense of the verb is limited to a part. S. § 190; H. § 572. a.

4. *Οὔτοι μὲν εἰς κ. τ. λ.* Some auxiliary forces joined him on the march. Cf. *infra*, §§ 6, 7. — *Σάρδεϊς*, Sardis, the capital of Lydia, situated at the foot of Mt. Tmolus, on the river Pactolus. Cyrus made it the capital of his satrapy. It is celebrated also as being the seat of one of the seven churches in Asia. — *δὲ* in the next sentence is *adversative*, i. e. it introduces something opposed to what has gone before. Diodorus attributes to Alcibiades the betrayal of the design of Cyrus, and both Plut. and Corn. Nep. repeat the same in their histories of his life. — *μείζονα . . . παρασκευήν*, having thought the armament to be greater than as if (= than as though fitted out) against the king. *μείζονα*. The Attics not unfrequently use the uncontracted form of the comparative. — *ὡς βασιλέα*, to the king. *ὡς* = *εἰς*. It is never placed before nouns denoting inanimate objects. S. § 186. N. — *ἦ ἐδύνατο τάχιστα = ὡς ἐδύνατο τάχιστα*.

5. *Καὶ βασιλεὺς μὲν δὴ*, and then indeed the king. — *παρά*, from, is employed when the idea of *receiving* is intended, especially with verbs of hearing, learning, saying, communicating, etc. H. § 647. *ἀπὸ* and *ἐκ* have a more local sense. — *ἔρμῆστο*. This word signifies *to incite, impel*, and intrans. *to rush on*. It happily expresses the haste with which Cyrus commenced his long and perilous expedition. — *σταδμοῦς*, day's marches; lit. stations, halting-places, where travellers or soldiers rest for the night. It is the accus. of space (H. § 550. b), *παρασάγγας* being subjoined to give more definite expression to the distance passed over. — *παρασάγγας*, parasangs. The precise length of the Persian parasang is difficult to be ascertained. Xenophon reckons it at 30 stadia, since he says (II. 2. § 6), that 16,050 stadia = 535 parasangs, and  $1605 \div 535 = 30$ . So Herodotus, II. 6, *δύναται δὲ ὁ παρα-*



*σάγγης τριήκοντα στάδια.* According to Strabo, some reckoned it at 60, others at 40, and others at 30 stadia. Major Rennell estimates it at 2.78 miles, and Ainsworth a little more than 3 English miles. Col. Chesney regards it as also a road measure, founded upon the rate of travel per hour, and varying with the nature of the country. Thus the route from Sardis to Thapsacus is 853 geographical miles, which gives 2,608 miles to each of the 327 parasangs. But from Thapsacus to the mounds of Muhammad, 36 miles from Babylon, the distance is 402 geographical miles, which, divided by the 208 parasangs, will give 1.98 miles for each parasang. The mean of both is 2.294 geographical miles. As it respects the *καί* before *δύο*, the general rule is that, if the smaller of two numbers stands first, the two are joined by *καί*; but if the greater precedes, the conjunction is omitted. So we say *two and twenty*, or *twenty-two*. Here there is a deviation from this rule. Cf. Mt. § 140. — *τὸν Μαίανδρον ποταμόν.* The Mæander has its sources near Celænæ (cf. § 7 below), and forming a common boundary between Lydia and Caria, falls into the Ægean sea, below the promontory of Mycale. Its windings are so numerous, that it has become a common epithet for whatever is winding or mazy. Its modern name is Menderes. — *πλέθρα.* The *πλέθρον* = 100 ft. — *ἐπὶ ἡν ἐξευγμένη.* A part. with *εἶμι* or its compounds is sometimes used instead of the verb of the part. S. § 89. 1. Cyrus crossed the Mæander probably above the junction of the Lycus.

6. *εἰς Κολοσσάς.* Colossæ was a city of Phrygia Major, on the river Lycus near its junction with the Mæander. To the church planted there, Paul addressed one of his epistles. The ruins about three miles north of Khonos are supposed to be the site of Colosse. — *πόλιν οἰκουμένην, an inhabited city.* This epithet is added, because on the route of Cyrus were many towns wholly or partially deserted. — *καὶ ἦκε.* For *καί*, we have *ἐν αἰς*, 2. § 10, and *ἐν δὲ ταύταις*, II. 5. § 1. — *Δόλοπας καὶ Αἰνιάναις καὶ Ὀλυνθίους.* The Dolopians and Ænians were Thessalian tribes separated by Mt. Othrys. The Olynthians were a people of Macedonia. It was probably to await the arrival of these forces, that Cyrus tarried so long at Colosse.

7. *Κελαινάς, Celænæ,* a city lying in the south-west part of Phrygia, and formerly its capital — *βασιλεία, an adj. from βασιλείος, ου,* here used as a subst. plur. for sing. — *παράδεισος.* Dr. Robinson (Lex. N. T.) remarks, that "this word seems to have had its origin in the languages of Eastern Asia, and has the general signification, a garden planted with grass, herbs, trees, for ornament and for use, and is applied to the *pleasure gardens and parks* with wild animals around the residences of the Persian monarchs and princes." That these *paradises* were frequently of great extent is evident from the fact that Cyrus reviewed his army in this one (cf. § 9), and in another (II. 4. § 16) the Greeks heard that a large army was assembled. — *ἀπὸ ἵππου, on horseback;* lit. *from a horse,* as Prof. Boise well remarks, "because the attention of the hunter is directed from the horse towards the game." So *ex equo pug-*

nare. Liv. I. 12. See N. on *ἐκ τῶν βασιλείων* below. — *γυμνάσαι*, to exercise, lit. to exercise naked, as was done by those who practised in the public or private gymnasia, unless, as in some instances was the case, they were merely covered by the short *χιτῶν*. With *ἑαυτὸν* this verb may be rendered, to exercise; with *τοὺς ἵππους*, to train. — *ὁπότε—βούλοιο*. When reference is had to a past action not limited to a precise point of time, but repeated by different persons, or in different places, the optative is put with *ὁπότε* and other particles of time. Cf. Butt. § 139. p. 373; Mt. § 531. — *διὰ . . . παραδείσου*, through the middle of the park. S. § 169. N. 3; H. § 536. — *ἐκ τῶν βασιλείων*, in the palace, i. e. in the inclosure of the palace. *ἐκ* is used by accommodation or attraction, because the source (*πηγαί*) is not only a spring but a running stream.

8. *δὲ καί*, and also. — *μεγάλου βασιλέως*, of the great king, a title given *κατ' ἔξοχὴν* by the Greeks to the Persian kings. Xerxes, on his return from Greece, is supposed to have built the palace here spoken of. — *ἐπὶ ταῖς πηγαῖς*, near the sources. *ἐπὶ* here denotes close proximity. Cf. *ἐπὶ θαλάσση*, V. 3. § 2. — *ὑπὸ τῇ ἀκροπόλει*, under the citadel. Xerxes also built a citadel, which, as it appears from this passage, overlooked the palace and served for its defence. — *ἐμβάλλει* is an act. trans. used as a neut.; *ἑαυτὸν* may in such cases be supplied. Cf. Mt. § 496. — *εὐρὸς ἐστὶν κ. τ. λ.* The full construction is, *εὐρὸς ἐστὶν εὐρὸς εἴκοσι καὶ πέντε ποδῶν*, the breadth is the breadth of twenty-five feet. *ποδῶν*, gen. of measure. H. § 567. — *λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν* is proleptically put for *λέγεται Ἀπόλλωνα ἐκδεῖραι Μαρσύαν*. Cf. § 21; 8. § 7. — *ἐρίζοντα* refers to Marsyas, and *οἱ* to Apollo. "The personal pronouns of the third person (*οὗ, οἷ*, etc.) are in Attic always used as indirect reflexives." H. § 671. a. — *περὶ σοφίας*, concerning cleverness or skill, i. e. in a trial of musical skill. Pindar and other ancient poets, called every art *σοφία*, and poets, musicians, painters, etc. *σοφισταί*. For an explanation of this fable of Marsyas and Apollo, cf. Anth. Clas. Dict.

9. *ἡττηθείς*, having been vanquished. 1 aor. part. dep. pass. of *ἡττάομαι*. Reference is had especially to the defeat he sustained at Salamis, which caused him to hasten precipitately across the Hellespont. — *ἡμέρας τριάκοντα*. Cf. N. on § 6 (end). — *Κρήτας*. The Cretans were celebrated for their skill in archery, and, in later times, for their gross immorality and odious vices. Cf. Polyb. 4. 17, and also Paul's quotation (Tit. 1: 12) from Epimenides, one of their own poets. — *Ἄμα δὲ καὶ Σωσίας παρήν*, and also at the same time Sosias came. — *ἐξέτασιν καὶ ἀριθμὸν τῶν Ἑλλήνων ἐποίησαν = ἐξήτασε καὶ ἠρίθμησε τοὺς Ἕλληνας*. This form of periphrasis is quite common. Cf. § 14; 7. § 20. — *ἐγένοντο*, came or amounted to. — *οἱ σύμπαντες*, joined to numerals, signifies all together, in all. — *ἀμφὶ τοὺς δισχιλίους*, about two thousand. The article distinguishes this approximate round number from the unstated precise number. See H. § 528. — *Celenæ* appears to have been the rendezvous for the army. Having now been joined by most of his

forces, Cyrus proceeds with increased despatch, and by forced marches endeavors to reach the king, before he would have time to assemble a large army.

10. Πέλλας. *Peltæ*. The site of this place was N. of the Mæander, in the valley and plain formed by the W. branch of that river. — τὰ Λύκαια. "Sacrificiis factis Lycæa celebravit." Krüg. "Lupercalia institutis sacrificiis et ludis celebravit." Hutch. These games were called *Lycæan*, from Mt. Lycæus in the S. W. angle of Arcadia, where the Arcadians insisted that Jupiter was born. The same mountain was also sacred to Pan. From the well established worship of Pan in Arcadia, it is probable that these games were instituted in honor of him. This is also confirmed by the fact, that these festivals, when introduced into Italy by Evander, were changed in name only (being called Lupercalia), and were still sacred to Pan. — ἀγῶνα, *contests, games*. — σπλεγγίδες, *flesh scrapers*, used in baths for rubbing off the sweat and filth from the body. Schneid. and after him Krüg. understand by this word, a kind of *ribbon or fillet*. But as Poppo justly observes, this would be a far less pleasing gift to the Grecian soldiers than the *strigiles, flesh scrapers*, which they were accustomed to use in the bath. — Κεραμῶν ἀγοράν, *the market place of the Ceramians*, is identified by Major Rennell with the modern Kútâhiyeh, but Ainsworth with Hamilton finds the site at Ushak. The Ceramon Agora appears to have been situated in the north-east boundary of Phrygia, and according to Rennell due north of Celænæ, and must not be confounded with a place of the same name in Mysia. Cyrus seems to have passed through these cities so much out of his route, in order to take in provisions and stores for his long march. Col. Chesney finds the reason for these two retrograde marches, in the necessity of rounding a difficult portion of the Taurus. From Ceramus he pursued a more direct course to Babylon. — πρὸς τῇ Μυσίᾳ, *next to Mysia*.

11. Καῦστρου πεδῖον, *Plain of Caÿstrus*, i. e. the plain in which the city Caÿstrus was situated. Rennell conjectures, that its site was near that occupied by the modern Sakli, a town where the roads from Constantinople, Brusa, and Smyrna, pointing towards Syria, meet. He also remarks, that Cyrus had now entered the first of a series of valleys, formed by several parallel ridges connected with the greater chain of Taurus on the N. E. side, or that towards Phrygia and Cappadocia, which he quitted at the Pylæ Ciliciæ. Hamilton finds the site of Caÿstri Campus near the village of *Chai Kivi*, but Ainsworth locates it further west, at a place called Surmeneh, although he does not insist upon this in opposition to Hamilton's view. — ὠφέλιετο, *was due*. — μισθὸς πλέον. The gender of the adjective has reference to the gender implied in the substantive. Cf. S. § 157. 3. b; H. § 522. — ἐπὶ τὰς θύρας, *to the gates*, i. e. to the headquarters of Cyrus. — ἐλπίδας λέγων διῆγε, *he continued expressing hopes* (that he should soon be able to pay them). For the construction of *διάγω* with the participle, cf. Butt. § 144. N. 6; S. § 225.



8; H. § 798. 2. — δῆλος ἦν ἀνιώμενος (*he was evident being troubled*) = δῆλον ἦν ἐκείνον ἀνιάσθαι = δῆλον ἦν ὅτι ἠνιάτο, *it was evident that he was troubled*. By a species of attraction, δῆλόν ἐστιν loses its impersonal form, and takes the subject of the following verb as its own subject. The verb in the dependent clause becomes then a participle. Cf. Mt. §§ 297; 549. 5; Butt. § 151. I. 7; H. §§ 797; 777. a. — οὐ γὰρ ἦν πρὸς τοῦ Κύρου τρόπον, *for it was not in accordance with the character of Cyrus, or more briefly, it was not the character of Cyrus*. πρὸς has in this place the signification of congruity. Cf. Sturz Lex. Xen. The gen. of quality, custom, etc. is sometimes found without the preposition. Cf. Mt. § 316. — ἔχοντα agrees with ἐκείνον understood, the subj. accus. of ἀποδιδόναι. H. § 774. This clause is the subject of ἦν.

12. ἀφικνεῖται Ἐπύαξα. Krüger surmises that she was sent by Syennesis. Wessel. ad Diod. XIV. 20, observes, that Συέννησις was a name common to many of the Cilician princes. It was probably a title of dignity. — γυνή, *a woman*; here *a married woman, wife*. — δ' ὅν, *at any rate, certainly*, introduces a fact actually known, as opposed to the preceding statement, which rested on mere report. H. § 866. 2. — τεττάρων μνηῶν, gen. of measure (H. § 567), introduces the consequence of the munificence of Epyaxa, viz. the payment of the troops. — Ἀσπενδίους, *Aspendians*. Aspendus was a populous city of Pamphylia, W. of Cilicia, situated on both banks of the river Eurymedon. Here Thrasybulus the Athenian general was slain. — ἐλέγετο δὲ καὶ συγγενέσθαι Κῆρον. The subject of the infinitive may be changed into the subject of the principal verb (cf. πατρὸς μὲν δὴ λέγεται ὁ Κῆρος γενέσθαι Καμβύσεω, Cyr. I. 2. § 1), or remain unaltered, as in the present instance. Cf. Mt. § 537; H. § 777. συγγενέσθαι. An euphemistic expression.

13. Οὐμβριαν. Hutch. thinks that this is the town which, in Cyr. VI. 2. § 11, is called Οὐμβραρα. Ainsworth identifies it with the modern Ishkali. Col. Chesney locates it at or near the present town of Ak-Shahir. — παρὰ τὴν ὁδόν, *along the way*. When it expresses the idea of rest or position, παρὰ is usually followed by the dative, but when the idea of previous motion is implied, it is followed by the accusative. Butt. (§ 147. p. 418) says that παρὰ τόν, in answer to the question *where*, must be rendered *by, by the side of*, the same as when followed by the dative. In such instances, however, a previous coming to the place is strictly implied. The idea is that Cyrus passed this fountain on his march to Thymbrium. — Μίδου, gen. of Μίδας, limits κρήνη understood. Render: *a fountain which was called the fountain of Midas, or Midas's fountain*. C. § 704. 2. How this Phrygian king had for a time the power of converting into gold whatever he touched, and how his ears were changed into those of an ass, the student is referred to the Clas. Dict. Some have supposed that he was king of the Βρίγες in Thrace, and having migrated with his subjects to Asia Minor, the place where they settled, by a slight alteration of the letters was called Phrygia. Those who adopt this opinion make

Thrace the scene of the story of Midas and Silenus.—ἐφ' ἧ, *at which, where*. The dative ἐπὶ τῷ in a local sense, expresses particularly the idea of *close by*. Butt. § 147. p. 416. — τὸν Σάτυρον, *the Satyr*, i. e. Silenus. — οἶνον κεράσας αὐτήν, *having mixed it with wine*, or, according to our mode of expression, *having mixed wine with it*. κεράσας denotes the means (S. § 225. 3; H. § 789. b), and is the 1 aor. act. part. of κεράννυμι. Cf. S. § 133. K.

14. Τυριαῖον, *Tyriæum*, a Phrygian city on the confines of Lycaonia, identified by Hamilton and Col. Chesney with Ilghun, beyond which town is a plain adapted for a military review like the one here spoken of. — βουλόμενος, *willing*, i. e. consenting.

15. ὡς νόμος αὐτοῖς εἰς μάχην, sc. τάπτεσθαι, *as they were accustomed to be marshalled for battle*. αὐτοῖς depends on ἦν understood. εἰς imparts the idea, *when they were about to enter into battle*. See N. on εἰς βασιλείαν, I. § 3. — στῆναι, *to stand* (in marshalled array). — ἕκαστον, sc. στρατηγόν. Reference is had to the generals, such as Clearchus, Proxenus, Menon, etc. — τοὺς ἑαυτοῦ, *the troops belonging to himself, his own troops*. S. § 168. 2; H. § 493. a. — ἐπὶ τεττάρων, *in fours, four deep*. H. § 641. c. The depth of a battalion is its extent from front to rear, and is determined by the number of men in each file, or the number of ranks. The number of men in a rank constitute the width of a battalion. — τὸ μὲν δεξιόν, *the right wing*. It does not clearly appear why Menon had this post of honor given him in preference to Clearchus, unless it was done to flatter his pride and keep him in good temper. In the battle of Cunaxa, Clearchus commanded the right wing. — τὸ δὲ εὐώνυμον, *the left wing*. εὐώνυμος (εὐ, ὄνομα) is euphemistically used for ἀριστερός, *left, sinister*, a word of ill omen. — οἱ ἐκείνου is a varied expression for οἱ σὺν αὐτῷ. — τὸ δὲ μέσον, *the centre*. Cf. S. § 158. 2.

16. οὖν is here continuative, i. e. it marks the external connection between the two sentences, and may be rendered, *then, so then*. — παρήλαυον, *rode by*. ἐλαύνω literally signifies *to drive, impel forward*, and is used in connection with horses and chariots. With κατὰ τάξεις it may be rendered *marched by*. The ἴλη was a troop of horse, drawn up by the Thessalians usually in the form of an egg. An ἴλη numbered 64, although the term is often used for a party of horse of any number. Two such troops constituted the ἐπιλαρχία, and eight of them the ἵππαρχία. Four of the last named made up the τέλος of the cavalry = 2048 men, and two τέλη the ἐπίταγμα = 4096 men. A τάξις was a division of infantry = 128 men; a σύνταγμα or two τάξεις = 256 men; a πεντακοσιαρχία or two συντάγματα = 512 men; a χιλιαρχία or two of the last named = 1024; a μεραρχία or τέλος twice the preceding, or 2048, which doubled made a φάλαγξ = 4096 men, the commander of which was called στρατηγός. Divisions, however, of very different numerical strength were at various times designated by the name φάλαγξ. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 91. — εἶτα δὲ τοὺς Ἕλληνας. It was a compliment to the Greeks,

that instead of having them march by him in review, he rode along their ranks accompanied by the Cilician queen. — ἐφ' ἄρματος, upon a chariot. ἐπὶ with the gen. has the general sense of *rest upon*; with the dat., at or by, although they frequently coincide in signification, and are to be translated by the same English prepositions. A careful examination will show, however, in almost every case, that the gen. maintains its ground meaning of that *from which* the motion proceeds, or *to which* a thing belongs; the dat., that *in or by or with* which an action is performed; the accus., that *towards* which motion is directed. See H. § 617. — ἄρμαμάξης. The *harmamaza* was a four-wheeled carriage, covered overhead and enclosed with curtains, used for the conveyance of females and children, and oftentimes men of high rank, when they wished to consult their ease and pleasure. It was in a magnificent *harmamaza*, the construction of which occupied two years, that the body of Alexander the Great was conveyed from Babylon to Alexandria. — κράνη, helmets, accus. plur. of κράνος—εος. Sometimes the helmet was made of leather. Cf. κράνη σκύτινα, V. 4. § 13. When the leathern basis of the helmet was strengthened or adorned with bronze or gold, it was called χαλκήρης, χρυσεῖη, etc. When the basis was wholly metal, the helmet received the epithet, κράνη χαλκᾶ, Lat. *cassis*. It was usually adorned with a crest (λόφος) of hair or a tuft of feathers, according as the wearer wished to look terrible or handsome. — χιτῶνας, tunics. This was an inner garment, reaching usually to the knees, and kept in its place by a girdle. — κνημίδας, greaves. These extended from the foot to the knee, and were made of brass, or some more precious metal. The Roman *ocreae* were usually plated with iron, and in later times were placed only upon the right leg. — ἀσπίδας, shields. The Grecian shield was usually round, and made of hides covered with plates of metal. For a fuller description of the shield, cf. Man. Clas. Lit. § 139; Smith's Gr. and Rom. Antiq. p. 245; Hom. II. 18; 478, with Flax. Illus. — ἐκκεκαθαμένας, burnished, from καθαίρω, to cleanse, and ἐκ, from.

17. στήσας τὸ ἄρμα, having stopped his chariot. H. § 416. 1; S. § 133. I. — φάλαγγος, phalanx, here referring to the army drawn up in array. Cf. N. on § 16. — στήσας—πέμψας. The conjunction is frequently omitted between participles. See Mt. § 557. 3. — παρὰ with the accus. denotes motion to a position *by or along side of*. See N. on παρὰ τὴν ὁδόν, § 13, and N. on 4. § 3. — προβαλέσθαι τὰ ὄπλα, to present their weapons, i. e. hold them forward as if they were going to fight. — ἐπιχωρῆσαι, to advance, as though against the enemy. — ἐσάλπιγξε, sc. ὁ σαλπικτήης. S. § 152. 2. b; H. § 504. c; C. § 772. ἐσάλπιγξε is an early form of the 1 aor. A later form is ἐσάλπισα. Cf. Butt. § 114. p. 257; S. § 133. Σ. — Ἐκ δὲ τούτου, then, upon this. — προϊόντων, sc. αὐτῶν. The part. in the gen. often stands alone, when the subj. can be supplied from the preceding context. Cf. S. § 226. 2; H. § 791. a. For the construction of προϊόντων in the gen. abs. instead of προϊούσι in agreement with στρατιώταις, cf. Mt. § 561. — ἀπὸ τοῦ



αὐτομάτου, literally, *from self-moved action*, i. e. *of their own accord*, of themselves. ἀπὸ here denotes cause. H. § 623. c; Mt. § 573. p. 996. — δρόμος ἐγένετο τοῖς στρατιώταις, *the soldiers began to run*; literally, *a running came to be to the soldiers*. S. § 201. 3; H. § 598. 2; C. § 599. — ἐπὶ τὰς σκηνὰς of the Persians, for in the next section we find the Greeks returning to their own quarters (ἐπὶ τὰς σκηνὰς ἦλθον).

18. φόβος, sc. ἦν. — βαρβάρων limits ἄλλοις in reference to the Cilician queen, and the market people who are particularly mentioned although in a different construction. Hence καὶ—καὶ and τε—καὶ serve as connectives, as though the construction were καὶ ἄλλοις καὶ τῇ Κιλίσσῃ κ. τ. λ. — ἔφυγεν ἐκ τῆς ἁρμαμάξης, *fled away in her harmamacha*. So Zeune, Weiske, and Krüger. Cf. Mt. § 596. But Lion, Schneider, Bornemann, and Poppo, interpret, *leaped from her harmamacha* (which was drawn by oxen or mules), in order to accelerate her flight. — οἱ ἐκ τῆς ἀγορᾶς—ἔφευγον = οἱ ἐν τῇ ἀγορᾷ ἐκ τῆς ἀγορᾶς ἔφευγον, *those in the market* (i. e. the market people) *began to flee away from the market*; or more briefly, *those in the market began to flee away*. Cf. IV. 6. § 25; V. 7. § 17; VI. 2. § 18, et sæpe alibi. The ἀγορὰ was a place in the camp, where the sutlers or victuallers exposed their commodities for sale. ἔφευγον. The imperf. tense here marks the commencement of an action. — σὺν γέλῳ, on account of the flight of the barbarians. — τὴν λαμπρότητα, *the splendor*, viz. of the arms and uniform. — τὴν τάξιν, *the order, martial appearance*. — Κῶρος δὲ ἤσθη. The terror with which this shamfight of the Greeks struck the barbarians, gave to Cyrus an earnest of victory over the undisciplined hosts of his brother. — τὸν . . . φόβον. The intermediate words have the position and power of an adjective. S. § 169. 1; H. § 534. a. On the force of εἰς, see Ns. on 1. § 3; 2. § 15.

19. Ἰκόνιον, *Iconium*. Luke (Acts 14 : 6) seems to locate this city in Lycaonia, although, as Bloomfield observes, if the article before πόλεις τῆς Λυκαονίας be allowed its force, it would appear otherwise. Strabo reckons it as a city of Lycaonia, but as the boundaries of these provinces were continually changing, it is probable that subsequent to the time of Xenophon, it became a city of Lycaonia. That it was a city of much repute is seen from Pliny's remark, *urbs celeberrima Iconium*. It was also very celebrated in the time of the Crusades. — Λυκαονία, *Lycaonia*. This country lay S. E. of Phrygia, and was included in the basin formed by the Taurus and its branches. It was made a Roman province under Augustus. — διαρπάσαι denotes the purpose of ἐπέτρεψε. — ὡς πολεμίαν οὖσαν, *because it was hostile*. Krüger says, that ὡς is here used, *de re quam quis causam esse dicit*. The Lycaonians as well as the Pisidians, did not acknowledge the authority of the Persian kings. Hence their country was given up by Cyrus to be plundered.

20. τὴν ταχίστην ὁδόν, *the shortest way*. The Cilician queen took the direct route to Tarsus by the S. E., while Cyrus with the main army took the N. E. route, which was circuitous and more than twice the distance, in order

(as Rennell remarks) to cross the Taurus at Dana or Tyana, where, by the contraction of the ridge, a very short passage was afforded into the plain of Cilicia. It will be seen that the marches between Iconium and Dana were very long. This may be accounted for, in his wish to be at the Pylæ Ciliciæ in season to take advantage of the diversion, intended to be made in his favor by the fleet and the detachment of Menon. This desire to secure the co-operation of his fleet will account also for the long marches between the river Pyramus and Issus (4. § 1). — στρατιώτας οὖν Μένων εἶχε. Under cover of being a guard of honor to Epyaxa, a body of troops was thus introduced into the heart of Cilicia. Its effect upon Syennesis is given in the next verse. — Καππαδοκίας, *Cappadocia*, an interior country of Asia Minor, N. of Cilicia, celebrated for the excellence of its wheat and horses, and the dullness and vice of its inhabitants. The Greeks regarded the Cappadocians as the worst of the three Kappas, or nations, whose names began with that letter; the other two being the Cretans and Cilicians. The character of the Cappadocians is satirized in the Epigram:

Vipera Cappadocum noctura momordet; at illa  
Gustato periit sanguine Cappadocis.

— ἐν ᾧ, sc. χρόνῳ. — φοινικιστήν. Larch. renders this, *veixillarium*, *standard-bearer*. Voss., *purpuræ tinctorem*; (Krüg. adds) *vel eum qui purpuris tingendis præfectus est, quod munus apud Persarum reges honorificum fuisse colligeris*. Sturz says that Brod. has best rendered it, *unum e regibus familiaribus punica veste indutum non purpurea*. It is worthy of remark, that Hesych. has inserted this word in his Lex. without any interpretation. — δυνάστην, *a high officer*; literally, *one in power*. — αἰτιασάμενος ἐπιβουλεύειν αὐτῷ, *having accused them of plotting against him*. ἐπιβουλεύειν αὐτῷ is the gen. denoting the crime. S. § 195. 4; H. § 577. b.

21. Κιλικίαν, *Cilicia*. This country lay S. of Cappadocia, W. of Syria, and E. of Pamphylia. It was divided into two parts; the western of which was called Trachea (τραχεῖα, *rough*), the eastern, Campestris (πεδινή, *level*). — ἡ δὲ εἰσβολή, *the pass*. Cf. N. on § 22. — ἀμήχανος εἰσελθεῖν στρατεύματι, *inaccessible to an army*. Krüg. observes that ἀμήχανος εἰσελθεῖν is put by attraction for ἦν ἀμήχανον ἦν εἰσελθεῖν. Col. Chesney remarks that this is one of the longest and most difficult passes in the world. — λελοιπῶς εἶη, *had abandoned*. Cf. N. on ἐπὶν ἐξευγμένη, § 5. — ἐπεὶ ἦσθετο τό τε Μένωνος στρατεύμα ὅτι ἦδη. This reading is found in the best editions. Dindorf, however, edits ἦσθετο ὅτι τὸ Μένωνος στρατεύμα ἦδη. As to the construction, Mt. (§ 296) says, “the subject of dependent propositions is often wanting, because by attraction it is construed with the verb of the principal proposition.” This arrangement, which is designed to give the substantive a more prominent and emphatic position, is called *prolepsis*. Cf. Butt. 151. p. 447; H. § 726. — ἦν is varied from εἶη to give definiteness to the expression. — εἶσω,

*within* in respect to Tarsus the capital. — ὄρέων, an uncontracted form of the gen. plur. frequently used by the Attics. Cf. Mt. § 78. *Obs.* 7; Butt. § 49. N. 3. — καὶ ὅτι τριήρεις ἤκουε περιπλεούσας ἀπ' Ἰωνίας εἰς Κιλικίαν Ταμῶν ἔχοντα τὰς Λακεδαιμονίων καὶ αὐτοῦ Κύρου. The order is, καὶ ὅτι (= διότι, i. e. διὰ τοῦτο ὅτι, *on this account, because*), ἤκουε Ταμῶν ἔχοντα (= ὅτι Ταμῶς εἶχε by prolepsis, see N. above) τριήρεις τὰς Λακεδαιμονίων καὶ αὐτοῦ Κύρου περιπλεούσας ἀπ' Ἰωνίας εἰς Κιλικίαν. Krüger says that the writer intended to have joined ἤκουε with τριήρεις περιπλεούσας, but wishing to name the admiral of the fleet, he connected it with Ταμῶν. Cf. Thucyd. III. 26. — αὐτοῦ Κυροῦ. When αὐτοῦς is followed by a proper name, the article may be omitted, especially if the article can be dispensed with, the pronoun being omitted. If αὐτοῦς is followed by a common substantive, the article usually is retained. Cf. Mt. § 265. 1 (end).

22. ἀνέβη ἐπὶ τὰ ὄρη, *went up on the mountains*. Notice the force of ἀνα- and ἐπί. — οὗ οἱ Κίλικες ἐφύλαττον, *where the Cilicians kept guard* (H. § 701; S. § 211. N. 10). Schneid. remarks, that the Cilicians always kept a guard in this place for the defence of the country. But that this should be done in time of peace, or that a standing guard should be quartered in tents, Krüger thinks to be quite improbable, and therefore gives to ἐφύλαττον the sense of the pluperfect. — πεδίον μέγα. See above, § 21. — ἐπίρρυτον. Cilicia Campestris was watered by the Pyramus and Cydnus. Cf. N. on § 23. — δένδρων depends on σύμπλεων. C. § 529. a; S. § 200. 3; H. § 584. b. — ἔμπλεων, neut. accus. of ἔμπλεως. — There seems to be little difference between μελίνη, *panic*, and κέγχρος, *millet*, except that the former bears its grain in ears, and the latter in bunches, whence the Lat. *millium*, as if one stalk bore a thousand seeds. "The plain of Adana, as it is now called, is still remarkable for its beauty and fertility." Ainsworth. — Ὅρος δ' αὐτὸ περιέχει κ. τ. λ., *but a strongly fortified and lofty mountain environs this* (i. e. Cilicia Campestris) *on every side from sea to sea* (ἐκ—εἰς. See § 18, end). To this region, so entirely encircled with high and rugged mountains, there were but three passes: Pylæ Ciliciæ, in the range of Mt. Taurus, through which Cyrus entered; Pylæ Amanicæ, so called from Mt. Amanus on the Syrian side of Cilicia; Pylæ Syriæ, a pass leading from Cilicia into Syria, south of the Pylæ Amanicæ and near the sea. Cf. 4. § 4. Through the Pylæ Amanicæ, Darius led his army into Cilicia, not knowing that Alexander, about the same time, had passed through the Pylæ Syriæ, and was therefore in his rear.

23. Ταρσούς. This city, situated on the banks of the Cydnus not far from its mouth, ranked with Athens and Alexandria in learning and refinement. It is celebrated in ecclesiastical history, as being the birthplace of St. Paul. — ἦσαν—βασιλεία. The general rule, that the nom. neut. plur. has the verb in the sing., is often transgressed by the Attics themselves. Cf. 4. §§ 4, 10; 5. § 1; 8. § 10, et sæp. al. — μέσης δὲ τῆς πόλεως, *the midst of the city*; lit. *the middle city*. H. § 559. e; C. § 664. 11. Cf. μέσας νύκτας, *midnight*,



7. § 1; τὸ ἄλλο στράτευμα, *the rest of the army*, § 25. — Κύδνος, *Cydnius*, a river remarkable for the coldness of its waters, which almost cost Alexander his life, and, according to some writers, proved fatal to Fred. I. of Germany, who bathed in its stream. This was the river up which Cleopatra sailed with such magnificence to meet Anthony. — δύο πλεθρῶν limits ποταμός, *a river of one plethrum in breadth* (accus. synech.). H. § 567. The Attics use δύο indeclinable. Cf. Butt. § 70. 2; Mt. § 138.

24. ἐξέλιπον—εἰς χωρίον. With a verb signifying removal from a place, the accompanying motion to a place is frequently expressed by εἰς. Cf. Mt. § 578. So we say, *he left for Boston; they started for the West*. Krüger, referring to IV. 1. § 8, where it is fully written, makes ἐξέλιπον—εἰς χωρίον = ἐκλιπόντες ἔφευγον εἰς χωρίον. Ainsworth says that the fastness here alluded to, has been identified with the Castle of Nimrod in the adjacent mountain. — πλὴν οἱ τὰ καπηλεία ἔχοντες. Supply οὐκ ἐξέλιπον. These inn-keepers stayed behind, either because there was some chance of gain, or, as Bornemann suggests, because their occupation, as keepers of caravansaries for the entertainment of travellers, would protect them from all injury. — δὲ καί, *and also* as well as the inn-keepers. — Σόλοις, *Soli* or *Soloö*, a city of Cilicia Campestris, near the mouth of the river Lamus, said to have been founded by an Athenian colony. The gradual corruption of their language gave rise to the term *solecism*. — Ἴσσοῖς. See N. on 4. § 1.

25. προτέρα Κύρου πέντε ἡμέρας. For the reason of this, cf. N. on § 20. — ὑπερβολῆ, *passage over*. — τῶν ὄρων is the objective gen. after ὑπερβολῆ. — τῶν εἰς τὸ πεδίον, sc. καθηκόντων, *those* (extending or sloping down) *to the plain*. The event here spoken of took place when they were descending into the Cilician plain. — ἀρπάζοντας agrees with the omitted subject of κατασκοπῆσαι and denotes time, *while plundering*. — ὑπὸ with the genitive after passive verbs denotes agency. H. § 656. b. — τὸ ἄλλο στράτευμα, *the rest of the army* (see N. on 7. § 8). Notice the difference between this and ἄλλο στράτευμα, *another army*. — εἶτα πλανωμένους ἀπολέσθαι, *thus* (i. e. in consequence of having lost their way) *wandering about they perished*. For this construction of εἶτα with the participle, cf. Butt. § 144. N. 13.

26. διήρπασαν, *pillaged*. This verb properly signifies *to snatch asunder*, as is done when one is eagerly endeavoring to get possession of any article. — μετεπέμπετο τὸν Συέννησιν, *sent repeatedly* (notice the force of the imperf.) *for Syennesis*. — πρὸς gives the pregnant sense, *to come to him*. See N. on εἰς, 1. § 3. — οὐδενὶ limits εἰς χεῖρας ἔλθεῖν, and ἑαυτοῦ follows the comparative κρείττονι. Cf. S. § 198. 1. — εἰς χεῖρας ἔλθεῖν, lit. *to go into hands*, i. e. to put one's self in the power of any one. — ἰέναι. Repeat εἰς χεῖρας from the preceding clause. — ἔλαβε refers to Syennesis.

27. εἰς τὴν στρατιάν, *for the army*, a form = to the dat. com., only more emphatic. — ἃ νομίζεται παρὰ βασιλεῖ τίμια, *which with a king are regarded valuable*, or *which in the estimation of a king are of great*

value. — στρεπτόν χρυσοῦν, a golden necklace. The clause, τὴν χώραν μηκέτι ἀφαρπάζεσθαι, is one of the objects of ἔδωκε. — ἦν που ἐντυγχάνωσιν, wherever (the Cilicians) could find (them, i. e. τὰ ἠρπασμένα ἀνδράποδα).

## CHAPTER III.

1. οἱ γάρ. The particle γάρ is here causal, i. e. it introduces the reason why the army tarried so long at Tarsus. — οὐκ ἔφασαν ἰέναι, refused to go. In absolute negations, οὐ and the verb or subst. form together an idea directly opposite to that of the verb or substantive alone. Cf. Mt. § 608. 1; Butt. § 148. N. 2. — τοῦ πρόσω. As we say, a step further. The gen. is employed whenever the sense of a verb is limited to a part. Cf. Butt. § 132. c. See also the Homeric phrase, θεῖν πεδίω. Pres. Woolsey with Kühner ranks this among the examples of place, which Matthiæ has given, § 377. See also H. § 590. a. Krüg. makes it = ἐς τὸ πρόσω. — ἤδη implies that, previously to this time, they did not suspect the real object of the expedition, or at least that the suspicion had not become general. — ἐπὶ βασιλέα ἰέναι, that they (he, Cyrus. Krüg.) were marching against the king. — ἐπὶ τούτῳ, for this purpose, i. e. to go against the king. — πρῶτος δὲ Κλέαρχος κ. τ. λ. Here we see in Clearchus the stern leader which he is described to be, II. 6. §§ 1-15. We also see to what a pitch of exasperation his soldiers were raised, that they should dare to throw stones at a general, whom Xenophon says they feared more than they did the enemy. — ἐβιάζετο, attempted to force. This conative signification of the imperfect (cf. Butt. § 137. N. 10; H. § 702) is also found, IV. 4. § 19; V. 4. § 23. — ἔβαλλον, sc. τοῖς λίθοις (fully written, V. 7. § 19), were throwing (on the imperf. see N. on 2. § 26) stones at him.

2. Κλέαρχος δὲ τότε μὲν μικρὸν ἐξέφυγε τοῦ μὴ καταπετρωθῆναι, Clearchus then barely escaped being stoned. A verb implying in itself a negative, is construed with another negative, on the general principle in the Greek language, that one negative strengthens another. Cf. Butt. § 148. N. 9; Mt. § 534. b. Obs. 4. τοῦ καταπετρωθῆναι is the gen. of separation. For the use of the aorist infin., see N. on IV. 3. § 15. Dind. edits τὸ μὴ καταπετρωθῆναι. — δυνήσεται is relatively future, that is, future in reference to the action denoted by ἔγνω. — ἐκκλησίαν, an assembly. Either legally or tumultuously gathered together; here the former, as they were summoned by their general. The aorist and imperfect are here intermingled, as the attention is directed at one time to the accomplishment, and at another, to the continuance of the action. — εἶτα, then, denotes sequence in the order of things. — ἔλεξε τοιάδε, he spake as follows, or somewhat as follows.

3. μὴ θαυμάσετε, do not wonder. The indicative would have been οὐ θαυ-

μάζετε, you do not wonder. — ὅτι χαλεπῶς φέρω, that I am very much troubled. Cf. Vig. p. 107. — τοῖς παροῦσι πράγμασιν. The dat. is put with many passives and neuters, expressing the cause, occasion, or object of the preceding action. Cf. Mt. § 399; S. § 202; H. § 611. a. Sometimes ἐπὶ is employed with this dative. See Bos. El. p. 212. — φεύγοντα ἐκ τῆς πατρίδος, being an exile from my country. Cf. N. on 1. § 7. As φεύγοντα alone expresses the idea, an exile from one's country, in consequence of the addition in this place of ἐκ τῆς πατρίδος, Krüger conjectures that it should be φυγόντα, or that it is put by a kind of attraction for φυγόντα ἐκ τῆς πατρίδος καὶ φεύγοντα. — τὰ ἄλλα, in other respects, i. e. in other ways than the one here mentioned. Butt. (§ 150) makes τὰ τε ἄλλα—καὶ = as in other respects—so also especially. — εἰς τὸ ἴδιον, for my own private use. — ἀλλ' οὐδὲ κατηδυσπάθησα, nor did I waste it in pleasure. ἀλλὰ adds emphasis to the negations.

4. ἐτιμωρούμην (sc. αὐτοὺς) has the sense of, I took vengeance upon, I punished. Followed by the dat. its translation would be, I avenged. — βουλομένους = who were wishing. S. § 225. 2; H. § 785. — ἀνδ' ὧν εὖ ἔπαθον ἰπ' ἐκείνου, in return for the favors I received from him; or, because that I had been well treated by him. ἀνδ' ὧν = ἀντὶ τούτων & (S. § 172. 4), or, ἀντὶ τούτου, ὅτι. Cf. Butt. § 147. p. 412.

5. Ἐπεὶ δέ, but since. δὲ is here adversative. — συμπορεύεσθαι, sc. μοί. — προδόντα agrees with μεῦ understood the subject of χρῆσθαι. Cf. S. § 221. 3. a. — μεθ' ὑμῶν ἰέναι, to go with you (homeward). Schneider, at the suggestion of Porson, has substituted this reading for μεθ' ὑμῶν εἶναι, to side with or help you. This correction makes it harmonize with ἐγὼ σὺν ὑμῖν ἔψομαι, § 6, which seems to be a repetition of the same idea. — Εἰ μὲν δὴ, whether indeed. εἰ is often used in an indirect question with the indicative, especially when dependent upon a verb implying doubt or uncertainty. Cf. Butt. § 139. p. 380. See also the use of the conjunction si, And. and Stod. Lat. Gr. § 261. 2. R. 1. — οὖν “serves to make reference = as for that matter, or however.” Woolsey. Cf. V. 6. § 11. — ὅτι ἂν δέη, whatever may be necessary, is the object accus. of πείσομαι (fut. of πάσχω). With δέη supply πάσχειν. — καὶ οὐποτε, and never. καὶ is here confirmative, i. e. it introduces a reason for the position taken by Clearchus, and therefore serves to confirm his previous declaration. The phrase may be rendered, yes, never shall any one say, etc. — ἀγαγών, having led, or when I had led. The time of this participle is prior to that denoted by προδούς. — εἰς τοὺς βαρβάρους = εἰς βαρβάρων χώραν. Cf. εἰς Καρδούχους ἄγοι, III. 5. § 15. See also IV. 7. § 1; V. 5. § 1, et sæpe. al. The same mode of expression is employed by the Latins. Cf. “relinquebatur una per Sequanos via.” Cæs. Bel. Gal. I. 8.

6. ἀλλὰ ἐπεὶ, but now since. The train of thought, partially interrupted by the sentences commencing with εἰ μὲν δὴ, and καὶ οὐποτε, is here resumed.



— πείθεσθαι, *to be persuaded, to believe, to obey*, the last of which is its meaning here. — σὺν ὑμῖν ἔσομαι. This verb with σὺν signifies, *a latere sequi, to accompany*; without σὺν, usually, *a tergo sequi, to follow*. Cf. Mt. § 403. a. — νομίζω γὰρ κ. τ. λ. For the construction, see S. § 185; H. § 556. As Clearchus was an exile from his country, he would naturally become strongly attached to those who followed his fortunes. The sentiment is analogous to the beautiful passage in Hom. Il. 6 : 429–30, where Andromache, after alluding to the death of her father and seven brothers by the hand of Achilles, and to the grief consequent thereon, which finally brought her mother to the grave, says:

Ἔκτορ, ἄταρ σύ μοι ἔσσι πατήρ καὶ πότνια μήτηρ,  
Ἦδὲ κασίγνητος σὺ δέ μοι θαλεροὺς παρακοίτης.

“Yet while my Hector still survives, I see  
My father, mother, brethren, all in thee.”

— ἂν εἶναι τίμιος = ὅτι τίμιος ἂν εἶην. The infinitive εἶναι receives its potential signification from ἂν (cf. Vig. p. 181. VI; Mt. § 598. 1; H. § 783. a), and is used here in the present, because the idea of continuance or frequent repetition is contained in it. τίμιος is put in the nominative because the omitted subj. of the infin. is the same as that of the principal verb. H. § 775. 2. The same may be said of ἱκανὸς infra. ὠφελῆσαι and ἀλέξασθαι in the following members, are in the aorist, because no reference is had to the perpetuity of the action. Cf. Mt. § 501; Butt. § 137. 5. — ὑμῶν δ' ἔρημους ὦν, *but being deprived of* (i. e. separated from) *you*. — ἂν ἱκανὸς εἶναι—ἂν ὠφελῆσαι. It is not uncommon to find ἂν joined to the principal verb of the proposition, and also to the part. or infin. Cf. Mt. § 600. — Ὡς ἐμοῦ οὖν ἰόντος . . . οὕτω τὴν γνώμην ἔχετε, *be assured then that I shall go*; lit. *as if then I should go, so have your opinion of me as of one going*. Cf. Mt. § 569. 5; C. § 870; H. § 875. See also Ns. on 1. §§ 6, 11. — ὅπη, *where*, properly a dat. of the obs. pron. ὅπος. Written fully ὅπη, it agrees with ὀδῶ understood. Cf. Vig. p. 153. I; S. § 76.

γ. οἱ τε αὐτοῦ ἐκείνου, *both those of his own*; lit. *of him himself*. — οἱ ἄλλοι = οἱ τῶν ἄλλων, or as Zeun. interprets, οἱ τῶν ἄλλων στρατηγῶν στρατιῶται. — ὅτι . . . πορεύεσθαι (pres. of continued action) is a subst. clause, in explanatory apposition with ταῦτα. — πορεύεσθαι. Cf. οὐκ ἔφασαν πορεύεσθαι, IV. 5. § 15, where Stephens thinks it should be πορεύσεσθαι. Poppo gives the verb in both these places the force of the future. But Krüg. more correctly says: “Ne quis πορεύεσθαι conjiciat; est hic aoristus presentis. Oratione directa dicere liceret οὐ πορεύομαι.” — ἐπήνεσαν (1 aor. 3 plur. of ἐπαινώ), sc. αὐτόν. — παρὰ δὲ Ξενίου (sc. ἀπελθόντες). See N. on 2. § 5.

δ. τοῦτοις ἀπορῶν, *being perplexed by these things*. Cf. οἱ δὲ καὶ ἕστασαν ἀποροῦντες τῷ πράγματι, 5. § 14. Cyrus might well be distressed at the

present aspect of his affairs, finding himself about to be deserted by those upon whom he placed his chief dependence. It will soon be seen with what tact Clearchus extricated himself and his Persian chief from their sad predicament.

— μετεπέμπετο, *continued sending for*. See N. on 2. § 26. — ὁ δέ, i. e. Clearchus. — ἰέναι to Cyrus. — ὡς καταστησομένων τούτων εἰς τὸ δέον, *inasmuch as these things would be happily adjusted, would have a favorable issue*. καταστησομένων (= κατασταδησομένων, cf. Butt. § 113. 6; Mt. § 494. II; S. § 209. N. 6) is the relative fut. See N. on § 2. εἰς τὸ δέον, *favorably, opportunely*. εἰς with its case is often used adverbially. — μεταπέμπεσθαι (pres. of continued action, H. § 714) . . . αὐτόν. The object of this device was to prevent the soldiers from having any suspicion of collusion between Cyrus and Clearchus. — οὐκ ἔφη. Cf. N. on § 1.

9. τοὺς προσελθόντας αὐτῷ, i. e. the soldiers who had left Xenias and Pasion. For the construction, cf. S. § 225. 1; H. § 786. — τῶν ἄλλων in the next clause limits τὸν βουλόμενον, *any one of the rest who wished to be present*. — Ἄνδρες στρατιῶται. This speech of Clearchus is a fine specimen of what the Greeks called λόγους ἐσχηματισμένους, and which Quint. (Inst. Orat. IX. 2: 25) describes. Similar to this was the speech of Agamemnon, Hom. II. II. 110–40. — τὰ μὲν δὴ Κύρου, *the affairs of Cyrus*. — οὕτως ἔχει, *are thus*, i. e. have the same relation. For the construction of ἔχειν with an adverb, cf. N. on 1. § 5. — οὔτε—ἔτι, *no longer*. γὰρ introduces an illustration of the preceding assertion. — ἐπεὶ γέ. An ellipsis is often implied by γέ. *Since (whatever else we may do) at least we do not follow him*.

10. Ὅτι μέντοι ἀδικεῖσθαι νομίζει ὑφ' ἡμῶν (see N. on 2. § 25) οἶδα, *notwithstanding* (i. e. although there is an apparent equality in the relations between Cyrus and ourselves) *I know that he thinks he has been ill-treated by us*. — ὥστε καὶ μεταπεμπομένου αὐτοῦ, *so that although he continues to send for me*. See N. on 2. § 26. — ἐλθεῖν. Buttman (Irreg. Gr. Verbs, p. 107) remarks, that “the forms of ἐλθεῖν have a decided preference for the meaning *come*, so that ἦλθεν, for instance, very seldom occurs in the sense of *going, going away*, and those of εἶμι are as seldom found in the sense of *come*. But ἔρχεσθαι partakes almost equally of both meanings.” — τὸ μὲν μέγιστον = ὃ μέγιστόν ἐστι, *lit. that which is greatest = principally, in the first place*. This phrase is in apposition with the proposition with which it is connected. Cf. Mt. § 432. 5. Cf. also II. 5. § 7; V. 6. § 29. — ὅτι σὺνοῖδα ἐμαντῶ πάντα ἐψευσμένος αὐτόν, *because I am conscious of having deceived him in all respects*. For the construction of πάντα, cf. S. § 182; H. § 549. ἐψευσμένος (mid. in sense) is constructed in the nominative with σὺνοῖδα ἐμαντῶ, because its subject is contained in that of the verb. It might also have been put in the dative with the reflexive pron. Cf. Butt. § 144. 6; Mt. § 548. 2; S. § 225. 7. — δεδιὼς . . . ἠδικηῖσθαι, *fearing lest having apprehended me he shall inflict punishment (upon me) for those things in which he thinks that he has been unjustly treated by me*. δεδιὼς is in the same construction as αἰσχυρόμε-

νος, denoting an additional reason why Clearchus was unwilling to obey the summons of Cyrus. — δίκην—ᾧν = δίκην τούτων & (cf. S. § 172. 4). In this equivalent τούτων depends upon δίκην, as we say the punishment of a crime as well as for a crime. So Matth. (§ 342) remarks, that “the gen. is sometimes put with substantives absolutely, when otherwise περι with the gen. is used.” & (by attraction ᾧν) is governed by ἡδικῆσθαι, which in the act. voice has two accusatives. Cf. Mt. §§ 415. β. 424. 1; Butt. § 134. 6; H. § 555.

11. οὖν introduces an inference from the preceding statement. H. § 866. 2. — καθύδνειν, to be sleeping = to be slothful, inactive. The pres. infin. denotes continuance of action, or the being in a certain state or condition. See S. § 211. 1; H. § 714. See also N. on IV. 3. § 15. For the construction of ὡρα—καθύδνειν, cf. S. § 222. 6; H. § 767. — ἡμῶν αὐτῶν, ourselves. Cf. S. §§ 69; 182. — ἐκ τούτων, in consequence of these things. — αὐτοῦ = ἐπ’ αὐτοῦ τοῦ τόπου, here, in this place. Cf. Bos. El. p. 134. Schæf. rejects this ellipsis and makes αὐτοῦ gen. of αὐτό. — σκεπτέον μοι δοκεῖ εἶναι, it seems to me that we must look about, i. e. consider. σκεπτέον εἶναι = δεῖ σκέπτεσθαι. Cf. Butt. § 134. 10; S. §§ 142; 178. 2. — ὅπως, in what way. It is well remarked by Tittmann, that ὅπως suggests to the mind the manner in which any thing is done, while ἵνα designates the end or cause of an action. — μενοῦμεν. The subjunctive or fut. indicative follows ὅπως, when it refers to fut. time. In the pres., 1 aor. pass., and 2 aor., it takes the subjunctive; but instead of the 1 aor. act. and mid., it commonly takes the fut. indic. Cf. Butt. § 139. 4; Mt. § 519. 7. — εἴτε ἤδη, or if now. Strict regularity of construction would require εἴτε δοκεῖ μένειν in the preceding member. But in that case there would be an awkward repetition of δοκεῖ with the infinitive. ἤδη is here used in reference to the immediate fut., and qualifies ἀπιέναι, which has a future signification. Cf. Butt. § 108. 5; S. § 211. 4. See above on μενοῦμεν. — ιδιώτου, a private, sc. soldier. A word properly used of a private citizen in contradistinction to one in public life. It sometimes designates one who is unlettered, ignorant, hence the Eng. idiot. — ὑφελος, a defective noun used only in the nom. sing. H. § 201. b.

12. Ὁ δὲ ἀνὴρ = οἶστος δὲ ὁ ἀνὴρ, i. e. Cyrus. — πολλοῦ μὲν ἄξιος φίλος, a very valuable friend; lit. a friend worth much. Words requiring a definition of value are put in the genitive, and in such cases ἄξιος signifies equal to, as ἄξιος ἡμιθέων, equal to the demi-gods. Cf. Mt. § 363. 5; Rost § 108. 4. b; H. § 584. e. — Ἐτι δέ, moreover. — δύναμιν, forces. The abstract for the concrete. — πάντες ὁμοίως, all alike, or without exception. — ἐπιστάμεθα gives intensity to the preceding verb. So in common parlance, we see and know = we have certain knowledge. — δοκοῦμεν. Such was the moderation and urbanity of the Greeks, that they often spoke in a doubtful way of what was real and certain. — πόρρω—αὐτοῦ καθῆσθαι, to be encamped far from him. — τις = ἕκαστος. Cf. S. § 165. N. 1.



13. Ἐκ δὲ τούτου, *hereupon*. — οἱ μὲν—οἱ δέ, *some—others*. Cf. Butt. § 126. 2; S. § 166. — ἐκ τοῦ αὐτομάτου = ἀπὸ τοῦ αὐτομάτου. Cf. N. on 2. § 17. See also Mt. § 574. — λέγοντες denotes the purpose of ἀνίσταντο. S. § 225. 5; H. § 789. d. — ὑπ' ἐκείνου, *by him* (see N. on 2. § 25), refers to Clearchus. — ἐγκέλευστοι. Weisk. interprets: *clam compositi et instructi*, comparing οἱ μὲν αὐτοὶ καθ' ἑαυτούς, οἱ δὲ πλείστοι ὑπὸ Κύρου ἐγκέλευστοι, Cyr. V. 5. § 39. He compares also ἐγκελεύειν ταῖς κυσί, *to incite the dogs*, which, if done in other than a low voice, and as it were *secretly* (quasi *clam*), would alarm the game pursued. Hutch., Sturz, Born., and Pop., rightly translate it, *jussus, being directed*, which of course in the present instance would be privately done. — ἡ ἀπορία, *the difficulty*. Th. a priv. and πόρος, *way*. Hence ἀπορέω, *to be without a way*, i. e. without resource; and ἀπορία, *the state of one who knows not what to do*. — μένειν and ἀπιέναι depend on ἀπορία. S. § 223. 6; H. § 767.

14. δὲ δὴ, *but then*. — προσποιούμενος σπεύδειν, *pretending to be in haste*. προσποιούμενος . . . Ἑλλάδα is a parenthetic clause. — ἐλέσθαι depends upon εἶπε (δεῖν), *said that they ought to choose*, &c. — ἄλλους than Clearchus. This appears from the next clause. — εἰ μὴ βούλεται for εἰ μὴ βούλοιο. The Greeks for the sake of vivacity and emphasis often introduce the mood and tense of the oratio recta, where the context would strictly require the oratio obliqua. Butt. § 137. N. 7; S. § 213. 1; H. § 734. b; Mt. § 529. 5. The indic. with εἰ is used in the condition of a proposition, when its relation to the consequence is such, that if the action expressed by the one should take place, that of the other would also. Cf. Mt. § 507. 4. b. — ἀγοράζεσθαι and the following infinitive depend on εἶπε. — ἡ δ' ἀγορὰ . . . στρατεύματι. A clause thrown in by the historian, to show how absurd was the advice, to procure food from a market in the very heart of a large army which they were about to desert. — συσκευάζεσθαι, *to pack up the baggage*. — ἐλθόντας. Krüg. would supply τινάς. — ἡγεμόνα αἰτεῖν Κῦρον ὅστις διὰ φιλίας τῆς χώρας ἀπάξει, *to ask of Cyrus a guide* (S. § 185; H. § 553; C. § 636) *to conduct them as through a friendly country; or more fully, to conduct them through the country, as through a friendly one*. — Κῦρον. The proper name is often repeated by the Greeks, where a pron. might have been employed. — ὅστις = ἵνα, *in order that*. — ἀπάξει. The future is used for the subjunctive aorist, to express continuance of action in an indefinite future time. See Mt. § 519. 7. — τὴν ταχίστην (sc. ὁδὸν) = *τάχιστα, celerissime*. Cf. Butt. § 115. 4; Mt. § 282. 2. — προκαταληψομένους denotes the purpose of πέμψαι. See N. on λέγοντες, § 13. The article is omitted because no particular persons of the number are intended to be designated. Cf. Mt. § 271. Obs. The ἄκρα, *heights* here referred to, are those over which the army passed into Cilicia. — φθάσωσι—καταλαβόντες, *take them before us*. φθάνω is constructed with participles in the same manner as τυγχάνω, λαμβάνω, etc. See N. on 1. § 2. Here ὕπως takes the 1 aor. subj. instead of the fut.

indic. as in § 11, regard being had to the action as merely brought to pass, and not to its continuance. Mt. § 519. 7 (end); H. § 716; S. § 211. 6. — ὦν . . . ἀνηπακότες. See N. on εἰ μὴ βούλεται supra. ἔχομεν ἀνηπακότες = ἀνηπακάμεν, only more emphatic. Cf. Butt. § 144. N. 18; Rost, § 116. 13; S. § 89. 1. — τοσοῦτον, *this only*; as we say, he said *this and no more*. τοσοῦτος is a strengthened form of τόσος. Cf. S. § 76. 1.

15. Ὡς μὲν στρατηγήσοντα ἐμὲ ταύτην τὴν στρατηγίαν depends upon λεγέτω, by a construction similar to ὡς ἐμοῦ ἰδόντος—γνώμην ἔχετε, § 6. Render, *let no one of you speak as if I would take this command*; lit. *name me as leader*, &c. For the construction of στρατηγίαν στρατηγεῖν, cf. Butt. § 131. 4; S. § 181. 2; H. § 547. a. Krüg. well remarks, that the difficulties and dangers of the return could not seem small, when such a brave and skilful man (cf. II. 2. § 5; 6. § 1–16) refused to hold the office of leader. — ὡς δὲ τῷ ἀνδρὶ ὃν ἂν ἔλθοιςδε πείσομαι, (but be assured) *that I will obey the man whom you may choose*. In this sudden change of structure, it is evident that ἕκαστος λεγέτω, instead of μηδεὶς λεγέτω, is to be supplied. Krüg. takes λεγέτω in the sense of νομιζέτω, *but let each one of you entertain the opinion that I*, &c. ἂν ἔλθοιςδε = a fut. præterite. Cf. Butt. § 139. 4. πείσομαι is varied from πεισόμενον, corresponding to στρατηγήσοντα. — καὶ ἄρχεσθαι, *to obey also*; lit. *to be governed*. καὶ has here a superadditory use, as though the words, οὐ μόνον ἄρχειν ἀλλά, had preceded. Notwithstanding this assertion, Clearchus was not fond of obeying others, or of being directed in any affair. Had he obeyed the Ephori (II. 6. § 3), he would not have been an exile from his country. Had he listened to the suggestion of Cyrus (8. § 13), the result of the battle at Cunaxa would have been far different. Xenophon also remarks (II. 6. § 15), that it was said he was unwilling to be ruled by others. A reason for this may have been his consciousness of superior military talents, which was tacitly acknowledged by the other commanders. Cf. II. 2. § 5.

16. Μετὰ τοῦτον, *after him*. Halbk. suspects, but without sufficient reason, that this speaker was Xenophon himself. — ἐνήθειαν, *foolishness*. This individual commences by gravely refuting the mock speech of the one who had just spoken, all which is done in order to deceive the soldiers. — ὥσπερ πάλιν τὸν στόλον Κύρου μὴ ποιούμενον. A somewhat difficult passage, and one which has received various translations. Zeun. and Schneid. interpret: *quasi Cyrus posthac non esset expeditionem navalem suscepturus*. Weisk: *quasi Cyrus non retro ita per mare factururus esset*. But with both these interpretations, as Popp. justly observes, the article conflicts. Born. prefers: *quasi retro* (i. e. posthac) *non navigaturus esset*. Krüg. rejects μὴ and interprets: *quasi Cyrus rediturus esset*. Of these interpretations Bornemann's is the best, for the speaker bases his remark on the assumption, that Cyrus was marching against the Pisidians, and upon their subjugation would return back to his satrapy. ποιούμενον has in this place the force of the fu-

ture. — αἰτεῖν here takes παρὰ τούτου instead of the accus. of the person. — ᾧ λυμαινόμεθα τὴν πρᾶξιν, *whose enterprise* (lit. *for whom*, dat. incommod.) *we are ruining* (by deserting him). For the change of construction into the *orat. recta*, cf. N. on § 14. — ᾧ ἂν Κῦρος διδῶ stands for ὃν ἂν Κῦρος διδῶ, the relative being attracted by its antecedent ἡγεμόνι. — τί κωλύει καὶ τὰ ἄκρα ἡμῖν κελεύειν Κῦρον προκαταλαμβάνειν. Poppo with several other critics renders this: *quid obstat quin juga quoque Cyrum nobis* (i. e. in nostrum commodum) *præoccupare jubeamus*; i. e. if the relations are so amicable between us and Cyrus, that we could obtain from him a faithful guide, what hinders our requesting him to send a detachment of soldiers to secure for us the Pylæ Ciliciæ? There is a vein of irony in the sentence, which is rendered more prominent by the paronomasia in κωλύει and κελεύειν. Krüg. however interprets: *quid impedit quo minus Cyrus nobis* (i. e. detrimento) *anteoccupari jubeat*.

17. Ἐγὼ γάρ. The thought contained in ἐπιδεικνὺς μὲν τὴν ἐνῆθειαν κ. τ. λ., is here resumed and illustrated. — ὀκνοῖην, *I should be slow*, i. e. reluctant. When this verb contains the idea of fear, it is followed by μὴ with the opt. or subj. S. § 230. 3; H. § 743. The general rule is, that the opt. follows the præter. and the subj. the pres., but the reverse often takes place, since the object of fear is mostly considered as future. See Mt. § 520. 8; Butt. § 148. 4. Some grammarians supply φοβούμενος upon which μὴ is in dependence, but which is omitted because the idea of *fear* is already expressed in ὀκνοῖην. Cf. Rost, p. 389. — αὐταῖς ταῖς τριήρεσι, *with the triremes themselves*; as we say, *triremes and all*. αὐταῖς imparts emphasis to the substantive. “When a word which expresses accompaniment has αὐτὸς with it, both are put in the dat. without σύν.” Mt. § 405. Obs. 3. — ὄθεν οὐχ οἶόν τε ἔσται ἐξελθεῖν, *whence it would be impossible to extricate ourselves*. The full construction is τὸ ἡμᾶς ἐξελθεῖν οὐχ οἶόν τε ἔσται ἡμῖν. Mt. (§ 479. Obs. 2. a) makes οἶός εἰμι, or οἶός τ’ εἰμί = τοιοῦτός εἰμι, ὥστε, *I am of such a kind, as*, which may signify: (1) *I am able*; (2) *I am wont*; (3) *I am ready, willing*. οἶός τε when spoken of persons signifies, *able*; of things, *possible*. Cf. Butt. § 150. p. 440; S. § 222. 6; H. § 814. — ὄθεν, i. e. ἐκεῖσε ὄθεν. — λαθεῖν αὐτόν, *unknown to him*. For the construction of λαθεῖν with ἀπελθών, see N. on 1. § 9. Notice that the aor. part. is here employed with an aor. verb. Cf. Butt. § 144. N. 6.

18. ἔγωγε, *I indeed*. γέ is appended for the sake of emphasis. S. § 68. N. 3; H. § 850. 1. — ταῦτα μὲν φλυαρίας. For the sake of emphasis the demon. pron. which is here the subject, is put in the neut., while the subst. in the predicate is fem. Cf. Mt. § 440. 7. — σύν Κλεάρχῳ is to be constructed with ἐλθόντας, *accompanying Clearchus*. — οἵτινες, sc. εἰσί, τί = εἰς τί. Cf. Butt. § 131. 7; H. § 547. c. — οἷαπερ καὶ πρόσθεν ἐχρήτο τοῖς ξένοις, *to that in which he formerly employed foreign troops*. οἷαπερ by attraction and omission of its antecedent (S. § 179. R. 1) = τοιαύτη οἷαπερ. In this



equivalent, *τοιούτη* follows *παραπλησία* (S. § 202. 1), and *ότανπερ* is constructed with *έχρητο* (S. § 182). Reference is here had to the 300 Greeks, who under Xenias accompanied Cyrus to the capital, where his father lay sick. Cf. 1. § 2. — *κακίους* = less brave and faithful. — *τούτω*, i. e. Cyrus.

19. *της πρόσθεν*, sc. *πράξεως*. — *άξιούν* (sc. *δοκεί μοι*, from § 18), *I think that they shall demand*; lit. *deem it proper or fit*. See N. on 1. § 8. — *ή πείσαντα*, either *having persuaded*, viz. by holding out greater pecuniary inducements. — *πρὸς φίλιαν* = *φιλικῶς*. Schneid., Hutch., Born., Popp., interpret: *in terram pacatam*, on the ground that the idea of *φιλικῶς* is contained in *πεισθέντα*. — *άν* after *έπόμενοι* is to be taken with *έποίμεδα*. The transposition of this particle is quite frequent, and its position depends mostly upon euphony. Cf. Butt. § 139. N. 4. — *πρόθυμοι*, *zealous, ready* to do him any service. Both *πρόθυμοι* and *φίλοι* belong to the omitted subject of *έποίμεδα*. — *άπαγγέλλαι*. Supply from § 18, *δοκεί μοι τοὺς πρὸς Κύρον έλδόντας*. — *πρὸς ταῦτα*, *in respect to those things*, i. e. the answer of Cyrus to their application.

20. *οί ήρώτων Κύρον τὰ δόξαντα*, *who put to Cyrus the questions which had been resolved on*. S. § 184. 1; H. § 553. Notice the use of the imperf. and aor. in this clause, the former to denote continued, the latter, momentary or finished action. Cf. S. § 211. 5, 6; H. §§ 701; 705. — *’Αβροκόμαν*, *Abrocomas*, a Persian satrap, who commanded one of the divisions of the king’s forces, but did not participate in the battle at Cunaxa, having arrived too late. Cf. 7. § 12. — *έχθρὸν άνδρα*, i. e. an enemy. S. § 156. N. 5; H. § 500. a. — *έκούοι—είναι*. Verbs of hearing and learning take the participle, when a fact is adduced which is heard with one’s own ears; the infinitive, when the information of the fact is received from others. Cf. Mt. § 549. 6. *Obs.* 2; Rost § 129. 4. c; H. § 802. — *τῷ Εὐφράτῃ ποταμῷ* (see N. on *έχθρὸν άνδρα*). This celebrated river rises in the mountains of Armenia, and flowing southwardly, somewhat in the form of a crescent, through Syria and Mesopotamia, empties itself into the Persian gulf. — *δώδεκα σταδμούς*. Cyrus seems purposely to have fallen short of the real distance, as we find that they marched nineteen stations before they reached the river at Thapsacus. — *την δίκην—έπιδειναι*, *to inflict the punishment* (which he merited) = *condign punishment*.

21. *άγει* for *άγοι*. See Ns. on 2. § 2; 3. § 14. — *προσαιτούσι δέ μισθόν*, *asking an increase of pay*. Krüg. makes it = *πρὸς τούτῳ δν ήδη έφερον άλλον μισθὸν αίτούσιν*. — *οὗ* = *τούτου οὗ* (S. § 179. 1), of which equivalent, *τούτου* follows *ήμίλιον* implying comparison (S. § 198. 2), and *οὗ* (i. e. *οὗ*) referring to *μισθόν*, is governed by *έφερον* = *έλάμβανον*. Bloom. on Thucyd. III. 17. § 3, says that the mid. form of *φέρω* in this sense is far more usual. — *τοῦ μηνός τῷ στρατιώτῃ*, *a month* (gen. of time) *to each soldier*; lit. *the month to the soldier*, the article serving as an emphatic *each*. See H. § 527. c; Butt. § 132. 4. b. — *έν γε τῷ φανερω* (= *φανερῶς*), *at least*

*openly.* Although strong suspicions were still entertained respecting the real object of the expedition, yet no open avowal of it was made either by Cyrus or those in his confidence.

CHAPTER IV.

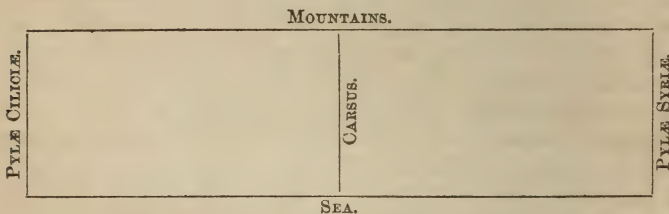
2, 3. αἱ τὸν Σάρον ποταμόν. The river Sarus rises in Cappadocia, and flowing through Cilicia falls into the Cilician sea. It corresponds to the river now called Sihun, which Ainsworth found by admeasurement to be 325 feet wide at Adana. The width indicates, as Col. Chesney remarks, that the passage of the Sarus was effected near that city. As neither this river nor the Pyramus is fordable, the army must have crossed by some temporary bridge. See 2. § 5. The Pyramus (τὸν Πύραμον) is a larger and longer stream, nearly parallel with the Sarus and flowing into the Sinus Issicus. — Ἴσσοῦς. Issus lay on the N. E. side of the head of the Sinus Issicus, at the foot of the pass of Amanus, and north of the Pinarus, now the Dalichai or Mad River. Steph. says that it was called Nicopolis, *city of victory*, on account of the great victory of Alexander over Darius, B. C. 333.

2. ἐκ Πελοποννήσου νῆες, viz. those sent by the Lacedemonians to the aid of Cyrus, referred to in 2. § 21. — ἐπ' αὐταῖς, *over them.* — ἡγείτο. Some translate: *vix dux erat.* But then we should expect αὐταῖς instead of αὐτῶν. Cf. Mt. § 360. a. When followed by the gen. it signifies *to rule, command.* See Mt. § 359. 3. That this is the signification of the verb here, is confirmed by ναῦς ἐτέρας which follows. Cf. I. 2. § 21. — ἐξ Ἐφέσου is to be taken with ἡγείτο. — ἐτέρας, = *propterea, besides.* Cf. N. on 5. § 5. Tamos was a native of Memphis. After the death of his patron, he fled with his ships into Egypt, and was there murdered by King Psammetichus. — ὅτε. With Born. and Dind., I prefer this reading instead of ὅτι the common one. Poppo connects συνεπολέμει with ἦν, and makes πρὸς αὐτὸν refer to Tissaphernes. But καὶ evidently connects συνεπολέμει with ἐπολιόρκει, and πρὸς αὐτὸν must be rendered *against him*, i. e. Tissaphernes. As Chirisophus has now joined the expedition, we will give a tabular list of the number of troops led by each general :

COMMANDERS.	HEAVY ARMED.	LIGHT ARMED.	TOTAL.
Xenias .....	4000		4000
Proxenus .....	1500	500	2000
Sophænetus Stymph .....	1000		1000
Socrates .....	500		500
Pasion .....	300	300	600
Menon .....	1000	500	1500
Clearchus .....	1000	1000	2000
Socias .....	300		300
Sophænetus Arcad .....	1000		1000
Chirisophus .....	700		700
	11,300	2300	13,600

If we read Πασίων εἰς ἑπτακοσίους ἄνδρας in 2. § 3, the sum here given will harmonize with the number reviewed by Cyrus (2. § 9) + the force led by Chrisophus. Cf. N. on 2. § 3. — ἐπὶ τῶν νεῶν, upon the ships as a means of conveyance. See N. on 2. § 16. — ἄρμουν, lay at anchor. — παρά, near, alongside. This preposition followed by the accusative denotes motion towards, as well as rest near or alongside (see N. on 2. § 17), and hence gives to ἄρμουν the idea of previous motion, as we say were brought to anchorage alongside, &c. — οἱ παρ' Ἀβροκόμα μισθοφόροι Ἕλληνες, the Greek mercenaries with (i. e. in the service of) Abrocomas. In some editions we find Ἀβροκόμα in the gen. The construction would then be like that in τῶν παρὰ βασιλέως, 1. § 5.

4. ἐπὶ πύλας κ. τ. λ., to the gates of Cilicia and Syria, usually called Pylæ Syriæ. Cf. N. on 2. § 22. — Ἦσαν . . . τείχη, now these gates were two walls. ταῦτα although referring to πύλαι takes the gender of the predicate τείχη. S. § 156. d; C. § 721. e. πύλαι and τείχη have the relation of subject and predicate, because the former were placed upon the latter, and constituted their chief feature. The following figure will illustrate the position of this pass:



— τὸ μὲν ἔσωθεν, the inner one, i. e. the Cilician gate. ἔσωθεν preceded by the art. = an adj. Cf. Butt. § 125. 6. We should have expected the article τὸ repeated before πρὸ τῆς Κιλικίας, as in the next clause τὸ πρὸ τῆς Συρίας. Cf. Mt. § 277. a; Butt. § 125. 3. — πλέθρου depends on ποταμός. See N. on 2. § 23. — τὸ μέσον τῶν τειχῶν ἦσαν στάδιοι. In this clause, τὸ μέσον (cf. Mt. § 269; S. § 158. 2) is the subject of ἦσαν, which takes its number from στάδιοι, the predicate-nominative, that being nearest to the verb. See Mt. § 305. — στενή, narrow. This being a relative term must be determined by the subject to which it refers. Rennell remarks that “when Xenophon says the pass was narrow (στενή), he could only mean in reference to a front formed for an attack; since there was width for a fortress, and one too, large enough to contain a considerable force.” — ἡλίβατοι. Some derive this word, which is always an epithet of πέτρῃ, from ἥλιος, the sun, and βαίνω, to go, giving it the signification, sun-reaching, sun-extending = high, towering. But from the inappropriateness of this, as an epithet of caves and of Tartarus (cf. Hesiod Ὀ. 483; Eurip. Hippol. 732), Buttmann (Lexil. No. 61)



prefers the etymology, which supposes it an abridgment of ἡλιτόβατος, according to the analogy of ἡλιτόμηνος, ἡλιτόεργος, in which words lie the idea of *missing or failing in*; so that ἡλίβατος would express the facility of making a false step in ascending a precipitous height or descending a steep declivity. Passow prefers this derivation of the word, adding however another, ἄλλω, ἀλάσμαι, *that from which the footstep slips*. It appears then from these eminent authorities, that ἡλίβατος has the general signification, *a steep ascent difficult or impossible to be climbed*. The overhanging and inaccessible cliffs here spoken of, were on the left hand of one going from Cilicia into Syria.

— ἐφειστήκεσαν. Pluperf. with the signification of the imperfect. — πύλαι, *gates*, not fortresses as above in ἦσαν δὲ ταῦτα δύο τείχη.

5. εἶσω καὶ ἔξω τῶν πυλῶν, *within* (i. e. between the two fortresses) *and without the gates* (i. e. on the Syrian side). The reason is given in the next clause. — βιασάμενοι τοὺς πολεμίους, *having forced the enemy* (from their position). βιασάμενοι belongs in sense to οἱ ὀπλίται, and παρέλθοιεν (*might pass through*), to Cyrus and the rest of his army. The distinction is not, however, grammatically observed, as the subject of the participle and verb is the same. — φυλάττοιεν, sc. οἱ πολέμοι. — ἔχοντα, *inasmuch as he had*. For the partic. denoting cause, see S. § 255. 4; H. § 789. c. — ἤκουσε Κῦρον — ὄντα = ἤκουσε ὅτι Κῦρος ἦν (see N. on 2. § 21). — τριάκοντα μυριάδας στρατιῶς. The Persian kings, especially in the latter years of the empire, seldom took the field without having assembled a vast army. They did not reflect that an undisciplined army was weak in proportion to its numbers; or that a few thousand disciplined and veteran troops were far superior to countless myriads of raw inexperienced men.

6. Μυρίαδρον, *Myriandrus*, here located by Xenophon in Syria, but by Scylax and Strabo, in Cilicia, was a place of considerable trade, being originally a Phœnecian settlement and partaking of the enterprise and commercial spirit of the mother country. Ainsworth says that its site has not yet been satisfactorily determined. Hartlein adopts the reading Μυρίαδρον. — τὸ χωρίον. The article is frequently employed to mark the subject of the sentence. C. § 706. 4. — ὀλκάδες, *merchant ships*. These ships differed in structure from vessels of war, being oval with broad bottoms. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 877. The Schol. on Thucyd. VI. 43, thus enumerates the different kinds of vessels there referred to, τριήρεις ταχεῖαι, τριήρεις στρατιώτιδες, πεντηκόντοροι, ἰπαγωγοί, πλοῖα, ὀλκάδες. "Of these last two, the πλοῖα were *barges* attending on the triremes, the ὀλκάδες were vessels of burden serving as *transports*." Bloom.

7. Ἐνταῦθα ἔμειναν ἡμέρας ἑπτὰ to unload, as Rennell suggests, the stores and provisions brought in the fleet, which, as he now was to leave the sea-coast, could accompany him no farther. τὰ πλείστου ἄξια, *most valuable effects*. Cf. N. on 3. § 12. — μὲν τοῖς πλείστοις ἐδόκουν, *as they seemed to the most*, i. e. as most persons thought. — φιλοτιμηθέντες, *being jealous* =

*feeling their honor touched.* — ὅτι τοὺς στρατιώτας κ. τ. λ. The order is: Κύρος εἶα τὸν Κλέαρχον ἔχειν τοὺς στρατιώτας κ. τ. λ., *because Cyrus permitted Clearchus to have, &c.* — τοὺς παρὰ Κλέαρχον ἀπελθόντας, (viz.) those who had gone to Clearchus. For the position of the article and attributive, see S. § 169. 2; H. § 533. τὸν Κλέαρχον, *the (said) Clearchus.* H. § 530. a. Render ὡς ἀπιόντας, *with the expectation of returning.* Cf. N. on 1. § 10. For the circumstance here referred to, see 3. § 7. — καὶ οὐ πρὸς βασιλέα, sc. ἰόντας. — διῆλθε λόγος, *a rumor spread abroad.* — ὅτι διώκοι. In the *orat. obliqua*, the opt. without ἂν is put after ὅτε, ὡς, ὅτι, etc., whatever may be the time designated by the verb. Cf. Mt. § 529. 2. — οἱ μὲν εὐχοντο, *some earnestly wished.* εὐχομαι is never found in the Anabasis, and rarely in the other writings of Xenophon, with the augment ην. — ἀλώσονται. The fut. middle here = fut. passive. S. § 209. N. 5. b. The apodosis to εἰ ἀλώσονται is implied: *pitied them* (thinking what would befall them) *if they should be taken.* The omission is easily supplied from the context.

8. Ἀπολελοίπασιν ἡμᾶς, *have deserted us.* — ἐπιστάθωσαν, pres. imperat. mid. of ἐπίσταμαι. — ἀποδεδράκασιν—ἀποπεφύγασιν. An obvious distinction is here made between these words. The former signifies *to abscond so as not to be found*; the latter, *to flee away so as to evade pursuit.* — οἴχονται, *are gone.* οἴχομαι has not only the signification of the present, *I depart, am in the act of departing*; but also the force of the perfect, *I am gone*, and in this sense is the opposite of ἦκω, *I am come.* — μὰ τοὺς θεοὺς. When μὰ stands alone it serves as a negative. Cf. Butt. p. 436; S. § 183. μὰ. — ἔγωγε and ἔγω in the next sentence, bring out in emphatic contrast the magnanimity and clemency of Cyrus, and the faithlessness of the generals who had deserted him. — διώξω. The more usual form is διώξομαι. Cf. Butt. § 113. 5. — τις—καὶ αὐτούς. When τις stands for a whole class rather than for an individual, it is referred to by a plur. pron. Cf. Mt. § 434. 2. b; H. § 514. b; S. § 157. 3. — ἰόντων, *let them go.* The common reading, ἰόντων ἂν is retained by Hutch. and Weisk. but Matthiæ (§ 599. e) has clearly shown that ἂν cannot be joined with an imperative. It is rejected by Steph., Pors., Schneid., Dind., Born., Pop., and Krüg. — κακίους contr. for κακίους, nom. plur. in agreement with the omitted subject of εἰσί. — περὶ ἡμᾶς, *towards us.* Cf. 6. § 8; III. 2. § 20. — Καίτοι γε—ἀλλ', *although—yet.* — φρουρούμενα either agrees with τέκνα as the leading substantive (C. § 650. b; S. § 157. 2. b), or because both substantives are viewed merely as things (H. § 511. Rem. i). — Τράλλεσι. Tralles was an opulent city of Lydia not far from Magnesia. — στερήσονται = στερηθήσονται. Cf. Butt. § 113. 6; Mt. § 496. 8; S. § 209. N. 5. b. — τῆς . . . ἀρετῆς. Cyrus seems to have reposed considerable confidence in these generals, especially in Xenias. See 1. § 2; 2. § 1.

9. εἴ τις, lit. *if any one* = *whoever, all who.* Render εἴ τις καί, *even those*

*whō.* — ἀρετήν, *humanitatem, clementiam.* — προθυμότερον, *with greater alacrity.* — Χάλον. Hutch. says the name of this river cannot elsewhere be found. Between this river and Myriandros is the pass of Amanus, which Ainsworth denominates the true Syrian Gates. The silence of Xenophon in regard to this mountain-pass and the rivers and lakes of this region, has been attributed to various causes, the more probable of which is the conjecture of Ainsworth, that it resulted from his despondency on account of the desertion of Xenias and Pasion, which left him little disposition to note down the features of the country through which they were passing. — πλέθρον limits ποταμὸν to be mentally supplied after ὕντα. — θεοὺς ἐνόμιζον. Derceto the mother of Semiramis the celebrated queen of Assyria, having thrown herself into the sea, became partially transformed into a fish. Afterward the Syrians paying her divine honors abstained from eating fish, regarding them as sacred. Semiramis after her death was said to be changed into a dove, and hence the worship of that bird among the Syrians and Assyrians. ἐνόμιζον = νομίζουσι. This verb here takes two accusatives. S. § 185; H. § 556. — οὐδὲ τὰς περσιτερὰς, sc. ἀδικεῖν εἶων. — κῶμαι is qualified by the relat. adjunct. clause ἐν αἷς ἐσκήνον. — Παρυσάτιδος ἦσαν, *belonged to Parysatis.* — εἰς ζώνην. The Persian kings assigned to the cities and villages of the empire, the duty of supplying their queens and other favorites with articles of luxury. Corn. Nep. says, that Artaxerxes gave a domicile to Themistocles at Magnesia, which city was to supply him with bread; Lampsacus, with wine; and Myus, with viands. In the present instance, these villages were to keep the queen-dowager in girdles. The amount of this tax would of course depend upon her caprice and prodigality.

10. Δαρδάκος, "fluvius aliis scriptoribus ignotus." Hutch. — οὐ τὸ εὐρος πλέθρον = οὐ τὸ εὐρὸς ἐστὶ εὐρος πλέθρον. Krüg. — ἐνταῦθα . . . βασιλεία. Balis is supposed to be the site of this palace. — Ποπο makes ἄρξαντος = ἄρχοντος. "qui ad Cyri adventum usque præfectus fuerat." Krüg. This satrap must not be confounded with the Belesis who conspired with Arbaces against Sardanapalus, and was afterwards governor of Babylon. Cf. VII. 8. § 25. — ἄραι, sc. ἔτους, *seasons* (of the year). — Κῦρος—ἐξέκοψε. It is an old maxim: *Qui facit per alium facit per se.* — αὐτόν, i. e. the park.

11. ἐπὶ τὸν Εὐφράτην ποταμὸν. Cyrus struck the river at Thapsacus, a famous ford crossed by Darius after his defeat at Issus, and three years after, by Alexander previous to the battle of Arbela. In his march to this place he passed through the northern borders of Syria Proper, having the mountains which lie along the eastern shore of the Mediterranean, upon his right. From the Daradax he seems to have followed the right bank of the Euphrates, until he reached Thapsacus. — σταδίων (see N. on πλέθρον, § 9) is pronounced by Kiepert a mistake for πλέθρων. — Ἐνταῦθα ἔμειναν ἡμέρας πέντε. His detention here was owing probably to the unwillingness of the army to march



against the king. — ἡ ὁδός, *the march*. “*expeditio bellica*.” Born. — ἔσοιτο. The optative of indirect quotation. The direct form would be ἡ ὁδὸς ἔσται. — ἀναπέθειν, *to persuade, bring over*.

12. ἀπήγγελλον, *reported*. — ἐχαλέπαινον τοῖς στρατηγοῖς, *were enraged at the generals*. Well might they be indignant, having been inveigled away so far from home, and kept in ignorance of the real nature of the expedition, until it was too late to abandon it. — αὐτοὺς—κρύπτειν = ὅτι αὐτοὶ ἔκρυπτον. See Mt. § 499. — πάλαι ταῦτα εἰδόντας, *while or although knowing these things before*. S. § 225. 6; H. § 789. f. — οὐκ ἔφασαν ἰέναι. Cf. N. on 3. § 1. — ἐὰν μὴ, *unless*. Cf. S. § 215. — τίς, i. e. Cyrus. Without a subst. τίς signifies, *some one, a certain one*. S. § 165. — χρήματα. Krüger says, “hic non de stipendiis, sed de donis sermo est.” But Sturz rightly interprets, *stipendia, wages*. — ὡσπερ καί, sc. δοθῆναι, *the same as (was given)*. — καὶ ταῦτα (sc. Κύρος ἐποίησεν), *and that too*. Cf. Mt. § 470. 6; Butt. § 150. p. 441; C. § 736. (1); H. § 508. b. See also N. on II. 5. § 21. The peaceful character of the former ἀνάβασις of Cyrus to Babylon, contrasted with the toilsome and perilous expedition in which he was now engaged, is used by the soldiers as an additional reason why they should receive as high wages as those who went up with Xenias (1. § 2). — ἰόντων (sc. αὐτῶν, see N. on προΐόντων, 2. § 17) is a varied construction for ἰοῦσιν agreeing with τοῖς προτέροις.

13. μῶς. The *mina* was a name given not to a coin but to a sum = 100 drachma. The old Attic δραχμὴ = 17 cents 5–93 mills; the later δραχμὴ = 16 cents 5–22 mills. A *mina* or 100 of the former = \$17.59; of the latter, \$16.52. Hussey (*Ancient Weights, &c.*, pp. 47, 48) makes the drachma = 9.72 pence, or, about 18 cents 0–55 mills. — ἐπὶ—ἡκωσι. Cf. N. on ἂν ἔλθοις, 3. § 15. — μέχρις ἂν καταστήσῃ κ. τ. λ. It seems from this, that the pay of mercenaries ceased in whole or part, when the enterprise for which they were employed was achieved. — τὸ—πολύ, *the greater part*. Cf. Mt. § 266. — τοῦ Ἑλληνικοῦ = τῶν Ἑλλήνων. Cf. Mt. § 445. d. — Μένων δέ. A glimpse is here given of the character of Menon, who, from the account given of him (II. 6. §§ 21–9), seems to have been a compound of every thing base and wicked. — πρὶν δῆλον εἶναι, *before it was evident*. πρὶν takes the infin. when the leading verb is affirmative; but when the leading verb is negative, its usual construction is with the other moods. Goodwin, § 106. — χωρὶς τῶν ἄλλων, *apart from the others*, i. e. from the divisions led by the other generals.

14. Ἄνδρες, *men, soldiers*, here a term of honor. — πλέον προτιμησέσθε (= προτιμηθήσεσθε), *you will be far more honored*. The composite προ is here redundant, the comparison being expressed by πλέον. “Many grammatical pleonasm,” says Matth. (§ 636. Obs.), “are not so in a rhetorical view, as they serve to give distinctness or force to the expression.” — Τί οὖν κελεύω ποιῆσαι; A rhetorical question, serving to call attention to what the

speaker was about to say. — *ὕμᾱς χρῆναι διαβῆναι*, *it behooves you to cross = you ought to cross.* — *Κύρω*, i. e. to the proposals of Cyrus.

15. γὰρ serves to introduce the reason why Menon's troops should first cross the Euphrates. — *ψηφίσωνται* is derived from *ψῆφος*, a small stone or pebble (Lat. *calculus*), used in reckoning on an abacus, whence *ψηφίζω*, *I calculate*; and also in voting, whence *ψηφίζομαι*, *I vote, I resolve*. It is here used metaphorically, as the method of voting in the army was doubtless by a show of hands (*χειροτονία*). Cf. Man. Clas. Lit. p. 510; Smith's Dict. Gr. and Rom. Antiq. p. 805. — *ἄρξαντες τοῦ διαβαίνειν*, *by having begun* (particip. of means) *the crossing of the river.* — *ὡς προθυμοτάτους οὖσιν*, *as those who were most zealous.* — *χάριν εἴσεται Κύρος καὶ ἀποδώσει*, *Cyrus will be grateful (to you) and repay (the favor).* *εἶσομαι* fut. mid. of *εἶδω*, used chiefly by the Attics instead of *εἰδήσω*. See Butt. Irreg. Verbs, p. 78; Mt. § 231. — *ἐπίσταται δ' εἴ τις καὶ ἄλλος*, *and he knows (how to do this, i. e. requite a favor) if any other one (does).* — *ἀποψηφίσωνται*, *shall have decided not (to follow Cyrus).* *ἀπὸ* in composition has sometimes a privative force. Cf. Vig. p. 222. XVII. — *ἄπιμεν μὲν ἅπαντες εἰς τοῦμπαλιν* (i. e. *τὸ ἔμπαλιν*), *we shall all (both Greeks and Barbarians) return.* The verb is changed to the 1 pers., because with *ἅπαντες* it is used in its most extensive sense. For its fut. signif., cf. S. § 211. 4; C. § 366. 1; H. § 699. a. — *ὡς μόνοις πειδομένοις*, *as alone yielding*, denotes the reason or cause, and must not be confounded in construction with *πιστοτάτοις*, which is added to *ὕμῖν*, as a second dative or predicate after *χρήσεται*. H. § 607. a; S. § 206. N. 2. — *εἰς φρούρια καὶ εἰς λοχαγίας*, *for commanders of citadels and companies.* — *ἄλλον οὐδένως* (S. § 175. 2; C. § 752; H. § 817) *ἂν δέησθε*, *whatever else you may desire.* *ἄλλο* (i. e. *ἄλλου*) is constructed with *τεύξεσθε Κύρου*, according to the formula, *τυχεῖναι τί τινος* (Mt. § 328. 5. *Obs.*). Sturz finds no attraction in *ἄλλου*, but constructs it with *Κύρου*, as forming a double gen. after *τεύξεσθε*. So Carmichael, Gr. Verbs, p. 289. Cf. H. §§ 574. c; 582.

16. ἦσθετο διαβεβηκότας = ἦσθετο ὅτι (ἐκείνοι) διεβεβήκεσαν, or ἦσθετο ὅτι (ἐκείνοι) διαβεβηκότες εἶεν. See N. on 2. § 21. — *τῷ στρατεύματι* limits *εἶπεν*. — *Γλοῦν*, *Glus*, son of Tamos the admiral of Cyrus. — *ἦδη*, *now*. The implication is that this award of praise would be followed by a more substantial expression of his gratitude. — *ὅπως*, *in order that*, has here the *telic* (*τελικῶς*) sense, i. e. it marks the end or purpose of an action. When it marks the result or upshot of an action, it is said to be used in an *ecbatic* (*ἐκβατικῶς*) sense, and is translated *so that*. — *ἐπαινέσετε*. Another example of the fut. act. is found V. 5. § 8, although the fut. mid. with an active signif. is the more usual form. Cf. Butt. § 113. N. 7; S. § 206. N. 5. — *μηκέτι με Κύρον νομίζετε*, *think me no longer Cyrus = think my nature wholly changed from what it now is.*

17. οἱ στρατιῶται of Menon. — *εὔχοντο αὐτὸν εὐτυχῆσαι*, *wished him success (in his enterprise).* — *Μένωνι*, *to Menon*, i. e. for his use. Dat.

Commodi. See N. on 1. § 9. — διέβαινε, *he* (i. e. Cyrus) *began to cross over*. — ἀνωτέρω. Some adverbs derived from obsolete adjectives end in *ω* instead of *ος*, and in the same manner (i. e. in *ω*) form their degrees of comparison. Cf. Butt. § 115. 6.

18. διαβατός, *fordable*. Verbals in *τος* have often the idea of capability or possibility, like the Eng. *ile*, *ble*. Cf. Butt. §§ 102. N. 2; 134. 8. — πεζῶν (i. e. πορευομένοις πεζῶν), *to those going on foot*, is a dat. of *manner* opposed to *πλοίοις*. Butt. (§ 115. 4) makes πεζῶν, κοινῶν, ἰδίᾳ, δημοσίᾳ, etc., supply the place of adverbs. Cf. Mt. § 400. 5. — εἰ μὴ τότε, *except then*. — ἀλλὰ = ἀλλὰ μόνον. — διαβῆν. The subjunctive is often used for the optative to give vivacity to the narration, by representing the act as it passed before the mind of the person who conceived it. S. § 212. N; H. § 740. a; Goodwin, § 44. 2. See also N. on εἰ μὴ βούλεται, 3. § 14. — θεῖον εἶναι, *divino consilio factum*. Sturz. It is said that a bridge was afterwards thrown across the river at this place, upon which the armies of Darius and Alexander crossed over. — ὑποχωρῆσαι, *to submit*; lit. *to give place*. The subject is τὸν ποταμόν. — ὡς βασιλεύσονται, *as to its future king*.

19. τῆς Συρίας, i. e. Mesopotamia, the general name Syria being given by the Greeks not only to Syria Proper, but also to Mesopotamia (μέσος, ποταμός), lying between the Tigris and Euphrates. Xenophon (5. § 1) calls the southern part of Mesopotamia, Arabia. The Hebrew name for Mesopotamia was מִצְרַיִם נְהַרְרֵי, *Syria of the two rivers*, or *Aramea*. Cf. Gen. 24: 10. Syria Proper, or Western Syria, was called אֲרָם. Cf. Judg. 3: 10; 1 K. 10: 29. — τὸν Ἀράξην. It is now called Khabour from its former name Chaboras, which name leads some to identify it with the Chebar of the Old Testament, on the banks of which Ezekiel saw the visions of God (Ezek. 1: 1, 3; 3: 15, 23; 10: 15, 20). It is a large river having its source in northern Mesopotamia, and receiving many tributaries before its junction with the Euphrates. Xenophon has given the name Araxes to this stream, and Phasis to the Araxes or Arras of Armenia. Cf. IV. 6. § 4; Rennell, p. 205. — μεστὰ σίτου. For the construction, cf. S. § 200. 3. — ἐπισιτίσαντο, *and furnished themselves with provisions*, is an example of the indirect middle. H. § 689. 2.

## CHAPTER V.

1. Ἀραβίας. Cf. N. on 4. § 19. — σταθμούς ἐρήμους. The southern part of Mesopotamia was dry and sterile. It will be seen that Cyrus made longer marches through this desert region, than where the country was fertile and populous, the reason for which is given, 5. §§ 7, 9. — ἅπαν (ἅμα and πᾶς) qualifies δμαλόν. It properly belongs to γῆ (*the whole country*), but is put with δμαλόν by a species of attraction. — ἀψυδίου δὲ πλήρες, *full of*



wormwood, i. e. the surface of the earth was covered with this plant. So ἀνήρ πλήρης λέπρας, a man full of (i. e. fully covered with) leprosy. Luke 5 : 12. — εἰ δέ τι καὶ ἄλλο, and whatever else also. The pronoun is used collectively, and is therefore referred to by the plur. ἅπαντα in the next clause. See N. on 4. § 8.

2. Θηρία δὲ παντοῖα, sc. ἐνήν. — ἔνοι ἄγριοι, wild asses. For a graphic description of this animal, cf. Job 39 : 5-9. See also Gen. 16 : 12, where, as illustrative of the lawless wandering habits of Ishmael and his descendants, it is said that he shall be אַרְיָא אִישׁ, lit. a wild ass of a man. אִישׁ, wild ass, is derived from אָרַץ, to run swiftly. — στρουθὸι αἱ μεγάλοι, ostriches. στρουθὸι alone usually signifies sparrows. — ὠτίδες, bustards. Buffon says, that the name is derived from the long feathers near the ears. — δορκάδες, gazelles, or roe deer, remarkable for the beauty of their eyes and sharpness of sight. — ἐπεὶ τις διώκοι, when any one pursued (them) = as often as they were pursued. The opt. is used with ἐπεὶ, when the discourse is concerning a past action often repeated. Cf. Mt. § 521; Butt. § 139. N. 2. p. 373; H. § 729. b. — προδραμόντες, having outstripped (their pursuers). — ἂν ἕστασαν. Dind. omits ἂν, but following Born., Pop., and Krüg., I have retained it. Butt. (§ 139. p. 366) says that this particle often gives to the indic. the sense of a customary action. So also Mt. § 599. 2. a. ἕστασαν is a syncopated form of the pluperf. (Butt. § 107. 3) = imperf. (S. § 211. N. 6). — ἐπεὶ πλησίαζοι. See N. on ἐπεὶ διώκοι above. — ταῦτ' ἔποιουν, they did the same thing, i. e. they again ran on in advance and then halted. — οὐκ ἦν λαβεῖν, sc. αὐτούς, it was not possible to take (them). Butt. (§ 150. p. 442) remarks, that ἐνεστι refers to the physical possibility, it is possible; ἔξεστιν, to the moral, it is lawful, one may; ἔστι stands indefinite between the two, it may or can be done. — εἰ μὴ διαστάντες οἱ ἵπποις θηρῶεν διαδεχόμενοι τοῖς ἵπποις, unless standing at intervals the horsemen hunt them, succeeding one another with (fresh) horses. διαδέχομαι, to receive through, sc. others. Hence, to receive in succession, or, succeed to one another. Here the pursuit was received through the series of horsemen, until the animal was taken, or the relays were all exhausted. θηρῶεν. Cf. S. § 119. opt. τοῖς ἵπποις denotes the means. S. § 206. — τοῖς ἐλαφείοις, sc. κρέασιν. — δὲ is said by Hoog. (p. 38) to elegantly close a sentence either disjunctively or adversatively.

3. ταχὺ ἐπαύοντο, quickly ceased, i. e. gave up the pursuit. — ἀπεσπᾶτο. The mid. ἀποσπᾶμαι signifies to remove or tear one's self away from. "vi se abripere." Sturz. πολὺ γὰρ ἀπεσπᾶτο φεύγουσα may be rendered, for flying (i. e. in its flight) it ran far in advance of the pursuers; or, making the participle express the principal action, and the verb accessory (Mt. p. 966), for it fled away running far ahead. — ποσὶ and πτέρυξιν follow χρωμένῃ. Cf. S. § 206. N. 1. — δρόμῳ, in running (S. § 206. 2), is opposed to ἄρασα (sc. ἑαυτήν), in raising (itself) up. — ὡσπερ ἰστίῳ is to be joined in sense to ταῖς δὲ πτέρυξιν ἄρασα. "Nothing can be more entertaining than the sight of

the ostrich when excited to full speed; the wings by their rapid but unwearied vibrations equally serving them for sails and oars, while their feet, no less assisting in conveying them out of sight, seem to be insensible of fatigue." Encyc. Rel. Knowl. p. 896. — *ταχὺ ἀνιστῆ*, suddenly starts them. — *ἔστι λαμβάνειν*. See N. on *ἦν λαβεῖν*, § 2. — *βραχὺ*, a little (distance).

4. *ἐρήμη*. Krüg. thinks that this city was deserted by the inhabitants through fear of Cyrus. — *Κορσωτή*, *Corsothe*, the site of which seems to correspond to a spot where are now the ruins of a large city called Irzah or Izrah. Ainsworth thinks that it corresponds to the Ahava of Ezra 8: 15, 21, 31, where the great desert route from Palestine to Babylon first touches the Euphrates. — *Μασκά*. Dor. gen. of *Μασκᾶς*. Cf. S. § 31. G. Dindorf accents *Μάσκα*.

5. *Πύλας*, i. e. the *Pylæ* *Babyloniæ* through which the route lay from Mesopotamia to Babylonia, according to Ainsworth, 100 miles N. of Babylon. Geographers seem to be now generally of the opinion, that the *Pylæ* refers not to any particular pass or defile, but to the whole descent from the hills into the plain of Babylonia. Macmichael refers it to the ancient pass into Babylonia through the Median wall, when it extended, as it must have done, to the Euphrates. — *ἄλλο οὐδὲν δένδρον*. As no tree has been previously spoken of, *ἄλλο* may be rendered *else, besides*. Cf. *ἑτέρας*, 4. § 2; *ἄλλοι δὲ ἦσαν*, 7. § 11. — *ψιλή*, bare (of trees or herbage). — *ἄνωτος ἀλέτας*. Hesych. interprets *ἄνωτος ὁ ἀνώτερος λίθος τοῦ μύλου*, the upper millstone. Hutch. thinks that it was so called, because asses were employed in turning the larger millstones. See Matt. 18: 6, where the upper millstone is called *μύλος ὀνικός*. The smaller stones were turned by females of the lowest condition. — *ποιῶντες*, making or shaping them for use. — *ἀνταγοράζοντες*, purchasing in return. It is evident from this as well as other passages, that Babylon was indebted to the countries lying up the Euphrates, for many of the conveniences and even necessaries of life. For a valuable article on the commerce of Babylon, see Bib. Repos. Vol. VII. pp. 364–90.

6. *πρίασθαι*, 2 aor. infin., used generally by classical writers for the aor. of *ἀνέομαι*. S. § 133. Ω; H. § 408. 8. It is here the subject of *ἦν*. — *Λυδία ἀγορᾶ*. Larch. observes from Herod. I. 155. 157, that the Lydians had practised stall-keeping and trade from the time of the elder Cyrus, who by depriving them of the use of arms, had rendered them effeminate. Hence the proverb, *Λυδὸς καπηλεύει*. — *ἐν τῷ Κύρου βαρβαρικῷ*, in the barbarian army of Cyrus. — The article in *τὴν καπίθην* (object of *πρίασθαι*) has a generic sense, the *capithe*, i. e. the measure of that capacity. H. § 526. b. — *ἀλεύρων ἢ ἀλφίτων*, wheat flour or barley meal. So Sturz defines these words. But why flour so different as that of wheat and barley should be held at the same price, has puzzled critics and editors not a little. To avoid this difficulty Muretus suggests the erasure of *ἀλεύρων ἢ*, as being added by some one who thought it a synonyme of *ἀλφίτων*. Krüg. defines *ἄλφιτα*, *farina*

*crassoir*; ἄλευρα, *farina tenuior et magis elaborata*, and avoids the difficulty above suggested by referring to the great want of provisions, or the comparative abundance of ἄλευρα. — τεττάρων σίγλων. As six ὀβολοὶ = δραχμὴ, i. e. 17 cents 5–93 mills (cf. N. on 4. § 13), seven and a half ὀβολοὶ or the Persian σίγλος = 22 cents. — δύναται, *is worth*, here takes the accusative ὀβολούς. S. § 181. 2. — καπίθη δύο χοίνικας. The capacity of the χοῖνιξ, upon which that of the καπίθη here depends, is differently given, some making it = three cotylæ; while other authorities make it = four, and some even = eight cotylæ. A cotyla = .4955 of a pint English. — ἐχώρει, *contains*; lit. *gives place or room*. A vessel is tropically said to *make room* for a given quantity, when it will contain it.

7. Ἦν δὲ τούτων τῶν σταδμῶν οὓς πάνυ μακροὺς ἤλαυνεν, *there were (some) of these days'-marches which he made very long*. ἔστι is commonly employed even before the plur. relative, although the plur. εἰσὶ is sometimes found (cf. II. 5. § 18), and the imperf. ἦν. Cf. Butt. p. 438; Mt. § 482. Obs. 1; S. § 151. 1. σταδμῶν is constructed with ἦν—οὓς = ἦν ἔνιοι οὓς (Mt. § 482; S. § 172. 2; H. § 812; C. § 542. a); fully, ἦν ἔνιοι τούτων τῶν σταδμῶν οὓς. The relative οὓς may be referred to Butt. § 131. 3; S. § 181. 2, because it represents σταδμούς, which in this connection signifies the distance passed over (τὴν ἔλασιν). Rennell (p. 86) says that these marches refer particularly to the hilly desert between Corsote and the Pylæ. — ὁπότε—βούλοιο. Cf. N. on ἐπεὶ—διώκοι, 5. § 2. — διατελέσαι, sc. τὴν ὁδόν. — χιλόν, *provender* for the beasts of burden and cavalry horses. — Καὶ δὴ ποτε, *and once indeed*. These particles introduce an illustration of the haste with which Cyrus urged on his forces. Cf. Hoog. p. 90. — στενοχωρίας . . . δυσπορεύτου, *when the narrowness of the way and the mud seemed impassible to the wagons = when the narrow and muddy road was well nigh impassible*. This gen. abs. denotes time. S. § 226; H. § 790. a. — τοῦ βαρβαρικοῦ στρατοῦ follows λαβόντας, because the action of the verb refers only to a part of the object. Render: *having taken (a portion) of the barbarian army*. H. § 574. e; cf. Mt. § 323. b. — συνεκβιβάζειν, *to assist in extricating*. The student should note the force of the composite σύν and ἐκ.

8. ὥσπερ ὀργῆ. Dind. and Pop. connect these words with the preceding clause. But why should Glus and Pigres be in a rage at executing as leaders a commission, to which when commanded, the Πέρσαι οἱ κράτιστοι gave their personal service with such alacrity? Why did Cyrus retain Pigres in a post of honor (cf. 8. § 12), if he showed so little zeal in his master's cause? Hutch., Born., and Krüg. rightly therefore connect ὥσπερ ὀργῆ with the following clause. — συνεπισπεύσαι, *to assist in hastening on*. There is great beauty and force in these compound words. — Ἐνθα δὴ, *then truly*. — μέγος τι, *a specimen, example*. — ἦν δεῖσασθαι, *might be seen*; lit. *it was (possible) to see*. The subject of ἦν is the infinitive. S. § 153. a; H. § 494. a. — Πίψαντες. This shows the alacrity with which they executed his command. —



*κάνδους*, cloaks or gowns with wide sleeves worn over the tunics, common to kings, generals, and private soldiers; only those worn by kings were of purple, those worn by high officers, scarlet or purple with white spots, while the soldiers wore such as were made of coarser materials. Cf. Cyr. I. 3. § 2; VIII. 3. § 10; Curt. III. 3. § 18. Yates says that in the Persepolitan sculptures, nearly all the principal personages are clothed in the *κάνδους*. — *ἔεντο*, imperf. mid. 3 plur. of *ἔημι*, *I send*; mid. *I throw myself* = *I hasten*, *rush*. — *περὶ νίκης*, for *victory* = *for a prize*. The Persian nobles are represented as running with as much ardor to raise the wagons from the mud, as the foot racers contended in the Olympic games for the prize. — *καὶ* before *μάλα* may be rendered, *and that too, what is more*. See Butt. p. 431. *μάλα* qualifies *πρανούς*, *very steep*. — *τούτους*, i. e. *those well known*. Cf. Mt. § 470. 4. — *ἀναξυρίδας*, *trowsers*, made long and loose, as those now worn by the Orientals. The same garment seems to be referred to in Dan. 3: 21, 27, by the Chal. סַרְבָּלִין, *saraballæ*, which Gesen. translates *long and wide pantaloons*. Cf. my N. on Cyr. VIII. 3. § 13. — *ἐνιοὶ δὲ καὶ*, *and some also*. The persons here referred to were the chief men of the army. — *σὺν τούτοις*, i. e. the costly garments and ornaments just mentioned. — *θάττον ἢ ὥς τις ἂν ᾤετε*, *sooner than one would have thought* (possible). Cf. Seager's N. on Vig. p. 216. So in Lat., *crederem*, *putarem*, etc., are sometimes employed, where in English we should use the pluperf., *was*, *as*. — *μετεώρους* = *ὥστε μετεώρους εἶναι*. An epithet is sometimes applied to a thing by way of anticipation, to show the rapidity or certainty of the act by which the quality is possessed.

9. Τὸ δὲ σύμπαν (sometimes τὸ δὲ σύμπαν εἶναι), *generally, upon the whole*, i. e. in all the things pertaining to the expedition. Cf. Mt. §§ 283, 545; S. § 135. 2; H. § 552. — *δῆλος ἦν Κῦρος σπεύδων*. See N. on *δῆλος ἦν ἀνιῶμενος*, 2. § 10. — *ἔπου μὴ*, *unless where*. — *ὅσῳ—τοσοῦτω*, *by as much—by so much*. The relat. adv. is here placed first for the sake of emphasis. Porson joins *ἂν* (which Dind. has bracketed) to *νομίζων*. It is generally taken with *ἔλθοι*. See Butt. § 139. p. 367; H. § 722. 2; Mt. § 527. — The subject of *μάχεσθαι* is the same with that of *νομίζων*, because both subjects refer to the same person. Cf. S. § 221. N. 2; H. § 775. 2. — *Καὶ συνιδεῖν δ' ἦν τῷ προσέχοντι τὸν νοῦν*, *it was evident to any one giving* (the subject) *attention* = *any one upon reflection might see*. Bloomfield says that *προσέχοντι τὸν νοῦν*, *paying attention to*, receives this sense from the article, *νοῦν ἔχειν* denoting *to be knowing*, or *clever*. — *συνιδεῖν ἦν—ἀρχή—οὔσα* = *ἦν συνιδεῖν ὅτι ἡ ἀρχὴ ἦν*, *it was* (for any one, H. § 774. 1) *to perceive plainly that the king's government was strong* = *it was plain that the king's government was strong*. — *πλήθει χώρας καὶ ἀνδρώπων*, *from its extent of country and number of men*. — *καὶ τῷ διεσπᾶσθαι τὰς δυνάμεις*, *and in the dispersion of its forces*. — *διὰ ταχέων* = *ταχέως*. The sense of this passage is that the very circumstances which made the Persian empire formidable, if time were given to col-

lect its vast resources, would render it a more easy prey to the invader, should it be suddenly attacked.

10. *κατὰ τοὺς ἐρήμους σταθμούς*, i. e. opposite the desert, through which they were thirteen days in marching (5. § 5). — *Χαρμάνδη*, *Charmande*, is identified by Ainsworth as the city Iz or Izaescopolis, whose bitumen fountains were visited by Alexander, Trajan, and Severus. Col. Chesney finds its site at some ruins opposite the island of Jibbah or Jubbah. — *ἐκ* imparts to *ἠγγράζον* the idea of motion, *the soldiers purchased* (and brought from). H. § 618. a; S. § 235. — *σχεδίαίς*, sc. *ναυσί*, lit. (vessels) *hastily constructed*, i. e. rafts, floats, etc. — *ἔδε*, thus, in this manner. — *χόρτου κούφου*, light (i. e. dry) fodder, hay. — *εἶτα συνήγον καὶ συνέσπων*, then they brought them (i. e. the skins) together and sewed them. *συνέσπων*, 3 pers. plur. imperf. indic. *εἶ σὺσπᾶω*. — *ὥς*, so that. Cf. II. 3. § 10; V. 6. § 12. — *τῆς κάρφης*, i. e. the *χόρτος κούφος* inclosed in the skins. — *τὸ ὕδωρ* is the subject of *ἄπτεσθαι*. — *βαλάνου*, date. This country abounded in palm trees, from the fruit of which was made a very agreeable wine. Cf. II. 3. §§ 14, 16. — *τῆς ἀπὸ τοῦ φοίνικος*, (viz.) *the (date) from the palm tree*. The distinction between *ἐκ* and *ἀπὸ*, the former denoting internal, the latter, external separation, is here strongly marked. See N. on 2. § 1. — *τοῦτο* is put in the neuter, because *μελίνης* to which it refers, denotes an inanimate thing. Cf. Mt. § 439; S. § 157. 3. b.

11. *Ἀμφιλεξάντων τι*, *disputing about something*. — *κρίνας ἀδικεῖν τὸν τοῦ Μένωνος*, *judging the (soldier) of Menon to have been in the wrong*, i. e. to have begun the quarrel. *ἀδικεῖν* = *ἠδικηκέναί*. — *ἔλεγεν*, sc. *τὸ αὐτοῦ πάθος*. Cf. § 14 infra. — *ἠργίζοντο ἰσχυρῶς*, *were greatly enraged*.

12. *τὴν ἀγοράν*, i. e. the provisions brought across the river from Charmande. — *ἀφιππέει*, *rides back*. — *σὺν ὀλίγοις τοῖς περὶ αὐτόν*, *with a few attendants*; lit. *with those about him a few*. S. § 168. 2; H. § 651; C. § 688. The proper name is often used with this formula. See II. 4. § 2; Thucyd. VIII. 105. — *ῥηκεν*. Pluperf. in signification. S. § 211. N. 5; H. § 698. — *ἔησι τῇ ἀξίνῃ*, sc. *αὐτόν*, *threw his axe (at him, i. e. Clearchus)*. To verbs of throwing the missile is joined in the dative to denote the *instrument*. — *οὗτος*, i. e. the one who cast the axe. — *αὐτοῦ ἤμαρτεν*. Cf. H. § 580. 1. So *ἄμαρτεῖν ὁδοῦ*, *to miss the way*. — *ἄλλος δὲ λίθῳ*, sc. *ἔησι Κλέαρχον*.

13. *παραγγέλλει εἰς τὰ ὄπλα*, *calls, to arms!* His rage did not permit him to wait for the public crier to call the soldiers together. — *τὰς ἀσπίδας πρὸς τὰ γόνατα θέντας*, *placing (i. e. resting) their shields against their knees*. Cf. "obnixo genu scuto," Corn. Nep. Chabr. I. 2. — *τούτων δ'*, i. e. the cavalry. — *ἐπὶ τοὺς Μένωνος*. See N. on *τοὺς ἔαντοῦ*, 2. § 15. — *ὥστε ἐκείνους κ. τ. λ.* Probably Clearchus was so incensed, that he came with little less vehemence, than if he were rushing to battle. — *ἐκπεπλήχθαι* is more emphatic than the present would have been = *were once for all thoroughly fright-*

ened. Goodwin, § 18. 4. — *τρέχειν ἐπὶ τὰ ὅπλα*, ran to arms. — *Οἱ δὲ καὶ ἕστασαν ἀποροῦντες τῷ πράγματι*, others also stood still being perplexed at the affair. *οἱ δὲ* responds to *οἱ μὲν* implied in the previous proposition.

14. *ἔτυχε γὰρ ὕστερος προσιών, for he happened to be last coming up.* — *τάξις*. Cf. N. on 2. § 16. — *ἔδετο τὰ ὅπλα* = stood (with his men) in arms. Cf. Vig. (Seager's note) p. 102. Born. interprets: *cum armis in acie consistebat*. The arms were brought to a state of rest, but so as to be ready for immediate use. — *αὐτοῦ ὀλίγου δεήσαντος καταλευσθῆναι*, while he wanted little of being stoned. The construction may be resolved into *ὀλίγοι ἐδέησε αὐτὸν καταλευσθῆναι*, on the principle of attraction referred to in N. on *δῆλος ἢ ἀνιώμενος*, 2. § 11. — *πρῶως λέγοι τὸ αὐτοῦ πάθος*, he (i. e. Proxenus) should speak lightly of his wrong, i. e. make a light affair of it.

15. *Ἐν τούτῳ* (sc. *τῷ χρόνῳ*, Mt. 577. 2), in the mean time. — *τὰ παλά,* his javelins. The article often takes the place of an unemphatic possessive pronoun, when the substantive with which it is connected, naturally belongs to a particular person spoken of in the sentence. H. § 527. d. — *τοῖς παροῦσι τῶν πιστῶν* = *ἐκείνοις τῶν πιστῶν οἱ παρῆσαν*, those of his faithful attendants who were present. These are called (9. § 31) by way of honor, *οἱ συντράπεζοι*, those who sat at his table, his table-companions.

16. When Cyrus came up, the altercation was probably between Clearchus and Proxenus (cf. latter part of § 14), and this accounts for his addressing them by name. — *οὐκ ἴστε ὃ τι ποιεῖτε*, you know not what you are doing, i. e. you are not aware of the consequences of your acts. See *οὐ γὰρ οἶδασι τί ποιοῦσι*, Luke 23 : 34. On *ἴστε*, cf. Butt. § 109. III. 2; S. §§ 133. *Εἶδω*; 211. N. 6. — *κατακεκόψεσθαι*, shall have been cut down = shall surely be cut to pieces. H. § 696. 2; C. § 809; Goodwin, § 29. N. 2. — *κακῶς—ἐχόντων*. See N. on *εὐνοϊκῶς ἔχουεν*, 1. § 5. — *τῶν ἡμετέρων*, our affairs. Cf. S. § 158. N. 1. — *βάρβαροι* does not take the article, because as Krüg. remarks, its office is performed by *οὗς ὁρᾶτε*.

17. *ἐν ἑαυτῷ ἐγένετο*, came to himself. *ἐν* with the dat. is here used with the verb of motion, to denote the state of rest following the action of the verb, *he came* (into and was) *in himself*. When a man is in a violent passion, he is said in the language of metaphor to be *beside himself*, *out of his mind*. So when he lays aside his anger, he is said to *return* or *come to himself*. Cf. Acts 12 : 11. See also N. on *οὐκ ἴστε*, § 16. — *κατὰ χάραν ἔδειντο τὰ ὅπλα*, “*deponabant arma suo ordine et loco*.” Poppo.

## CHAPTER VI.

1. *Ἐντεῦθεν*, i. e. from the Pylæ Babylonæ (5. § 5). — *προϊόντων*, sc. *αὐτῶν*. Cf. N. on 2. § 17. — *ὡς*, about. See N. on 2. § 3. — *Οὔτοι*, i. e. *οἱ ἰππεῖς* drawn from *ἵππων* going before. — *εἴ τι ἄλλο*, whatever else. Cf.



N. on 5. § 2. — γένει τε προσήκων βασιλεῖ, *connected by birth to the king*, i. e. a relative of the king. — τὰ πολέμια limits λεγόμενος. Cf. Butt. § 131. 7; S. § 182. — καὶ πρόσθεν, *formerly even*. — With Bornemann I have put a full stop after πολεμήσας, thus connecting καταλλαγῆς δὲ with οὗτος Κύρῳ εἶπεν, to which it evidently belongs.

2. κατακάνοι ἂν. In the *orat. obliqua*, the opt. is employed without ἂν, but as it here stands in the apodosis (S. § 215. 2), ἂν accompanies it. Cf. Mt. § 529. — ἢ ζῶντας πολλοὺς αὐτῶν ἔλοι, *or take many of them alive*, i. e. make them prisoners. Repeat ἂν with ἔλοι, κωλύσειε, and ποιήσειεν. — κωλύσειε is followed by τοῦ καίειν (S. § 222) as the gen. of the remote, and ἐπιόντας (sc. αὐτούς), as the accus. of the immediate object. Cf. Butt. §§ 131. 4; 132. 4. 1; S. § 197. 2. — ποιήσειεν ὥστε, *would cause that*. “*efficere ut.*” Sturz. ὥστε with the infinitive denotes the result. H. § 770. For its use with the indicative, see N. on 1. § 8. — διαγγεῖλαι, *to give information, to be messengers*.

3. ἐτόίμους αὐτῷ, *ready for him*. αὐτῷ is here the *Dat. Commodi*. See N. on 2. § 1. — ἤξει refers to Orontes. — ὡς—πλείστους. See N. on 1. § 6. — φράσαι, *to order, tell*. Bloom. (N. on Thucyd. III. 15. § 1) remarks that this signification of φράζειν is rare. Cf. II. 3. § 3. — ἐκέλευεν, sc. τὸν βασιλέα. — αὐτόν, i. e. Orontes. — πίστews, *of fidelity* (to the king).

4. Ἀναγνούς, *having read*. — ἐπτά must be joined with τοὺς ἀρίστους. Spelman remarks that the ancient writers who treat of the affairs of Persia, often speak of a council of seven, which seems to have been instituted in memory of the seven Persian noblemen who put the Magi to death, of whom Darius Hystaspis was one. Cf. Esth. 1: 13, 14. — δέσδαι τὰ ὕπλα. Cf. N. on 5. § 14. This guard was employed to prevent any attempt to rescue Orontes or interrupt his trial.

5. δὲ καὶ is elliptically used for οὐ μόνον δὲ τοῦτο, ἀλλὰ καί: (not only this) *but he also called Clearchus*, etc. σύμβουλον is the second accusative after παρεκάλεσε. S. § 185; H. § 556. — ὅς γε = *quippe qui, inasmuch as he*. — τοῖς ἄλλοις, i. e. the Persians who were with Cyrus. — προτιμηθῆναι μάλιστα. Cf. N. on πλέον προτιμήσεσθε, 4. § 14. Clearchus was rightly looked upon by Cyrus as the leading mind of the Greek army (cf. II. 2. § 5; III. 1. § 10), and hence the policy of honoring him in the way here spoken of. — τῶν Ἑλλήνων limits ὅς. — ἐξήγγειλε—τὴν κρίσιν—ὡς ἐγένετο by prolepsis for ἐξήγγειλε ὡς ἡ κρίσις ἐγένετο. See N. on 2. § 21. — κρίσιν, *trial*. — ἀπόρρητον, *to be kept secret*. Cf. Butt. § 134. 8. This adjective conforms to the gen. of κρίσις. S. § 157. c; H. § 523. — ἄρχειν τοῦ λόγου is employed when the speaker is to be followed by others; ἄρχεσθαι τοῦ λόγου, when simply the commencement of a speech is intended to be designated. Cf. Sturz Lex. Xen.; H. § 691.

6. παρεκάλεσα = παρακέκληκα. Cf. Butt. § 137. 3; S. § 212. N. 14. — ἄνδρες φίλοι. See N. on ἐχθρὸν ἄνδρα, 3. § 20. — πρὸς θεῶν καὶ πρὸς

ἀνδρῶπων, in the estimation of gods and men. Cf. Mt. § 590. 6. — τουτουί, this here. In social intercourse, the Attics strengthened demonstratives by the suffix *ί*. — γάρ in the next sentence is γάρ *illustrantis*, i. e. it serves to explain and illustrate what has just been said. — ἰπήκοον, a servant, attendant, not δοῦλος, a slave. It heightened the crime of deserting his prince, that Darius gave him to be an attendant upon Cyrus. — ἐποίησα ὥστε κ. τ. λ., I effected that (cf. N. on § 2) he thought it best to cease making war upon me, or, I caused him to conclude that it was best, &c. Krüg. says that the proper structure would have been: ἐγὼ αὐτὸν προσπολεμῶν ἐποίησα τοῦ πρὸς ἐμὲ πολέμου παύσασθαι. The construction was well suited to the excited state of the speaker's mind. — δεξιάν, the right hand. In ancient times one of the most inviolate pledges of fidelity was the giving of the right hand. Cf. II. 3. § 28. Hence, in the early ages of the Christian Church, arose the custom of giving the right hand of fellowship. Cf. Gal. 2: 9.

7. ὅτι οὐδ' (sc. ἔστιν from the preceding clause), there is not. ὅτι in the oratio recta may be omitted in the translation. S. § 213. 1; H. § 734. b. — Οὐκοῦν ὕστερον—κακῶς ἐποίησας, did you not afterwards lay waste. A negative question implying an affirmative answer. Cf. Butt. § 149. p. 428; Vig. p. 166. III. ὡς αὐτὸς σὺ ὁμολογεῖς is to be taken with οὐδὲν ὑπ' ἐμοῦ ἀδικούμενος, as you yourself confess, being in no respect (οὐδέν, accus. synecd.) injured by me. — εἰς Μυσσοῦς (sc. ἐλθῶν) = εἰς Μυσίαν. See εἰς τοὺς βαρβάρους, I. 3. § 5. — ὅτι ἐδύνατο, as far as you was able (to do injury.) — Ἐφη = ὁμολογεῖ. Cf. VII. 2. § 25. — ἔγνω τὴν σεαυτοῦ δύναμιν, you knew your own strength, i. e. had become sensible of your inability to contend with me. — Ἀρτέμιδος βωμόν, the altar of Diana. He came to this altar, which Hutch. thinks belonged to the temple of Diana at Ephesus, as a suppliant. See 1 Kings 2: 28; Thucyd. I. 134. § 1. — μεταμέλειν τέ σοι, that you repented. Cf. S. § 201. N. 4.

8. For the construction of ἐπιβουλεύων—φανερὸς γέγονας, cf. N. on δῆλος ἦν ἀνιῶμενος, 2. § 11. — ὅτι οὐδὲν ἀδικηθεῖς. See N. on ὅτι in § 7. — περὶ ἐμὲ ἄδικος, unjust to me. περὶ has here the sense in reference to, in what pertains to. — Ἡ γὰρ ἀνάγκη (= ἀναγκαῖόν ἐστι), certainly, for it is necessary (to confess that I have wronged you). Cf. Vig. p. 163. V. — Ἐτι οὖν ἂν γένοιτο, can you then still be. ἔτι here relates to the future. — ὅτι οὐδ' is to be joined in translation with the next clause, I should never seem so at least to you. Krüg. says that ὅτι in this and similar places arises from a blending of two constructions: ἀπεκρίνατο, ὅτι οὐκ ἂν δόξαιτο, and ἀπεκρίνατο· οὐκ ἂν δόξαιμι. We have here a striking example of the force of conscience. To all the charges Orontes unhesitatingly plead guilty; and when virtually asked what should be done with him, his reply bespoke his deep conviction, that he must be put aside as one no longer to be trusted.

9. μὲν τοιαῦτα—δὲ τοιαῦτα. With μὲν and δὲ there is frequently a repetition (*anaphora*) of the same word. See Mt. § 622. 2. — ἐκποδῶν ποιείσθαι,

should be put out of the way, i. e. put to death. — For δέη—ῆ (commonly edited δέοι—είη), cf. Mt. § 518; Butt. § 139. 2; S. § 214. 2. — τοῦτον φυλάττεσθαι, to be on our guard against him, to be watching him. H. 540. a. — τὸ κατὰ τοῦτον εἶναι, as far as he is concerned, limits σχολῆ ἢ ἡμῖν. H. § 780. a; S. § 182.

10. ἔφη. Clearchus was relating this to the Greeks. — προσδέσθαι (sc. τὴν ψῆφον), acceded to; lit. added (their vote) to. — ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην, they took hold of Orontes by the girdle. H. § 574. b. Mt. (§ 330) says that for the most part only mid. verbs are constructed in this way with the gen. As it respects the Persian custom here spoken of, cf. ὁ μὲν Δαρείος ἐπιλαβόμενος τῆς τοῦ Χαριδήμου ζώνης κατὰ τὸν τῶν Περσῶν νόμον παρέδωκε τοῖς ὑπηρέταις καὶ προσέταξεν ἀποκτείναι, Diod. XVII. 30. — ἐπὶ θανάτῳ, (as a sign that he was condemned) to death. Some consider ἐπὶ as used here, of aim or design, and supply the ellipsis thus: (in order to lead him) to death. H. § 640. c. — καὶ οἱ συγγενεῖς, even his relatives. — προσεκύνουν, were in the habit of prostrating themselves before him. Notice the force of the imperf. — καὶ τότε, even then. — ἄγοιτο depends upon εἰδότες, which borrows the time of προσεκύνησαν.

11. σκηπτούχων (lit. wand-bearers) = εὐνούχων, this class of persons being the usual attendants or body-guard of the Persian kings. Cf. Cyrop. VII. 3. § 17; 5. §§ 58–60. — οὔτε strengthens the negation of οὐδεῖς. S. § 230. 1. — οὐδ' ὅπως, nor in what way. It was thought he was buried alive in the tent. Cf. Περσικὸν δὲ τὸ ζῶντας κατορύσσειν, Herod. VII. 114. — εἰδῶς, knowing. — εἶκαζον ἄλλοι ἄλλως, some conjectured one thing and some another; lit. in one way—in another.

## CHAPTER VII.

1. Βαβυλωνίας, i. e. Babylonia Proper. The Assyrian or Chaldean empire embraced, *Mesopotamia*, or the northern district of country between the Tigris and Euphrates (cf. N. on 4. § 19); *Babylonia*, comprising the narrow isthmus between those rivers, commencing on the north where the streams converge to about 20 miles of each other, and extending about 300 miles towards the Persian gulf; and the eastern district beyond the Tigris, called *Atur*. It was where the Tigris and Euphrates were approaching so near to each other, that Cyrus was now marching. The fertility of this tract was so great, that Herod. (I. 193) says it commonly (τὸ παράπαν) yielded of corn two hundred fold, and in remarkable seasons, three hundred fold. Here at different periods, rose, flourished, and fell, the celebrated cities, Nineveh, Babylon, Seleucia, Ctesiphon, and Bagdad. The peculiar and advantageous situation of this region, as a great thoroughfare for the caravan trade between Eastern and Western



Asia, is ably set forth in "Commerce of ancient Babylon," Bib. Repos. VII. pp. 364-90. — *περὶ μέσας νύκτας*, about midnight. — *ἐξέτασιν ποιεῖται*. The place of this review was about 36 miles N. of Cunaxa, and 72 miles N. of Babylon. This is based on the supposition that a parasang was three geograph. miles. — *εἰς τὴν ἐπιούσαν ἑω*, upon the next morning. *εἰς* is joined with words signifying *time*, the action being thought of as taking place when the time spoken of is reached. See H. § 620. b. — *μαχοόμενον*, in order to join battle. Cf. Mt. § 578. e; S. § 225. 5; H. § 789. d. — *τοῦ δεξιῦ κέρως*, sc. of the Greeks. Cf. N. on 2. § 15. — *τοῦ εὐωνύμου*, sc. κέρως from the preceding clause. — *αὐτὸς . . . διέταξε*. Cyrus in person marshalled the Barbarian forces.

2. *ἅμα τῇ ἐπιούσῃ ἡμέρᾳ*, together with the following day = early the next morning. Mt. (§ 597) says that when *ἅμα* is used with the dat., *σὺν* is supplied. Buttmann, however (§ 146. 3), makes *ἅμα* in such a case a real preposition. Cf. H. § 602. b. — *ἀπήγγελλον*, brought a report, reported. — *περὶ — στρατιᾶς*, concerning the army. — *λοχαγούς*, cohort leaders, captains, who were usually admitted to the councils of war. Cf. II. 2. § 3; III. 1. § 29; IV. 1. § 12, et sæp. al. — *τὲ — καί*, both — and, connect *συνεβουλευέτο* and *παρήνει*. S. § 236. 3. — *παρήνει δαρβύνων τοιάδε*, exhorted them in terms like the following.

3. *ἀνθρώπων*. S. § 200. 3; H. § 584. b; C. § 529. a. — *ἀπορῶν*, being in want of. A tropical signification. Cf. N. on ἀπορία, 3. § 13. — *συμμάχους*. See N. on σύμβουλον, 6. § 5. — *νομίζων* denotes the cause. S. § 225. 4; H. § 789. c. — *ἀμείνονας* and *κρείττους* are conjoined for the sake of emphasis. So *λῶν καὶ ἄμεινον*, VI. 2. § 15. — "*Ὅπως οὖν ἔσεσθε*, sc. *ἐπιμελεῖσθε* (Mt. § 623. 2), see then that you are. Butt. (§ 139. p. 376) says that *ὅπως ἔσεσθε* supplies the place of an emphatic imperative. — *ἧς* is put by attraction for *ἣν*. — *κέκτησθε* has the signification of the pres. Cf. S. § 211. N. 6. — *ὑπὲρ ἧς*, on account of which. — *Εἰ γὰρ ἴστε*, for know well = be assured. *γὰρ illustrantis* (see N. on 6. § 6). — *ἐλευθερίαν*. Cf. 9. § 29, where Cyrus is called *δοῦλος*, slave of the king. — *ἀντὶ ὧν = ἀντὶ τούτων ἅ*, before those things which. — *πάντων καὶ ἄλλων πολλαπλασίῳν*, (yes) all and much more besides. Cf. S. § 175. 2.

4. "*Ὅπως*, in order that. — *Τὸ μὲν πλῆθος*, sc. *ἐστί*. Some may prefer the construction, *they come, a great multitude and with much noise*. — *ἐπίασιν*. Cf. S. § 124, *εἴμι*. — *ταῦτα* refers to *κραυγῇ* and *πλῆθος* in the preceding clause. Mt. (p. 725) makes *ταῦτα* refer to *κραυγῇ*, and says a pron. is sometimes put in the neut. plur., even when the word to which it refers is in the masc. or fem. sing. — *τὰ ἄλλα*, in other respects. Cf. Butt. § 150. p. 436. — *αἰσχύνεσθαί μοι δοκῶ οἷους ἡμῖν γνώσεσθε τοὺς ἐν τῇ χώρᾳ ὄντας ἀνθρώπους*, I think (I have reason) to be ashamed (sc. *ἐνδυνμούμενος*, when I consider) what sort of people you will find my countrymen to be; lit. the men who live in our country. For the construction of *ἡμῖν — χώρα*, cf. S. § 201. 5.

The common reading is ἡμῶν. — ἀνδρῶν, *virorum*, is opposed to ἀνδρόπους, *homines*, in the preceding sentence. — ἐγὼ ὑμῶν. “The indispensable emphasis of the first, and the beautiful energy of both together, so oratorically thrown in, deserve to be particularly marked.” Belfour. — τοῖς οἴκοι ζήλων, (so rich as to be) *an object of envy to those at home*. — τὰ παρ’ ἐμοῦ . . . οἴκοι, *to prefer the things with me to those at home* = to prefer remaining with me to returning home. Notice the force of the article. S. § 168. 2; H. § 496; C. § 694. a.

5. φηγὰς Σάμιος, *a Samian exile*. Samos was an island in the Ægean sea, S. W. of Ephesus. — καὶ μὴν, *but yet*. — διὰ τὸ ἐν τοιοῦτῳ εἶναι τοῦ κινδύνου προσιώντος, *because you are in such imminent danger*. For the construction of ἐν τοιοῦτῳ—τοῦ κινδύνου (= ἐν τοιοῦτῳ κινδύνῳ), cf. Mt. § 341. 4; S. § 188. 1; H. § 559. c. — ἂν δ’ εὖ γένηται τι, *if any thing should turn out well*. Reference is had in τι to the undertaking of Cyrus. — ἔτιοι δέ, *sc. λέγουσιν, some say*. — μεμνῶ is the perf. mid. opt. 2 pers. sing. of μιμνήσκω, with the signif. of the pres. S. §§ 133; 211. N; H. § 712. — τε καί, *and even*. — βούλοιο, *sc. ἀποδοῦναι*.

6. πατρῴα, *paternal*. — πρὸς, *extending to*. — μεσημβρίαν (μέσος, ἡμέρα. Butt. § 19. N. 1), *mid-day*; hence trop. *mid-day quarter*, i. e. *south*. — μέχρις οὗ, i. e. *μέχρις ἐκείνου (τοῦ τόπου) ὅπου, to the place where*, or more concisely, *to where*. See Mt. § 480. b; C. § 755. a. — μέχρις οὗ διὰ χειμῶνα, *to where (men cannot live) on account of the cold*. — σατραπεύουσιν, *govern as satraps*. This speech of Cyrus was in the exaggerated style of Eastern monarchs. Cf. Dan. 4: 1; 6: 25.

7. ἡμεῖς, plur. for sing., the style of royalty. — ὥστε, *so that*. — μὴ οὐκ ἔχω, *that I shall not have*. “μὴ alone with the subj., opt., and indic., expresses apprehension of an affirmative, μὴ οὐκ of a negative.” Vig. p. 167; H. § 720. d. μὴ in μὴ οὐκ retains its power, although we must translate it by *that* or *lest*, and leave the following negative to stand alone. Cf. Butt. § 148. N. 7. a. — ἰκανούς, *sufficient* (in numbers). — καὶ στέφανον ἐκάστω χρυσοῦν, *also* (i. e. in addition to what was previously promised) *to each a golden crown*.

8. Εἰσήεσαν δὲ παρ’ αὐτὸν κ. τ. λ. As the generals had previously been with Cyrus (cf. § 2), the insertion of οἱ τε στρατηγοὶ involves this passage in much obscurity. Schneid. with Weisk. rejects οἱ τε στρατηγοί, an easy but very unsatisfactory way to dispose of the difficulty. Poppo suggests the omission of λοχαγούς in § 2, and its substitution here in the place of οἱ τε στρατηγοί. But this is at variance with the readings of all the MSS., and cannot therefore be entertained. Krüger regards εἰσήεσαν . . . τινές, as explanatory of the preceding οἱ δὲ ταῦτα ἀκούσαντες, *qui hæc audierant*; — *audierant autem non modo duces, sed alii Græcorum*, qui in Cyri tabernaculum intrarant. Bornemann translates: *intraverunt autem ad Cyrum non modo duces sed etiam ceterorum Græcorum aliquot*, and making στρατηγοὶ include both the generals

and captains, refers τῶν ἄλλων Ἑλλήνων τινές to the common soldiers, who in separate parties visited the tent of Cyrus, to learn their hopes from his liberality. This seems to be the best solution of the difficulty. — ἀξιούοντας εἰδέναι, *desiring* (lit. *deeming it fit*) to know. — τί σφισιν ἔσται, *what they should have*, i. e. what should be their reward. For the mood of the *orat. recta*, see N. on 3. § 14. — ἐμπιπλάς. Cf. Butt. p. 297; S. § 133. Π. (end).

9. μὴ μάχεσθαι, i. e. not to expose himself to personal danger in the battle. — τάττεσθαι, *to take his position*; lit. *station himself*. — ᾧδέ πως ἤρετο Κῦρον, *made some such inquiry of Cyrus* (as this). ᾧδέ πως, *nearly thus*. — Οἶει γάρ, *do you think then*. — σοι μαχεῖσθαι. Krüger thinks that this refers to a single combat between the brothers, which if the king should shun, Cyrus, not having an adversary of equal dignity with himself, ought not (*Clearcho judice*) to personally engage in battle. — εἴπερ γε, *if at least*. — Δαρείου καὶ Παρυσάτιδος κ. τ. λ. A high as well as delicate compliment to his parents and himself. — ἐμὸς δὲ ἀδελφός, *and a brother of mine*. — ταῦτα refers to the Persian throne for which these brothers were contending.

10. Ἐνταῦθα δὴ ἐν τῇ ἐξοπλισίᾳ = *at this time* (so Krüg., but Pop. makes ἐνταῦθα contain the idea both of *time* and *place*), *when the army was standing equipped and marshalled for battle*. It is evident that the ἀριθμὸς took place, not when they were in the act of arming and marshalling themselves, but immediately subsequent thereto. — ἀσπίς for ἀσπιδοφόροι. In like manner τῆς ἵππου, Herod. VII. 100, is used for τῶν ἱππέων. So in English, *horse and foot* are put for *cavalry and infantry*; *artillery* for *artillery-men*. — μυρία καὶ τετρακοσία. By comparing the numbers of the heavy-armed, which have been given, it will be seen that 11,000 (2. § 9) — 100 (2. § 25) + 700 (4. § 3) + 400 (deserters from Abrocomas, 4. § 3) = 12,000. But in this ἀριθμὸς, the number of heavy-armed is only 10,400. Weisk. with Zeun. thinks that those who were left to guard the baggage (10. § 3), are not included in this number. So Krüg., Pop., and Born. Some may have died on the march, others may have been on the sick list. A few left the army with Xenias and Pasion. Some changed their heavy for light armor, as we find the number of the pel-tasts is increased instead of being diminished. — δρεπανηφόρα, *scythed-chariots*. Cf. N. on 8. § 10.

11. Ἄλλοι δὲ ἦσαν. See N. on 5. § 5. — πρὸ αὐτοῦ βασιλέως, *in front of the king himself* as his body-guard.

12. καὶ στρατηγὸι καὶ ἡγεμόνες. Weisk. followed by Krüg. attributes these words to some glossarist; but Dind., Born., Pop., and Kühn. receive them as genuine. They are probably joined to ἄρχοντες, *causa explicationis*. μυριάδων, sc. ἄρχων. — ἐνενηκόντα μυριάδες. Many suppose that this includes the followers of the army. Ctesias gives the number of the king's forces 400,000. — ὑστέρησε. Krüg. (de authent. p. 4. N. 13) charges Abrocomas with treachery, in coming so tardily to the assistance of the king. The



route, however, which he took may have been less direct, than the one through the desert taken by Cyrus.

13. *πρὸς Κῦρον* is to be constructed with *οἱ αὐτομολήσαντες*, since *ἀγγέλλω* is followed by the dat. of the pers. — *οἱ αὐτομολήσαντες ἐκ τῶν πολεμίων* = *ἐκεῖνοι τῶν πολεμίων οἱ ἠτομολήκεσαν*. Cf. S. § 188. N. 1; H. § 786. So in the next clause, *οἱ ὕστερον ἐλήφθησαν τῶν πολεμίων* = *οἱ πολέμιοι οἱ ὕστερον ἐλήφθησαν*. Cf. Mt. § 321. 5. *ἐκ—παρά*, out of—from the side of. See Ns. on 2. § 5; 5. § 2. — *μετὰ τὴν μάχην* is to be taken with *ταῦτὰ ἠγγέλλον* (reported the same things), and thus the sentence is freed from an apparent tautology in the use of *ὕστερον*.

14. *συντεταγμένω*, in order of battle. — *γὰρ* after *ᾤετο* introduces the reason why Cyrus marched in battle array. So *γὰρ* in *κατὰ γὰρ μέσον*, assigns the reason why he thought the king would fight that day. — *τάφρος ὀρυκτῆ*, “est forma dicendi Homericæ.” Zeun. — *ὀργυια* is in apposition with *τάφρος*, being a varied construction for *τάφρος ὀργυιῶν πέντε*. The *ὀργυια* = 6.0675 English feet. This trench was therefore about 30 ft. wide and 18. ft. deep; a formidable one indeed to pass with an army.

15. *Μηδίας τείχους*. See N. on II. 4. § 12. — *Ἐνθα δὲ*, here, by the way. — *αἱ διώρυχες κ. τ. λ.* Rennell (p. 76) says that on their entry into the plains of Babylonia, the Euphrates runs on a higher level than the Tigris. “The difference in the levels of the river is so slight, that probably by merely altering the diagonal direction of a canal, the waters could be made to flow either way, certainly so at certain seasons.” Ainsworth. — *ἀπό*. See N. on 5. § 2. — *διαλείπουσι δὲ ἐκάστη παρασάγγην*, and are distant from each other a parasang. For the construction of *ἐκάστη* with a plur. verb, cf. Mt. § 302; S. § 150. N. 3; H. § 514. b. It is regarded by Rennell very improbable that four canals of such dimensions, should have been dug in the short space of a league, and drawn from a river of less than 500 feet in breadth.

16. The narrative, interrupted by the digression respecting the canals, is here resumed. *παρ’ αὐτὸν τὸν Εὐφράτην*. See N. on *παρὰ τὴν ὁδόν*, 2. § 13. — *πάροδος στενὴ*. Maj. Rennell thinks that this narrow pass was left because the trench could not be finished. “Equidem propterea relictum puto, ne fossam aqua repleret.” Krüg. — *ποιεῖ—πυρδάνεται*. Butt. (§ 137. N. 7) says that every other language must here in both instances have employed the pluperfect. — *προσελαύνοντα* is the supplementary participle. H. § 799. 3; S. § 225. 7. The construction is proleptic. See N. on 2. § 21.

17. *πάροδον—παρῆλθε*. For the construction, cf. S. § 181. 2. — *εἴσω*, within, i. e. on the side towards Babylon. — *μὲν ὁδῶν*, so then. The corresponding *δὲ* is found in § 20. — *ἦσαν—ἵχνη πολλά*. Rost (§ 100. 4. N. 4) says, “the subject in the neut. plur. takes the plur. verb, when the idea of individuals in the plurality requires to be made distinct and prominent.” Cf. H. § 515. Exc. a.

18. *Σιλανόν*, Silanus, from Ambracia in Epirus and the principal sooth-

sayer in the army of the Greeks. His perfidy towards Xenophon is detailed, V. 6. § 16. — ὅτι, *because*. Cf. N. on 2. § 21. — τῇ ἐνδεκάτῃ ἀπ' ἐκείνης τῆς ἡμέρας πρότερον, *on the eleventh day previous to that day*. — ὅτι βασιλεὺς οὐ μαχεῖται is the *orat. recta*. See N. on ὅτι οὐ, 6. § 7. — οὐκ ἄρα ἔτι μαχεῖται, *then he will never fight*. Cyrus supposed his brother would make a stand at the τάφρος, which was within ten days' march. If so advantageous a position should be abandoned by the king, it furnished evidence that he would not hazard a battle.

19. Ἐπεὶ δ', *but inasmuch as*. — ἀπεγνωκέναι τοῦ μάχεσθαι (gen. of separation), *had given up the intention of fighting*. The vulgar reading is τοῦ μαχεῖσθαι. It is probable that the error of the king in not making a stand at this ditch, proved in the end to be of signal advantage to him, inasmuch as the battle here would have been more compressed than at Cunaxa, and as a probable consequence, the Greeks would have been opposed to the king in person, which could not but have resulted in his complete overthrow. — ὥστε—ἐπορεύετο. See N. on 1. § 8. — ἡμελημένος μᾶλλον, *more negligently, less circumspectly*.

20. ἐπὶ τοῦ ἄρματος. See N. on 2. § 16. — καθήμενος denotes manner. S. § 225. 3; H. § 788. — τὴν πορείαν ἐποιεῖτο = ἐπορεύετο. — τὸ δὲ πολὺ, *sc. τοῦ στρατεύματος*. — ἐν τάξει, *in order*. "ordine servato." Sturz. — τοῖς στρατιώταις properly follows ἡγοντο (S. § 201. 1) as *dat. commodi*. See N. on 1. § 9. Some construct it as = the *adnom. gen.* after τῶν ὄπλων. S. § 201. 5.

## CHAPTER VIII.

1. Καὶ serves here as a general connective with what was detailed in the last chapter, while τε—καὶ which follow, unite the clauses of the sentence. — ἦν. The subject is indefinite. C. § 772. — ἀμφὶ ἀγορὰν πλήθουσαν, *about full market time*, i. e. some time between nine and twelve o'clock. Dio Chrys. divides the day into five parts: 1. πρωτῆ, *morning*; 2. περὶ ἀγορὰν, *full market, forenoon*; 3. μεσημβρία, *noon*; 4. δείλη, *afternoon*; 5. ἐσπέρα, *evening*. ἀγορὰ πλήθουσα answers to our *full 'change*. Cf. Herod. VII. 223; Thucyd. VIII. 92. — καταλύσειν = *to halt for the night, to encamp*; lit. *to loose, or unbind* (the beasts of burden), i. e. unharness or unload them. — τῶν ἀμφὶ Κῦρον πιστῶν depends on Παταγύας with the idea of *belonging to* = *being one of Cyrus's faithful attendants*. Cf. 5. § 15. For the construction, see H. § 557; S. § 188. 1. — ἀνὰ κράτος, *at full speed*. — τῷ Ἴππῳ. Mt. (§ 396) classes this with the *dat. of means or instrument*. Patagyas had probably been sent forward either to reconnoitre, or, what is more likely, to make some preparations at the σταδῶδες where they were intending to encamp. — βαρβαρικῶς = Περσιστί, *in the Persian language*. — προσ-

έρχεται, indicat. of direct quotation. See N. on 6. § 7. — *ὡς εἰς μάχην*, as for battle. — *παρεσκευασμένος*, perf. of completed action.

2. *τάραχος*, *tumult*, *trepidation*. — *καὶ πάντες δέ*, and indeed all, i. e. the Barbarians as well as the Greeks. — *ἐπιπεσεῖσθαι* has *βασιλεία* understood for its subject.

3. *καὶ* in *καὶ Κύρος τε* serves as a general connective, while *τὲ* corresponds to *τὲ* in *τοῖς τε ἄλλοις*. As it respects the place where the battle was fought, Plut. (Vit. Artax. 8) says it was called Cunaxa, and was distant from Babylon 500 stadia. Mannert locates it a few miles south of the wall of Media. The time of the engagement is fixed by Rennell at Sept. 7, but by Larch., the latter part of Oct. — *τὰ παλτά—τὰς χεῖρας*, his javelins—his hands. See N. on 5. § 15. — *καθίστασθαι εἰς* (see N. on 1. § 3) *τὴν ἑαυτοῦ τάξιν ἕκαστον*, and each one to take his station in the company to which he belonged; lit. in his own company.

4. Krüg. says that unless *τοῦ κέρατος* is rejected as a vicious reading, it is to be explained: *τὰ δεξιὰ τούτου τοῦ (δεξιῶ) κέρατος*. — *ἐχόμενος*, being close (to him); lit. holding on to. H. § 691. — *καὶ τὸ στράτευμα*, and his (i. e. Menon's) army. See N. on *τὰ παλτά*, § 3 supra.

5. *ἰππεῖς μὲν Παφλαγόνες*. See N. on V. 6. § 8. — *παρά*, near to.

6. *Κύρος δὲ καὶ ἰππεῖς*. Supply *ἔστησαν* from the preceding section. — *ἴσον*, to the number of = about. — Leun. from an ancient version supplies *κατὰ τὸ μέσον* after *ἐξακόσιοι*. These words, however, are omitted in all the MSS., and besides, it appears from a comparison of § 24 with §§ 13, 23, that Cyrus stationed himself on the left wing. — *αὐτοί*, they themselves, in distinction from *οἱ δ' ἵπποι* (§ 7). — *ψιλήν*, i. e. he had no helmet on his head. That he wore a turban is evident from the nature of the case, as well as from the testimony of Ctesias (cf. Plut. Artax. 11), who says that in the battle his tiara fell off. This was probably the *τιάρα ὀρθή* (cf. II. 5. § 23), upright tiara, an outward assumption of the royal dignity for which he was contending.

7. *οἱ μετὰ Κύρου* is an adjunct of *ἵπποι*, and therefore as it follows its subst. takes the article. See N. on 4. § 7. — *δὲ* is the connective. — *εἶχον—καί*, had also. — *μαχαίρας*. Sturz defines: *gladius*, quo cæsium feritur. Krüg. says, “erat *μάχαιρα gladius leviter curvatus falci similis* (Curt. VIII. 14, 29), quo cæsium feriebatur, *ξίφος ensis*, quo punctim.” The *μάχαιρα* was worn by Homer's heroes along with the *ξίφος* (cf. II. 3: 271), and was used on almost all occasions instead of a knife. So we find (IV. 7. § 16) that the Chalybes employed this weapon in cutting their enemies' throats; and the Greeks (IV. 6. § 26), in cutting to pieces the bucklers which they had taken from the enemy. It is evident therefore that the *μάχαιρα* was of the knife kind, and was used, as Yates remarks (Smith's Gr. and Rom. Antiq. p. 809), by the Greek horsemen, as a weapon of offence preferable to the long sword.

8. *Καὶ ἦδη τε*, and now. — *δείλη*. Cf. N. on § 1. Buttman (Lexil.



p. 217) says that the events which follow show that *δείλη* here means *the early part of the afternoon*. Cf. VII. 3. §§ 9, 10, where Seuthes says that there are villages to which the army may march with ease before dinner, and afterwards their arrival is described as taking place *τῆς δείλης*, which could not have been long after noon. In III. 4. § 34; IV. 2. § 1, it is apparent from the context that *δείλη* means *the advanced part of the afternoon*. So also in III. 3. § 11, where it is translated by some, *in the evening*. But as Butt. (Lexil. p. 218) remarks, Xenophon "may have very fairly said of an army, which, after a march constantly interrupted by the enemy, reaches a certain point somewhere about four o'clock where it intends to pass the night, that after marching *the whole day* it had advanced only two miles and a half, and had arrived in the afternoon at a certain point; and as the context shows that the time meant was one drawing towards the evening, the word *δείλη* was quite sufficient to mark it." — *κονιορτὸς* (*κονία*, ὕρνημι), *dust raised, a cloud of dust*. — *χρόνῳ δὲ οὐ συχνῶ*. Leuncl. taking *συχνῶ* in the sense of *much*, and knowing that although it was afternoon when the enemy appeared in sight, a battle was yet to be fought, inserted the negative *οὐ* which Hutch., Dind., and Pop. have followed. But this was unnecessary since if *συχνῶ* = *πολλῶ*, it may have been so relatively, i. e. as it appeared to the excited Greeks, against whom such a cloud of war was slowly (cf. § 11 infra) and majestically approaching. But one of the definitions which Hesych. gives to *συχνά*, is *συνεχῆ*, *closely, joined*, which, if adopted here, would give to *χρόνῳ συχνῶ* the signification, *immediately after, in a very short time*. — *μελανία τις*, *a certain blackness = something black*. — *τάχα δὴ καὶ χαλκός τις ἤστραπτε*, i. e. sudden gleams from the armor flashed through the cloud of dust. *τις* imparts indefiniteness, as though at first through the cloud of dust there was *something like the gleaming of brass*. *ἤστραπτε* (cf. Cyr. VI. 4. § 1), *began to flash*. — *λόγχαι*, *lances*. The Grecian spear consisted of the *δόνυ*, *shaft, pole*, and *λόγχη*, *αιχμή*, *iron head or point*, both of which essential parts are often put for the whole. — *καταφανεῖς*, *clearly seen*. The occasional gleam of the bright armor through this dark cloud of dust, followed by the magnificent display as the ranks came fully in sight, must have had a thrilling effect upon Cyrus and his army.

9. *λευκοδόρακες*, *having white cuirasses*. Hutch. (N. on V. 4. § 2) remarks that these cuirasses, like the bucklers there spoken of, were covered with hides of white oxen. But it is far more reasonable to consider them the same as the *λινοῦ δώρακες* of IV. 7. § 15. Cf. Cyr. VI. 4. § 2. — *ἐχόμενοι δὲ τούτων*. Cf. N. on § 4. For the construction of the gen., cf. H. § 574. b; S. § 192. 2. — *γερρόφοροι*. Sturz defines *γέρρον*, *scutum Persicum e viminibus contextum speciem quadrati oblongi referens*. These wicker frames were usually covered with leather or hides. "In contending with the Asiatic nations, whose principal weapon of offence was the bow, the use of this light, though large, buckler must have given the Persian a manifest advantage, but

opposed no adequate resistance to the ponderous lance of the Greeks." Stocker's N. on Herod. IX. 99. — ποδήρεσι, *reaching to the feet*. Cf. Cyr. VI. 2. § 10. — Αἰγύπτιοι. They were probably from the Egyptian colonies planted in Asia Minor by the elder Cyrus. See my Note on Cyrop. VII. 1. § 45. — κατὰ ἔθνη, *by nations*, i. e. each nation by itself, a common custom in the Persian armies. Cf. Herod. VII. 60, 100. — ἐν πλαισίῳ πλήρει, *in a full square*. Cf. III. 4. § 19, where πλαίσιον has the epithet ἰσόπλευρον. Bloom. (N. Thucyd. VI. 67) says it was called πλαίσιον from its brick-like form. Some translate, *in an oblong full of men*, i. e. the men being close together. — ἕκαστον τὸ ἔθνος is in apposition with πάντες δὲ οὗτοι, and is followed by ἐπορεύετο in the sing., although the proper subject is in the plur. Cf. Mt. § 302. a. Obs. For the use of the article in ἕκαστον τὸ ἔθνος, cf. Mt. § 265. 5; S. § 147. N. 2.

10. Repeat ἐπορεύετο with πρὸ δὲ αὐτῶν. — διαλείποντα συχρὺν (= πολὺ, so Suid.) ἀπ' ἀλλήλων, *at a considerable distance from one another*. — ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα (H. § 712; S. § 211. 2), *extending obliquely from the axle-trees*. — ὑπὸ τοῖς δίφροις, *under the seats*. Cf. Cyr. VI. 1. §§ 29, 30. — εἰς γῆν βλέποντα, *pointing* (lit. *looking*) *downwards*. "Sometimes the scythe was inserted parallel to the axle into the felly of the wheel, so as to revolve, when the chariot was in motion, with more than thrice the velocity of the chariot itself." Smith's Diet. Gr. and Rom. Antiq. p. 408. These scythed-chariots were never very serviceable, and often, when the horses attached to them were wounded or the driver slain, turned back with great havoc upon the army to which they belonged. — γνώμη, *design*. — ὡς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλόντων (for ἐλασόντων), *that they might drive into the ranks of the Greeks*. For the construction of ὡς—ἐλόντων, cf. S. § 226. a; H. § 795. e.

11. τὴν κραυγὴν τῶν βαρβάρων. Cf. 7. § 4. — σιγῇ ὡς ἀνυστὸν (= δυνατόν), *as silently as possible*. — ἐν ἴσῳ, sc. βήματι, *with equal step, at the same pace*.

12. ἐβόα, i. e. he issued the command in a loud voice. — κατὰ μέσον, *against the centre*. — ὅτι ἐκεῖ βασιλεὺς εἶη, *because the king was there*. The infinit. ἄγειν in the leading sentence does not prevent the use of the optat. in the subordinate one. H. § 738. — πάνθ' ἡμῖν πεποίηται = *our work is done*; lit. *every thing has been done* (= will be done, S. § 211. N. 3) *by us*. For the construction of ἡμῖν πεποίηται, cf. S. § 206. 4.

13. τὸ μέσον στίφος, *the central troop*. Reference is here had to the 6000 horsemen drawn up before the king as his body guard. Cf. 7. § 11; 8. § 24. — ἀκούων Κόρου. "The verb ἀκούω, commonly governs the accus. of the sound, and the gen. of that which produces it." Butt. § 132. 10. h. For the construction of ὕντα, cf. N. on βουλευομένος, 1. § 7. — τοσοῦτον—περιῆν, *was so much superior*. — ὥστε μέσον τὸ ἑαυτοῦ ἔχων, *that although being in the centre of his (army)*. The particip. has here a concessive sense. § 225.

6; H. § 789. f. ὥστε—ἦν. See N. on 1. § 8. — ἀλλ' is here employed in consequence of the preceding parenthesis commencing with τοσοῦτον γάρ. This will also account for the repetition of the proper name Κλέαρχος. — ὅμως, yet, i. e. notwithstanding the command of Cyrus, and the information communicated respecting the position of the king. — αὐτῷ μέλοι ὕπως καλῶς ἔχοι, he would take care that all things should go well. ὕπως καλῶς ἔχοι (see N. on ἔχειν, 1. § 5) is the subject of μέλοι.

14. ἐν τούτῳ τῷ καιρῷ = in the mean while. — ὁμαλῶς, eodem gressu. Sturz. "Sine dubio," says Bornemann, "Cyri exercitus non Artaxerxis." But it is more natural to refer it to the army of the king. See § 11 supra. It must have been a sublime spectacle, to see so many thousands with their glittering armor and flashing weapons, approaching in slow and measured tread to battle.

"The host moves like a deep-sea wave,  
Where rise no rocks its pride to brave,  
High swelling, dark, and slow."

Cf. Par. Lost, VI. 78–85. — ἔτι ἐν τῷ αὐτῷ (sc. τόπῳ) μένον, remaining yet in the same place where they first began to form. — συνετάττετο, were forming, imperf. of continued action. — ἐκ τῶν ἔτι προσιόντων, from those who were still coming up. As the army was proceeding in a secure and negligent manner when first advised of the approach of the king's forces, some of the soldiers were probably far behind. These, as they came up, would seize their arms from the baggage wagons (cf. 7. § 20), and fall into their respective companies. — οὐ πάνυ πρόσ, not very near to, i. e. at a moderate distance from. He rode out far enough to have a view of both armies. — ἐκατέρωσε, in each direction. — ἀποβλέπων, fixing his eyes upon, looking attentively at. This word is added to κατεθεῖτο in order to give particularity to the expression.

15. ἀπὸ is employed here as in 2. § 7, on which see Note. — Ξενοφῶν Ἀθηναῖος, Xenophon an Athenian. See N. on III. 1. § 4. — ὑπελάσας, having rode up. Sturz with Hutch. renders, equo nonnihil incitato. But Krüg. more correctly makes ὑπὸ give to ἐλαίνω the idea of approach. — εἴ (whether. S. § 215. N. 6) is here followed by the opt., because ἤρετο, upon which παραγγέλλοι depends, expresses time past. Cf. S. § 212. 3. — ἐπιστήσας, sc. τὸν ἵππον. — ὅτι . . . καλά. It is common to supply εἴη, but the mood of the oratio recta is admissible. See N. on 6. § 7. — τὰ ἱερά καὶ τὰ σφάγια. Divinations were taken both from the entrails of the victim, and the circumstances attending its sacrifice. To such an extent was the latter mode of divination practised, that the fire of the sacrifice, the smoke, wine, water, etc., were all carefully noticed. Hence ἱερά may signify the entrails, a principal source of divination, and σφάγια (from σφάζω, to slay), the victims, i. e. the circumstances attending the sacrifice, and the motions of the animal when slaughtered.



16. *θορύβου, a clamor.* — *ίντος, i. e. as it was going.* He was able to follow its course through the ranks. — *ὁ δὲ Ξενοφῶν.* Dind. following certain MSS. reads *ὁ δὲ Κλέαρχος.* — *ὁ θόρυβος, the noise.* The noun when repeated usually takes the article in a restrictive sense. — *τὸ σύνθημα, the word, tessera militaris.* “This countersign, which consisted of one, two, or more words, was given with the voice, first from the general to the inferior officers to avoid confusion, and from them through the whole army, after which it was returned back to the general.” Weiske. — *δεύτερον, second time.* — *καὶ ὅς = καὶ οὗτος.* H. § 525. b.

17. *ἀλλὰ* contrasts Cyrus's ready acceptance of the watchword, with the doubt and uncertainty indicated by his previous question. — *δέχομαί τε.* Some erroneously supply *τὸν οἰωνόν.* Krüger understands *τὸ σύνθημα,* and paraphrases: *ut bonum omen accipio hanc tesseram, σωτηρίαν καὶ νίκην.* — *τοῦτο ἔστω, let this be, i. e. may it happen that safety and victory shall be ours.* Some translate, *let this be (the watchword).* But this interpretation is too frigid. — *εἰς τὴν ἑαυτοῦ χώραν, i. e. at the head of the barbarian forces of his army.* — *ἐπαιάνιζον.* The Schol. on Thucyd. I. 50 says, “the Greeks sang two pæans, one before battle to Mars, the other after it to Apollo.” The Spartans called the pæan sung before the engagement, *παιὰν ἐμβατήριος.* The practice of singing it after the fight was over, is said to have arisen from the fact, that Apollo sung it after his victory over the Pythian dragon.

18. *πορευομένων, sc. αὐτῶν.* Cf. N. on 2. § 17. — *ἐξεκύναινε, fluctuated, broke away from (the line).* This metaphor taken from a swelling, projecting wave of the sea, is full of beauty and energy. — For the construction of *τῆς φάλαγγος,* cf. S. § 188. 1; H. § 559. — *τὸ ἐπιλειπόμενον, the part (of the line) which was left behind.* Cf. S. § 225. 1; H. § 786. — *δρόμῳ δεῖν, to run with speed.* So to give fullness to the expression, we say *to go running, to proceed upon the run.* — *οἶόν περ, just as.* — *Ἐνναλίῳ, one of the names of Mars.* — *ἐλελίζουσι, they shout ἐλελεῦ.* Some fancy that *ἐλελεῦ* may have arisen from the Heb. *הַלְלֵהוּ*. — *ταῖς ἀσπίσι πρὸς τὰ δόρατα ἐδούπησαν.* We should have expected *τοῖς δόρασι πρὸς τὰς ἀσπίδας ἐδούπησαν.* — *φόβον ποιοῦντες, in order to frighten.* Cf. S. § 225. 5.

19. *Πρὶν δὲ τόξευμα ἐξικνεῖσθαι, but before an arrow reached (them) = before they came within bow-shot.* — *κατὰ κράτος, with all their might; lit. according to might.* H. § 632. c. — *μὴ δεῖν δρόμῳ (dat. of manner).* The reason for this may be drawn from the next clause. Cf. Thucyd. V. 70.

20. *Τὰ δὲ ἄρματα ἐφέρετο τὰ μὲν, but some of the chariots were borne along; lit. but the chariots were borne along, some, &c.* — *τὰ μὲν* and *τὰ δὲ* are in partitive apposition with *τὰ ἄρματα.* H. § 500. b. — *κενὰ ἡνιόχων, without (their) charioteers.* *κενά,* literally *empty.* — *Οἱ δέ, i. e. the Greeks.* — *ἐπεὶ προῖδοιεν (sc. τὰ ἄρματα).* Cf. N. on 5. § 2. — *ἔστι δὲ ὅστις, there was (one) who = some one.* Cf. Butt. § 150. p. 442; Mt. § 482. — *καί, even.* — *ὥσπερ ἐν ἵπποδρόμῳ, as in a hippodrome.* Cf. Smith's Gr. and

Rom. Antiq. p. 895. — ἐκπλαγείς, *having been struck with terror*, and therefore losing their self-possession at the sudden approach of these chariots. πληγ of the 2 aor. pass. becomes πλαγ in composition. Cf. S. § 133. Π. The student will notice the strengthening repetition of the negatives in the following clauses.

21. τὸ καθ' αὐτοῦς, *the enemy opposed to them*. So Krüg. and Born. "Scil. βαρβαρικόν, vel τῶν βαρβάρων κέρας seu στίφος." Hutch. Cf. Thucyd. III. 108. § 2, where Bloom. supplies κέρας. — ὡς βασιλεύς. In ancient times, when the whole military strength of a kingdom was brought at one time into the field, a single battle usually decided the fate of an empire. — ὑπὸ τῶν ἀπ' αὐτόν, *by his followers*. — ἡδόμενος and προσκυνούμενος are concessive. See N. on § 13. — οὐδ' ὡς = οὐδ' οὕτως (cf. Vig. p. 215. XVIII), *not even thus*, i. e. not even when apparently victorious, and already saluted as king by his attendants. — συνεσπειραμένην, *in close order*. — ἐπεμελεῖτο, *he was attentively watching*. ὅ τι ποιήσει βασιλεὺς (orat. rect. See N. on 3. § 14) is the object of ἐπεμελεῖτο. — The use of καὶ in καὶ γὰρ may be seen by supplying the ellipsis implied in γὰρ: *and* (he did this, i. e. he watched the movements of the king) *for*, &c. The ellipsis in most instances may be mentally supplied, and the formula καὶ γὰρ may be rendered simply *for*. — ἴδει αὐτὸν ὅτι = ἴδει ὅτι αὐτός. For the prolepsis of αὐτόν, see N. on 2. § 21.

22. Καὶ is here *explicative*, i. e. the sentence which it introduces serves to explain the previous one. As it respects the thing here spoken of, see Cyr. IV. 2. § 27; VIII. 5. § 8. — μέσον ἔχοντες τὸ αὐτῶν ἡγούντο, *were accosted* (cf. S. § 211. N. 11) *to lead in the centre of their own* (army). Dind. and Pop. read ἡγούνται. — νομίζοντες denotes the reason or cause. S. § 225. 4; H. § 789. c. — ἐν ἀσφαλεστάτῳ, sc. τόπῳ (= χωρίῳ), *in the safest place*. — ἦν . . . ἐκατέρωθεν, *if their force be on both sides of them*. αἰσθάνεσθαι τὸ στράτευμα depends on νομίζοντες.

23. Καὶ—δὴ τότε, *and indeed then*. — μέσον ἔχων, *although being in the centre*. See N. on ἔχων, § 13. — ὅμως, *yet*. — ἐκ τοῦ ἐναντίου, *opposite, in front*. — τοῖς αὐτοῦ τεταγμένοις, i. e. the six thousand spoken of, 7. § 11. αὐτοῦ and αὐτῷ in the previous clause refer to the king. — ὡς εἰς κύκλωσιν, *as if to enclose them*. On the use of ὡς to denote what is supposed or apparent, see H. § 875. a. εἰς here denotes aim or purpose. κύκλωσιν is derived from κυκλώω and denotes its action. Cf. S. § 139. We are not to suppose that this evolution was performed by the right wing of the king's army, since that must have extended several stadia beyond the left wing of the rebel forces, and it would have been no quick or easy task to wheel about so immense a body of men. It is rather to be referred to the 6000 bodyguards, who in the apprehension of Cyrus were about to fall upon the rear of the Greeks, and cut them in pieces (ὑπισθεν γινόμενος κατακόψη τὸ Ἑλληνικόν).

24. δείσας—κατακόψη (sc. βασιλεύς). Mt. (§ 518. p. 880) says that “the subjunctive is frequently used, although the verb upon which it depends is in time past, when the depending verb denotes an action which is continued to the present time.” Cf. Butt. § 139. 1; S. § 212. N. — γινόμενος, sc. βασιλεύς. — τοῖς ἑξακοσίοις. Cf. § 6. — ἀποκτείνει λέγεται κ. τ. λ. Plutarch (Artax. 9) says that after Artagerses had thrown his javelin at Cyrus with a force that shook him in his seat, and was turning his horse, Cyrus aimed a stroke at him with his spear, the point of which entered at his collar bone and pierced through his neck. — αὐτὸς τῇ ἑαυτοῦ χειρὶ, *himself with his own hand*. The reflex. pron. receives additional emphasis from αὐτός. II. § 674. Cf. II. 4. § 10.

25. Ὡς δὲ ἡ τροπὴ ἐγένετο διασπείρονται καὶ οἱ Κύρου ἑξακόσιοι εἰς τὸ διώκειν ὀρμήσαντες, *but when (the king's body-guard) was routed, the six hundred belonging to Cyrus rushing on in the pursuit, were dispersed; or, in the route (of the king's body-guard) which took place, the six hundred, &c. ὡς δὲ — καί, but when—then*. For this use of καὶ after definitions of time, cf. Mt. § 620. a. εἰς τὸ διώκειν ὀρμήσαντες. In Herod. IX. 59, ὀρμημένους διώκειν is found, εἰς τὸ being omitted. Cf. Mt. § 532. c. — πλὴν (= ὀλιγὸς) πάνυ ὀλίγοι, *but yet a very few*. — σχεδόν, *mostly*. — οἱ ὀμοτράπεζοι. These are called οἱ συντράπεζοι, 9. § 31. Cf. N. on 5. § 15.

26. οὐκ ἠνέσχετο, *was not able to restrain himself*. Mæris: ἠνέσχετο, Ἀπτικῶς· ἀνέσχετο, Ἑλληνικῶς. Cf. Butt. § 114. p. 240. Thus far Cyrus acted the part of a prudent and skilful commander, but now at sight of his brother, intent only upon revenge, he rushes like a madman into the fight, and in the moment of victory falls by an unknown hand. — ὀρῶ τὸν ἄνδρα = ὀρῶ αὐτόν, only more emphatic. — ἔτετο. Cf. N. on 5. § 8. — παῖει = *jaculando ferit*. So Krüg. — κατὰ, *upon*. — Κτησίας, Ctesias, a native of Cnidus and by profession a physician. He spent many years at the Persian court, and composed a history of Assyria and Persia in 23 books entitled Περσικά, only a few fragments of which remain. — καὶ . . . φησι is an independent clause. Such clauses are frequently added to relative or dependent sentences.

27. παλτῶ. A missile weapon, although sometimes used in close fight. — μαχόμενοι καὶ βασιλεὺς καὶ Κῦρος καὶ οἱ, is regarded by Poppo as in the nom. absolute, for μαχομένων καὶ βασιλέως καὶ Κύρου καὶ τῶν κ. τ. λ. But Mt. (§ 562. N.) founds this use of the nom. upon a different construction, viz. “when the subject of the partic. is contained in part by the principal subject, or this latter in the other.” Here ὀπόσοι, Κῦρος, and ὀκτῶ οἱ ἄριστοι, the principal subjects, constitute a part of the whole contained in βασιλεύς, Κῦρος, and οἱ ἀμφ’ αὐτούς, the subjects of μαχόμενοι, and a partial apposition may be considered as existing between them. Cf. Butt. § 145. N. 4. — ὀπόσοι (*how many*) . . . ἀπέδνησκον is a substant. clause governed by λέγει. — ἐκείνω, i. e. the king. — οἱ ἄριστοι = οἱ ὀμοτράπεζοι, § 25. — ἐκείνω ἐπ’ αὐτῶ,



lay (dead) upon him. Cf. κείται Πάτροκλος, II. XVIII. 20: "neminem jacentem veste spoliavit," Corn. Nep. Thrasyb. II. 2.

28. αὐτῷ τῶν σκηπτούχων θεράπων, of his sceptre-bearing attendants. For the construction of αὐτῷ, cf. S. § 201. 5. — πεπτωκότα εἶδε Κύρον. The prolepsis is explained in N. on 2. § 21. — περιπεσεῖν (dependent on λέγεται) αὐτῷ, i. e. he fell upon him with his arms embracing the lifeless body.

29. ἀκινάκη, scimitar. A short, crooked Persian sword. — καὶ στρεπτόν δὲ ἐφόρει κ. τ. λ. From this passage compared with I. 2. § 27; Cyr. I. 3. § 3; Herod. VIII. 113; Corn. Nep. Dat. III; Dan. 5: 7, 16, 29, it would seem that these ornaments were marks of honor conferred by the sovereign, very similar to the orders of modern knighthood.

## CHAPTER IX.

1. ἐτελεύτησεν, sc. τὸν βίον. — Κύρον τὸν ἀρχαῖον, Cyrus the Elder who laid the foundation of the Persian empire. — βασιλικώτατος, viz., in mien, magnificence, generosity, high daring, &c., which were esteemed the most eminent qualifications of a king. — ἀρχεῖν ἀξιώτατος, most worthy to rule. S. § 200. N. 2; H. § 767. a. — παρά. See N. on 2. § 5. — Κύρου limits πείρα. "The repetition of the proper name is a mark of respect." Belf. — δοκούντων. Cf. N. on 3. § 12. — ἐν πείρα γενέσθαι, to have been personally acquainted. "usu et consuetudine expertum esse." Krüg.

2. πρῶτον μὲν. The correlate is ἐπεὶ δὲ in § 6. — γάρ. Cf. N. on 6. § 6. — ἔτι παῖς ὢν, being yet a boy. — πάντα, in every respect. Cf. Mt. § 425; S. § 182. πάντων πάντα is an example of what is called *paronomasia*.

3. θύραις. Krüg. says, "θύρας esse aulam regiam, quæ hodieque a Turcis porta vocatur, notum est." Cf. Cyr. I. 2. § 3. — σωφροσύνην, modesty as opposed to αἰσχρὸν in the next clause. Cf. Cic. Tusc. Disput. III. 8.

4. ὥστε—μανθάνουσιν. See N. on 1. § 8. — εὐδὺς παῖδες ὄντες, as soon as they are children = from their very childhood. Cf. Mt. § 565. Obs. 2. — μανθάνουσιν . . . ἀρχεσθαι, they learn both how to rule and to be ruled. H. § 802.

5. τοῖς τε πρεσβυτέροις καὶ τῶν ἑαυτοῦ ὑποδεστέρων μᾶλλον πείθεσθαι, and to obey his elders more readily than did those even who were his inferiors (in rank). τῶν ὑποδεστέρων is constructed in the gen. with μᾶλλον, and ἑαυτοῦ, with ὑποδεστέρων. Cf. S. § 198. 1. — τοῖς ἵπποις ἄριστα χρῆσθαι, to manage horses with the greatest skill. ἄριστα is used adverbially. Cf. S. § 135. 2. Repeat ἐδόκει with χρῆσθαι. — ἔπειτα δὲ responds to μὲν πρῶτον. — Ἐκρινον, sc. αὐτοὶ referring to οἱ Κύρου δοκούντων ἐν πείρα γενέσθαι, § 1; or the subject may be a general one, as in φασὶ and λέγουσι. — ἔργων is

constructed with φιλομαθέστατον and μελετηρότατον. S. § 195; H. § 584. c. — τοξικῆς and ἀκοντίσεως are in explanatory apposition with ἔργων.

6. Ἐπεὶ δὲ τῇ ἡλικίᾳ ἔπρεπε, *but when he flourished, bloomed in age = when he was old enough* to engage in hunting and other manly exercises. The age to which allusion is here made was eighteen, at which time the boys were numbered among the ἔφηβοι. Cf. Cyr. I. 2. § 9, et seq. — καὶ—ποτέ, *and once*. See N. on 5. § 7. — ἐπιφερομένην, *rushing upon him*. — συμπεσών, *having grappled with (it)*, is opposed to an encounter with missiles at a distance. — ἔτρεσεν, 1 aor. act. of τρέω. — τὰ μὲν ἔπαθεν = *he received those wounds*. This appears from the next clause. — τέλος, *at length*. Cf. S. § 135. 1; H. § 552. — καὶ τὸν πρῶτον μέντοι βοηθήσαντα πολλοῖς μακαριστὸν ἐποίησεν, *yet he made the one who first came to his assistance most happy in the view of (H. § 601. 5) many*, in consequence of the gifts which he received from Cyrus. Cf. N. on 7. § 4 (end).

7. οἷς καθήκει, *whose duty it is*. — εἰς Καστωλοῦ πεδίον. Cf. N. on 1. § 2. — περὶ πλείστου ποιῶτο, *he regarded it of the highest importance*. H. § 650. b. ὅτι περὶ πλείστου ποιῶτο—μηδὲν ψεύδεσθαι constitutes the second accus. after ἐπέδειξεν = *he showed himself one who regarded, &c.* S. § 185; H. § 556. — εἴ τῃ σπέσαιο καὶ εἴ τῃ συνδοίτο, *if he made peace with any one, and if he entered into a treaty with any one*. “Proprie sponδαὶ inimicitias et bella component; συνθήκαι amicitias societatemque certis conditionibus paciscuntur.” Kriüg. For the form τῷ (= τινί), cf. S. § 72. 1; for συνδοίτο, cf. Butt. 107. III. 4; S. § 125. d; H. § 401. h. — μηδὲν ψεύδεσθαι is an accus. clause depending upon ποιῶτο. S. § 177. 3; H. § 556.

8. Καὶ γὰρ οὖν introduces a proof and illustration of the preceding sentiment: *and (this is certain) for therefore (i. e. because such was his regard for his word and promise) both the cities, &c.* See H. § 870. d. — αὐτῷ—ἐπιτρεπόμεναι. Leuncl. renders: *quæ erant ejus curæ creditæ, i. e. which belonged to his satrapy*. But not to speak of the article, which such a rendering would require to be repeated after πόλεις, reference is had here evidently to cities which voluntarily placed themselves under the government of Cyrus. Cf. 1. § 6; 9. §§ 9, 12. The interpretation of Kriüg. is therefore to be preferred, *ejus fidei et imperio se committentes*. So also Sturz and Poppo. — οἱ ἄνδρες. Repeat ἐπιτρεπόμενοι. The sense is that the inhabitants of these cities, as communities and as individuals, confided in Cyrus. — εἴ τις. Cf. N. on 4. § 9. — παρὰ τὰς σπονδάς, *contrary to the treaty*. σπονδῆ (from σπένδω, *to pour*), a libation. Hence σπονδαί, *a treaty or truce*, as this was always made with libations. Cf. N. on VI. 1. § 5.

9. Τοιγαροῦν, *therefore*. H. § 867. 5. According to Butt. (§ 149. p. 431) τοι is an ancient dat. for τῷ, but is never used illatively except in the strengthened forms τοιγάρ, τοιγαροῦν, etc. Cf. Mt. § 627. — αἱ πόλεις, *i. e. αἱ Ἰωνικαὶ πόλεις* (1. § 6). — ἀντί, *instead of*. — φεύγοντας. Cf. N. on 3. § 3. — προέσθαι, 2 aor. inf. mid. of προΐημι, *to give up, betray*. — ἐφοβοῦντο

αὐτόν. They were probably afraid of being punished, for having been confederate with Tissaphernes in banishing their fellow-citizens. Cf. on 1. § 7.

10. καὶ—καί, both—and. — γάρ, etenim, for. — ἔργῳ ἐπεδείκνυτο καὶ ἔλεγεν = ἔργῳ ἐπεδείκνυτο καὶ λόγῳ. — προῦτο, sc. αὐτοῦς, i. e. the Milesian exiles. For the form προῦτο (2 aor. opt. mid. of προϊήμι), cf. N. on συνδῶτο, § 7 supra. — οὐδ' εἰ ἔτι μὲν μείους γένοιτο, not even if they should become still further diminished in number. Butt. (§ 68. 5) says that μείων is employed for the idea both of smallness and of fewness. — ἔτι δὲ καὶ κἀκίον πράξειαν, and should be even more unfortunate. κακῶς πράττω = ἀτυχεῖω.

11. φανερός δ' ἦν—νικᾶν πειράμενος (endeavoring to surpass). Cf. N. on δῆλος ἦν ἀνιόμενος, 2. § 11. — εὐχὴν—αὐτοῦ, a prayer of his. In explanatory apposition with this is τοσοῦτον . . . ἀλεξόμενος, a subst. sentence (H. § 493. d) following εὐχοίτο as the cognate accus. according to the formula εὐχομαι εὐχὴν. S. § 181. 2; H. § 547. a. Render τοσοῦτον χρόνον ζῆν ἔστε νικᾶν, that he might live so long as to outdo; or, until he should outdo. After the optat. in a wish, ἔστε and similar particles of time take the optat. without ἂν by assimilation. Cf. Goodwin, § 66. 2. — ἀλεξόμενος = par pari referens, giving like for like.

12. Καὶ γὰρ οὐν. See N. on § 8 supra. — πλείστοι δὴ αὐτῷ κ. τ. λ. The sense is: there was no one man, at least of our times, to whom so many were ready to deliver up their treasures, cities, and persons. δὴ strengthens πλείστοι, the very most. H. § 665. a. ἐνί γε ἀνδρὶ is in apposition with αὐτῷ, to him one man at least (γέ) = to him beyond any other man. τῶν ἐφ' ἡμῶν, of those in our time, is the part. gen. after ἐνὶ ἀνδρὶ. S. § 188. 1; H. § 559. a. Butt. (§ 147. p. 416) says that ἐπὶ τοῦ often specifies a time, by means of something contemporary, especially persons. τὰ ἑαυτῶν σώματα = their personal services.

13. The fidelity of Cyrus to his friends and his scrupulous regard for his word having been descanted upon, the writer proceeds to notice his treatment of malefactors, and the honors and rewards which he bestowed upon the good. — Οὐ μὲν δὴ οὐδέ, nor in truth. The Attics use μὲν in μὲν δὴ, for μήν. H. § 852. 13. — τοῦτ' refers to the clause commencing with ὡς τοὺς κακούργους. — καταγελαῖν, sc. αὐτοῦ, to deride him (by escaping punishment). Schneid. supplies τῶν νόμων. — ἀφειδέστατα πάντων ἐτιμωρεῖτο, he of all (rulers) punished the most unsparingly. For the construction of πάντων, cf. N. on τῶν, § 12 supra. Crosby (§ 541. γ) constructs the gen. with ἀφειδέστατα, most unsparingly of all. — ἦν ἰδεῖν, one could see. For the construction, cf. N. on ἦν λαβεῖν, 5. § 2. — παρά, along = as one passed along. See N. on 2. § 13. — στιβομένας ὁδοὺς, public roads; lit. trodden (i. e. much frequented) ways. — ποδῶν . . . στερουμένους. Punishment by mutilation is still practised in many of the Eastern countries. Buttman (cf. § 114. p. 301) would read στερομένους, being deprived of, being without, when the state or situation of the subject as here is to be expressed. Cf. N. on III. 2.



§ 2. For the construction of *στερουμένους* with the gen., cf. S. §§ 184. N. 2; 200. 3; H. § 580. 1. — *ἐγένετο* = *it was in the power of*. — *ὑποί*. Herm. remarks that “*ποῖ* and *ὑποί* denote motion towards a place, but *πῆ* and *ὑπῆ* signify both motion towards the place, and rest in the place towards which the motion tends. Cf. Vig. p. 153. — *ἔχοντι ὅ τι προχωροῖη*. Various interpretations have been given to this passage. The writer evidently designs to show the result of Cyrus's severity, in the freedom of the country from thieves and robbers. No better proof of this could be given, than the safety with which any one might travel, carrying with him whatever he pleased. This sense therefore is best met by the translation: *having whatever might be convenient for him to have*. The only condition of safety is contained in *μηδὲν ἀδικούντι*, *provided he did no wrong*.

14. *γὲ* limits the assertion here made to *τοὺς ἀγαθοὺς εἰς πόλεμον*. — *μέντοι*, *yet*, i. e. notwithstanding his severity towards malefactors, as just stated. — *πρῶτον μὲν* belongs in sense to *ἄρχοντας ἐποίει*. The corresponding clause is introduced by *ἔπειτα δὲ κ. τ. λ.*, *and then he also honored them with other rewards*, i. e. rewards of another sort. — *Πεισίδας*. Cf. 1. § 11. — *Μυσοῦς*. See 6. § 7. — *αὐτός*, i. e. Cyrus in person. — *οὖς—τούτους*. For the sake of emphasis or perspicuity, the proposition containing the relative is often placed before the one containing the antecedent. Cf. S. § 172. 4. — *ἧς κατεστρέφετο χώρας* = *τῆς χώρας ἣν κατεστρέφετο*. Cf. N. on *ὁ εἶχε στράτευμα*, 2. § 1.

15. *ὥστε φαίνεσθαι*. For the construction, cf. S. § 223. 1; II. § 770. — *ἀξιοῦν* depends on *φαίνεσθαι*. See N. on § 19. *τοὺς ἀγαθοὺς* and *τοὺς κακοὺς* are the subjects, and *εὐδαιμονεστάτους*, and *δούλους*, the predicates of *εἶναι*. Render: *so that he appeared to think it fit that the good (i. e. brave) should be most fortunate, &c.* Some make *τοὺς ἀγαθοὺς* the subject of *φαίνεσθαι*, and read for *ἀξιοῦν* the pass. *ἀξιοῦσθαι*. The translation would then be: *so that the brave appeared to be most fortunate, and the cowards were deemed fit to be their slaves*. — *Τοιγαροῦν*. Cf. § 9 supra. — *ἀφθονία*, properly, *freedom from envy*, is here taken for that which removes envious feelings from the mind of the possessor, viz. *abundance*. — *αὐτῷ—Κῦρον*. For the sake of emphasis, the pron. is sometimes put before the proper name to which it refers, when no ambiguity results from the inversion. Cf. § 31 infra; II. 6. § 8.

16. *Εἰς δικαιοσύνην*, *as it respects justice*. — *γὲ* emphasizes this reference to the justice of Cyrus. With *μὴν* it also serves as a general connective. — *εἴ τις*. See N. on 4. § 9. For *τις—τούτους*, cf. N. on 4. § 8. — *φανερὸς γένοιτο—βουλόμενος*. Cf. N. on *δῆλος ἦν ἀνιῶμενος*, 2. § 11. This construction occurs so frequently as to require no further notice except in special cases. — *ἐπιδείκνυσθαι*, *to show himself* (a just man). Krüger says this verb is placed absolutely in the sense of *se ostentare*, as in Ælian, V. H. IX. 26, *Ψάλλης Ἀντιγόνῳ ἐπέδεικνυτο*. — *περὶ παντός*. See N. on § 7 supra. — *ἐκ τοῦ ἀδίκου* = *ἀδίκως*. Cf. Mt. § 574; S. § 135. 3.

17. Καὶ γὰρ οὖν. Cf. §§ 8, 12. — αὐτῷ, for *him*. Dat. Com. See N. on 1. § 9. — διεχειρίζετο is in the pass. voice, having ἄλλα for its subject. Some make it in the middle, and treat αὐτῷ as redundant. — καί, and especially. This force is given to καί by the preceding ἄλλα, somewhat like the Lat. *quum—tum*. — στρατεύματι ἀληθινῷ, a true army, i. e. one which is brave, loyal, and under good discipline. Krüg. makes ἀληθινῷ = δικαίῳ, and opposed to τῷ ἐξαπατητικῷ καὶ πλεονεκτικῷ. — χρημάτων, stipends, service-money. See N. on 4. § 12. — ἔπλευσαν. Between Greece and Asia Minor lay the Ægæum Mare, which the Greeks were obliged to sail over in order to enter the service of Cyrus. — ἀλλ' ἐπεὶ, but because. See Mt. § 618; Butt. § 149. p. 430. — τὸ κατὰ μῆνα κέρδος, their monthly pay

18. ἀλλὰ μῆν, but furthermore. — τι αὐτῷ προστάξαντι καλῶς ὑπηρετήσκειν, served him well, when he commanded any thing (to be done), or more briefly, faithfully executed his orders. Notice that the *protasis* (S. § 215) here takes the opt., and the *apodosis*, the indic. — ἀχάριστον, unrewarded. Compound adjectives in *os* have only two endings. Cf. Butt. § 60. 4; S. § 58. 2. — κράτιστοι δῆ. See N. on § 12. — ὑπηρεταὶ παντὸς ἔργου, associates, aiders in every enterprise. — Κύρω ἐλέχθησαν γενέσθαι, were said to be at the service of Cyrus.

19. δὲ continuative. — εἰ—δράῃ, as often as he saw. The opt. with εἰ often expresses indefinite frequency. H. § 748. a. — δεινόν, active, vigilant. — οἰκονόμον, a manager of household affairs, a steward. The word is here used in a wider sense to designate the fiscal officer of a town or city, as a treasurer, *quæstor*. — ἐκ τοῦ δικαίου. See N. on § 16 (end). — κατασκευάζοντά τε ἧς ἄρχοι χώρας = κατασκευάζοντά τε τὴν χώραν ἧς ἄρχοι (see N. on 2. § 1), improving the country which he governed. τε—καὶ connect κατασκευάζοντα and ποιοῦντα (S. § 226. N. 3), while the preceding καὶ serves to connect these clauses to δεινὸν ὄντα οἰκονόμον going before. H. § 855. a. — προσόδους, revenue. — οὐδένα ἂν πάποτε ἀφείλετο (sc. τὴν χώραν), he would never deprive him (of his country = his possessions and official station). The indic. with ἂν has an iterative signification (Butt. § 139. p. 366). The use of the imperf. and aor. is optional with the speaker, as he may wish to give the action a continued iterative sense, or one without the idea of continued action. H. § 704. For the double accus., see S. § 184. 1; H. § 553. — ἠδέως, gladly, cheerfully. — ἄ = ταῦτα ἄ, of which ταῦτα is to be constructed with ἔκρυπτεν. Cf. S. § 184. 1; H. § 553. — ἥκιστα, least = not at all. — φθονῶν—ἐφαίνετο. Mt. (§ 549. 5) says that φαίνεσθαι in the sense of *to seem*, takes the infin., but in that of *to be manifest*, the participle. H. § 802. — τοῖς φανερώς πλουτοῦσιν is opposed to τῶν ἀποκρυπτομένων. — πειρώμενος. Supply ἐφαίνετο from the preceding member. — τῶν ἀποκρυπτομένων = ἐκείνων οἱ ἀπεκρύπτοντο, sc. τὰ χρήματα.

20. φίλους γε μὴν ὅσους ποιήσαιο, furthermore, as many as he made friends. For the construction, cf. S. § 185; H. § 556; for the use of the

opt. cf. Mt. § 527. 1; Butt. § 139. p. 372; S. § 217. 2. — *ικανούς, suitable, fit.* — *ὃ τι* refers to *τούτου* understood (S. § 172. 4) limiting *συνεργούς*. — *τυγχάνοι βουλόμενος κατεργάζεσθαι, he might perchance wish to accomplish.* See N. on I. § 2. — *θεραπεύειν* depends on *κράτιστος*, and has for its object *τούτους*, the omitted antecedent of *ὅσους*. Cf. N. on *οὓς—τούτους*, § 14 supra.

21. *αὐτὸ τοῦτο οὐπερ αὐτὸς ἔνεκα φίλων ᾤετο δεῖσθαι ὡς συνεργούς ἔχοι.* The order is, *αὐτὸ τοῦτο ὡς ἔχοι συνεργούς (τούτου) οὐπερ ἔνεκα αὐτὸς ᾤετο δεῖσθαι φίλων.* Render, (it was) *for this very purpose, that he might have assistants, &c.* *αὐτὸ τοῦτο* (H. § 552. a) refers to *ὡς συνεργούς ἔχοι*, and serves to qualify the clause commencing with *καὶ αὐτὸς* (cf. S. § 182), as showing the end or object of the assiduity of Cyrus in assisting friends. — *καὶ αὐτός*, (that) *he also.* — *τούτου* limits *συνεργούς*.

22. *εἰς γε ὧν ἀνὴρ.* Cf. N. on § 12. Krüg. thinks that *ὧν* should be rejected from the text. — *διὰ πολλά*, sc. *αἷτια, for many* (reasons). So Sturz. — *πάντων δὴ—διεδίδου, he in particular (δὴ) of all men* (see N. on *πάντων*, § 13) *was in the habit of distributing.* — *τρόπους*, i. e. disposition, manners, habits, tastes, etc.

23. *εἰς πόλεμον, intended for war, viz. swords, helmets, bucklers, &c.* So *εἰς καλλωπισμὸν* limits the other class of gifts to tunics, trowsers, golden rings, chains, &c. For *εἰς* denoting aim or purpose, see N. on 8. § 23. — *νομίζοι* is here followed by two accusatives. Cf. S. § 185; H. § 556. See also N. on 8. § 6.

24. *τὰ μεγάλα (= μέγεδει δώρων) νικῶν τοὺς φίλους εὐ ποιοῦντα*, to which the article *τὰ* belongs, is the subject (S. § 153. 1) of *ἔστι* understood (S. § 150. N. 4), *οὐδὲν θαυμαστὸν* being the predicate. These words are found with a slight variation in Cyr. VIII. 2. § 13. *τῇ ἐπιμελείᾳ* answers to the question "wherein?" and limits *τὸ—περιεῖναι* (see Mt. § 400. 7; S. § 206. 2), *that he should surpass his friends* (S. § 198. 2; H. § 581. 2) *in care* for them. On the article in *τῶν φίλων*, see N. on 5. § 15. — *τῷ προθυμείσθαι χαρίζεσθαι, in his forwardness to oblige*, a dative clause connected to *τῇ ἐπιμελείᾳ*. — *ταῦτα* refers properly to *τὸ περιεῖναι*, but in sense to *τῇ ἐπιμελείᾳ* and *τῷ προθυμείσθαι χαρίζεσθαι*, and is therefore put in the plural. Cf. Mt. § 472. 5.

25. *ἔπεμπε, used to send.* S. § 211. N. 10. — *βίκους* is defined by Hesych., *στάμνος ὡτα ἔχων, an earthen jar with handles.* — For the construction of *οἶνον ἡμιδεεῖς*, cf. S. § 200. 3; of *οἶνον ἐπιτύχοι*, cf. S. § 202. 1. — *τοῦτον οὖν σοι ἔπεμψε.* So compliments at the present time are usually presented in the third person. Notice the change to the *orat. recta.* — *οὖν οἷς* for *οὖν τούτοις οἷς*. Had the antecedent been supplied, reference would have been had to some particular persons mentioned before, whereas the idea with the omitted antecedent is, *your best friends*, without reference to any other distinction. H. § 810. a.

26. *ἄρτων ἡμίσεα, halves of loaves of bread, or as we say, half-loaves of*



*bread.* For the gen., cf. C. § 539. ζ; H. § 559. e. This construction of the adjec. in the neut. plur. with the gen. of a masc. or fem. subst., is said by Mt. (§ 442. 4) to rarely happen. Cf. S. § 177. N. 4. — *τούτων.* S. § 192. 1. — *γεύσασθαι, to taste.* The mid. with this sense is the more common use of *γεύω, I cause to taste.*

27. *εἴη—ἐδύνατο.* For this intermingling of the opt. and indic., cf. Mt. § 529. 5; Rost, § 122. I. 7. *ἐδύνατο* is in the imperf. to correspond with *εἴη*, which borrows its past time from *ἐκέλευε.* Cf. S. § 212. 3. — *διὰ τὸ πολλοῦς ἔχειν ὑπηρετάς, because he had many servants.* — *διὰ τὴν ἐπιμέλειαν.* Some supply *τὴν τῶν ὑπηρετῶν*, others read *τὴν (ἑαυτοῦ) ἐπιμέλειαν.* But Krüg. says: “*durum est utrumque. Ego interpretor, propter curam qua ei ut principi prospiciebatur.*” — *ὡς—ἄγωσιν* for *ὡς ἄγοιεν.* This change of mood gives beauty and vividness to the expression. See N. on 3. § 14. — *πεινώντες, sc. ἐκείνοι* referring to *τοῖς ἵπποις.*

28. *Εἰ δὲ δὴ ποτε, if at any time, whenever.* — *μέλλοιεν ὑψεσθαι.* A periphrastic future. S. § 89. 2; H. § 711. — *ἐσπουδαιολογήετο, he talked earnestly with them.* — *ὡς δηλοῖη οὖς τιμᾶ, in order to show whom he distinguished.* Rost (Gram. § 123. 3) says, “the indic. stands in a relative proposition, when the verb of the principal proposition is a preterite, pres. or fut., and an event is expressed as definite and unconditional.” — *ἐξ ὧν ἀκούω = ἐκ τούτων ἃ ἀκούω.* For the accus. after *ἀκούω*, cf. S. § 192. 3; H. § 576. a. *ἀκούω = ἀκήκοα*, the idea being *I am informed* from what I have heard. H. § 698. *ἀκούω* has sometimes an aoristic sense. S. § 211. N. 5. — Construct *οὐδένα* with *οὔτε Ἑλλήνων οὔτε βαρβάρων.*

29. *Τεκμήριον δὲ* with *ἐστὶ* omitted, is a proposition by itself. Sometimes as here it is accompanied by *τόδε.* — *τούτου* refers to what has been just mentioned, and *τόδε*, to what is about to be related. C. § 736. a; S. § 163. 1; H. § 679. — *παρὰ μὲν Κύρου κ. τ. λ.* Mt. (§ 630. f) says that *γὰρ* in the new proposition after *τεκμήριον δέ, σημείον δέ,* etc., is sometimes wanting. See Butt. § 151. IV. 10. — *δούλου ὄντος.* Cf. 7. § 3. — *οὔτος, i. e. Orontes.* Hutchinsonson erroneously refers it to the king. — *ὄν (= ἐκείνον ὄν)* refers to the person to whom Orontes intrusted his letter to the king. Cf. 6. § 3. — *παρὰ δὲ βασιλέως κ. τ. λ.* Cf. 7. §§ 2, 13; 10. § 6; II. 1. § 6. — *καὶ οὗτοι μέντοι, and those too.* — *ἂν—τυγχάνειν, they would obtain.* Cf. Mt. § 598. 1; S. § 215. 5; H. § 783. b. The condition is implied in *ὄντες ἀγαθοί.* The infin. *τυγχάνειν* depends on *νομίζοντες* denoting the cause.

30. *καὶ τὸ—γεγόμενον, and that which took place,* is the subject, and *μέγα τεκμήριον,* the predicate of this proposition. — *κρίνειν, to select* (with discrimination and judgment).

31. *οἱ παρ' αὐτόν, those near him.* Schneid. conjectures that it should read *οἱ περὶ αὐτόν.* — *ὑπὲρ Κύρου, for Cyrus, i. e. in his behalf, on his side.* — *ἔχων καὶ τὸ στράτευμα πᾶν, with the whole army also.*

## CHAPTER X.

1. Ἐνταῦθα δὴ is here a formula of transition from the eulogy to the narration which is resumed from Chap. VIII. — ἀποτέμενεται. Plut. (Artax. 13) says, "according to the law of the Persians, the right hand and head were cut off, and Artaxerxes, having ordered the head to be brought to him, took it by the hair, which was long and thick, and showed it to the fugitives." — εἰσπίπτει εἰς τὸ Κυρεῖον στρατόπεδον, *break* (Histor. Pres.) *into the camp of Cyrus*. The singular is employed here, because βασιλεὺς is the more important subject. So Βρασίδης μὲν οὖν καὶ τὸ πλῆθος εὐδὺς ἄνω—ἐτράπετο, Thuc. IV. 112. — οἱ μὲν μετὰ Ἀριαίου. Krüg. finds the corresponding sentence in § 3, as though it had then been written οἱ δὲ Ἕλληνες—ἀντιταχθέντες. But may it not be found rather in βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ? — ἴστανται, *stand their ground*. — στρατόπεδον, i. e. the place where the camp-followers, baggage, and beasts of burden remained during the fight. — εἰς τὸν σταθμὸν, i. e. the place where they had encamped the preceding night.

2. For the signification of καὶ after τὰ τε ἄλλα πολλά, cf. N. on 9. § 17. — τὴν Φωκαίδα, *the Phocæan*. Her name was Milto, but Cyrus called her Aspasia, because she resembled in wit and beauty the celebrated mistress of Pericles. — τὴν—λεγομένην = ἐκείνην ἢ ἐλέγετο (S. § 225. 1) of which equivalent, ἐκείνην is in apposition with παλλακίδα. — σοφὴν, *wise, intelligent*. So Hesych. defines σοφός· φρόνιμος. σοφὴν and καλὴν are predicates.

3. Ἡ δὲ Μιλησία. "Hujus nomen ignoramus nisi forte ἡ Μιλησία in proprium cessit." Weiske. Cf. V. 2. § 29. — Krüg. conjectures that ἡ νεωτέρα is spurious. — γυμνή. "sine veste exteriori." Poppo. — πρὸς τῶν Ἑλλήνων. Schneid. with Weiske makes this stand for πρὸς τὸ τῶν Ἑλλήνων στρατόπεδον. Muret. and Steph. supply σταθμὸν. It is better, however, with Born., Krüg., and Kühn., to make πρὸς τῶν Ἑλλήνων οἱ = πρὸς τούτους τῶν Ἑλλήνων οἱ. — ἀντιταχθέντες here stands for ἀντιταξάμενοι. — οἱ δὲ καὶ αὐτῶν, *and some of them also*, refer to the Greeks. — μὴν—γέ, *yet however*. — ταύτην refers to ἡ Μιλησία. — ἐντὸς αὐτῶν, *within their ranks*. Sturz and most of the German editors translate *in castris eorum*. Hutch. takes ἐντὸς as absolute, and connects αὐτῶν with χρήματα, a construction too forced and unnatural to be admissible. — πάντα ἔσωσαν. The repetition shows the completeness of the act spoken of.

4. διέσχον ἀλλήλων, *were distant from each other*. H. § 580. 1. — οἱ Ἕλληνες refers to the main army of the Greeks. — οἱ μὲν, i. e. the Greeks. "Sic sæpissime Græci δὲ μὲν ad propius, δὲ δὲ ad remotius nomen referunt." Krüg. So the Latins sometimes employ *hic—ille* for *ille—hic*. — ὡς πάντας νικῶντες, *as if they had conquered all* (the enemy), whereas the right wing

of the king's army was victorious. — *οἱ δὲ* refers to βασιλεύς, sc. οἱ σὺν αὐτῷ. — *ὡς ἤδη πάντες νικῶντες*, as if they were all conquerors, whereas, their left wing was fleeing before the victorious Greeks.

5. δ' αὖ, on the other hand. — ἤκουσε Τισσαφέρνους. S. § 192. N. 3; H. § 582. 3. — τὸ καθ' αὐτούς, sc. στράτευμα or μέρος. — *οἴχονται* is perf. in signification, were gone in pursuit. On the transition to the *orat. recta*, see N. on 3. § 14. — *πλησιαίτατος*. Cf. 8. § 4. It speaks highly for the discipline of the Greeks, that in the pursuit the original order of battle was not essentially disturbed. — *εἰ πέμποιν*. In past actions *εἰ*, whether, takes the optat. without ἔν. Mt. § 526. — ἀρήξοντες = βοηθήσοντες, to succor, to defend. H. § 789. d.

6. ἐν τούτῳ. See N. on 5. § 15. — *καὶ βασιλεύς*, the king also. This is connected in thought with the attack upon the king, which was then contemplated by the Greeks. — *ὡς ἐδόκει* is to be taken with ὕπισθεν. — *συστραφέντες*, having closed up their ranks. Another reading is *στραφέντες*, having faced about. — *παρεσκευάζοντο ὡς ταύτῃ\* προσιόντος καὶ δεξιόμενοι*, they made preparations as if he (i. e. the king) would advance in this direction, and they would receive him; or more freely, they made preparations to receive him expecting his approach in this direction where the Greeks were halting. For this use of *ὡς*, cf. N. on 1. § 10; 4. § 7; of *ταύτῃ*, see S. § 76. 1. The common reading *προσιόντες*, is pronounced by Zeune to be without meaning. As instances in which *καὶ* connects participles having different cases, Krüg. cites Herod. VI. 126, Ὀλυμπίων ἰόντων καὶ νικῶν; Thucyd. VIII. 106, ἀφικόμενης τῆς νεὸς καὶ ἀκούσαντες. — ἦ δὲ παρῆλθεν ἔξω τοῦ εὐανύμου κέρατος, ταύτῃ καὶ ἀπήγαγεν, but in the same direction in which he came, (viz.) without the left wing (of the Greeks. Cf. 8. § 23), he also led (his forces) back. For the adverbial pronouns ἦ—ταύτῃ, cf. S. § 76. The Greeks supposed that the king would march directly against them, but instead of inclining to the river, as he must have done in that case, he took the same line of direction in which he first came to battle. — *κατὰ τοὺς Ἕλληνας*, over against the Greeks, has the position and force of an *adject. qualifying τοὺς—αὐτομολήσαντες* (H. § 534. a) used here as a *subst.*, those who had deserted = the deserters. H. § 786; S. § 158. 1. When the battle turned so decidedly in favor of Cyrus, as it did at first, great numbers probably deserted what appeared to be the hopeless fortunes of the king. Cf. N. on II. 1. § 6.

7. This section with the following one is parenthetic, being inserted in order to explain how it happened that Tissaphernes had joined the king. It commences therefore with *γὰρ illustrantis* (see N. on 6. § 6). — *συνόδῳ*, encounter. — *διήλασε*, he charged through. The light-armed troops of the Greeks were posted with the Paphlagonian horse (cf. 8. § 5) upon the extreme right of the army, i. e. upon the bank of the river. Hence in making his charge through the Grecian ranks, Tissaphernes, who led the left wing of the king's forces (8. § 9), wisely shunned an encounter with the heavy-armed



commanded by Clearchus and the other Grecian generals (S. § 4), by keeping close along the stream (παρὰ τὸν ποταμόν). — αὐτοῦς, i. e. Tissaphernes and his band. Cf. N. on οἱ δέ, § 4 supra. — φρόνιμος. By a skilful separation of his lines, Episthenes not only lost none of his men in this desperate charge of Tissaphernes, but was even able to do mischief to the enemy.

8. ὡς μείον ἔχων ἀπῆλλάγη, *inasmuch as being worsted he departed* (from the contest). — οὐκ ἀναστρέφει. He had no disposition to encounter again the Greeks. — συντυγχάνει, *falls in with*. — ὁμοῦ, *together, in company*, is strengthened by δῆ. H. § 851. 4. — συνταξάμενοι, *in battle array*.

9. Ἐπεὶ δ', *but when*. The narration, interrupted by the digression respecting Tissaphernes, is here resumed. — κατά, *opposite to*. See N. on §§ 6, 7. — τὸ εὐώνυμον—κέρας, *the left wing*, as the army was first drawn up (cf. 8. § 4), but now the right wing, in consequence of their having faced about to receive the king who was coming up in their rear. — μὴ προσάγοιεν. Cf. N. on 3. § 17. — περιπτύξαντες. The verb πτύσσω signifies *to fold up*, as a book, Luke 4: 20; as clothes, Odys. I. 439; *to clasp* the hands, Ædip. Col. 1611. Hence περιπτύξαντες signifies *having infolded* = *having surrounded*; and ἀναπτύσσειν τὸ κέρας, *to draw or bend the wing back*. The prevalent meaning of this verb thus compounded, is *to unfold*, i. e. to extend. But the movement here spoken of is so definitely explained in the next clause, that I cannot doubt that ἀνα- has here the sense of *back*. Perhaps it might not be amiss to consider both meanings of the verb involved in the contemplated movement, as the extension of the line would help to secure the object sought for. — ποιήσασθαι ὑπισθεν τὸν ποταμόν, *to place* (S. § 209. 2; H. § 689. 2) *the river in their rear*, i. e. to form the line of battle parallel with the river. These evolutions were designed to prevent the left wing of the Greeks from being surrounded, had such been the intention of the king. But doubtless nothing was farther from his thought than hemming in a body of men so formidable as the Greeks. His intention evidently was to gain a position between the Greeks and his capital, to which he could retreat in case the enemy were victorious.

10. Ἐν ᾧ (sc. χρόνῳ), *whilst*. See N. on 5. § 15. — καὶ δῆ, *even now, already*. The sense is, that while the Greeks were deliberating in respect to a change of position, the king's movement was such as to render the contemplated evolutions unnecessary. παραμειψάμενος = παρελθών, *having passed by* the left wing (now the right wing) of the Greeks. So Krüger and Poppo. But Hutch., and with him Zeune and Sturz, connect παραμειψάμενος with τὴν φάλαγγα, and render: *phalangis forma in eandem (quam prius habuit) permutata*. — εἰς τὸ αὐτὸ σχῆμα κατέστησεν ἐναντίαν τὴν φάλαγγα ὡσπερ τὸ πρῶτον μαχοῦμενος συνῆει, *drew up his army opposite (to the Greeks), in the same order in which he first came to battle*. τὸ πρῶτον. Cf. S. § 135. N. 2; H. § 554. a. For the construction of μαχοῦμενος, cf. S. § 225. 5; H. § 789. d.

— ὄντας refers to the king's forces. — πολὺ ἔτι προθυμότερον, *with much greater ardor*. They had learned the weakness of the enemy.

11. δ' αὖ, *but again*. — οὐκ ἐδέχοντο, *did not receive them*, i. e. did not stand the attack of the Greeks, but turned the back and fled. — ἐκ πλέονος, sc. διαστήματος, *from a longer distance*, i. e. the distance between them and the Greeks, when they began to flee, was greater than in the former engagement, which is equivalent to saying, *they fled sooner than before*.

12. ὑπέρ, *over, above*. — γήλοφος, *an eminence, a hill*. As there are no natural hills on the plain of Babylonia, the one here spoken of must have been an artificial mound or tumulus. Ainsworth says, that these mounds, topes, or tells, sometimes sepulchral, sometimes heaps of ruin, abound on this plain. — ἐφ' οὗ, *upon which*. See N. on 2. § 16. — ἀνεστρέφθησαν, *they (halted and) faced about*. Poppo says, “ἀναστρέφεισθαι et commorandi et se convertendi notionem habet.” So also Weiske and Krüger translate: *conversi steterunt*. It is difficult to see how Schneider could render this passage, as he has, *ad quem collem conversi in fugam profecti erant*. — οἱ ἀμφὶ βασιλέα. Cf. N. on 8. § 1. — περὶ μὲν οὐκ ἔτι, *not infantry (lit. no longer on foot)*, i. e. the infantry decamped, and the cavalry alone occupied the hill. περὶ μὲν corresponds to τῶν δὲ ἱππέων in the next clause, and is in apposition with οἱ ἀμφὶ βασιλέα. The gen. τῶν ἱππέων depends on ἐνεπλήσθη (from ἐμπλήμην). S. § 200. 3; H. § 575. — Weiske explains ὥστε τὸ ποιούμενον μὴ γινώσκειν, *ut Græci non possent intelligere quid pedites post collem agerent*. — ἐπὶ πέλτης. Dindorf adds ἐπὶ ξύλου, in place of which Hutch. suggests ἐπὶ ξυστοῦ. Render ἐπὶ πέλτης ἀνατεταμένον, (with its wings) *extended upon a spear*.

13. Ἐπεὶ δὲ καί, *but when also*. — τὸν λόφον, i. e. the γήλοφος spoken of in the preceding section. — ἄλλοι ἄλλοθεν, *some in one direction and some in another*, or as we say, *helter-skelter*. Sturz remarks that ἄλλοθεν seems to be put here for ἄλλοθι. But Krüg. makes the places round about the hill the stand-point of observation, and paraphrases: ἄλλοι ἄλλοθεν ἦλθον λείποντες τὸν λόφον. — ἐψιλοῦτο δ' ὁ λόφος τῶν ἱππέων. The gradual decrease of numbers on the hill until it was entirely deserted by the king's troops, is finely expressed in this and the following clause. “Verbum λείπονσι initium fugæ, ἐψιλοῦτο ulteriorem progressum, et τέλος finem indicat.” Lion.

14. οὐκ ἀνεβίβαζεν ἐπὶ τὸν λόφον, *did not attempt to march up* (S. § 211. N. 12; H. § 702) *upon the hill*. See N. on 2. § 22. — ὑπὸ αὐτὸν imparts to στήσας the pregnant sense, *having marched his army under it* (i. e. to the foot of it) *and having halted*. Cf. H. § 618. a; also N. on 1. § 3. — καταδόντας τὰ ὑπὲρ τοῦ λόφου, *having looked down upon the things beyond the hill = having taken a view from the summit of the hill of what was going on beyond*. — τί ἐστιν, sc. ταῦτα. Cf. Mt. § 488. 7.

15. Καί, *and so*. — ἀνὰ κράτος. Cf. N. on 8. § 1. — Σχεδὸν δ' ὅτε

ταῦτα ἦν καὶ ἡλιος ἐδύετο, and the sun also was nearly setting when these things took place. Cf. Mt. § 620. a.

16. *δέμενοι τὰ ὄπλα ἀνεπαύοντο*. Hutch. translates: *sub armis conquiescens* (cf. Cæs. Bel. Civ. I. 41), *rested under arms*. This is evidently the sense, as the army halted only for a few moments, while the leaders consulted in respect to the place of encampment for the night. — *παρείη* is adopted, on the authority of Schneid., by Dind., Born., and Krüg., for the common reading *παρῆει*. But inasmuch as *παριέναι* corresponds with *πέμποι* (II. 1. § 2) better than *παρεῖναι*, Poppo thinks that if the vulgar reading is to be changed (which he deems unnecessary, the indic. and opt. being frequently intermixed, Mt. § 529. 5; Rost, § 122. I. 7), it should be *παρίοι*. — *ἤδεσαν αὐτὸν τεθνηκότα* = *ἤδεσαν ὅτι αὐτὸς ἐτεθνήκει*. For the prolepsis, see N. on 2. § 21. Cf. also Mt. § 548; H. § 799. 3; C. § 844. — *εἶκαζον*, they were conjecturing. — *ἢ καταληψόμενόν τι προεληλακέναι*, or that he had gone forward to take possession of something, i. e. some post or fortress.

17. *καὶ* answers to *ἅμα μὲν*, § 16. — *αὐτοί*, they themselves, in contradistinction from Cyrus who has just been spoken of. — *αὐτοῦ*. Cf. N. on 3. § 11. — *αὐτοῖς* limits *ἔδοξεν*, but belongs also to the omitted subject of *ἀπιέναι* (see N. on *λαβόντα*, 2. § 1, and on II. 1. § 2), *it seemed best that they themselves should go away* to the camp, instead of sending for the baggage. Krüg. edits *αὐτοῦς*. — *δὀρπηστον*, supper time. So Hesych. defines *δὀρπιστος* (as it is sometimes written), *ὥρα τοῦ δείπνου*.

18. *ἄλλων χρημάτων*. Cf. N. on 5. § 5. — *εἴ τι = ὅ τι*, whatever. Cf. N. on 4. § 9. — *μεστὰς* is put without the article for *μεστὰς οὔσας*. — *καὶ ταύτας*, even these. The pron. is employed here, because *τὰς ἀμάξας* to which it refers, is separated by intermediate clauses from *διήρπασαν* upon which it depends. Cf. S. § 163. N. 3.

19. *ὥστε—ἦσαν*. See N. on 1. § 8. — *ἀνάριστοι*, without dinner. — *πρὶν γὰρ δὴ καταλῦσαι τὸ στράτευμα πρὸς ἄριστον*, for before the army halted for dinner.



## BOOK II.

## CHAPTER I.

1. Ὡς μὲν οὖν, *how then, by what means*. The exordium of most of the following books contains a similar recapitulation of preceding events. οὖν here denotes external sequence. See N. on I. 1. § 2. — ἠδροῖσθη Κύρω τὸ Ἑλληνικὸν = Kūros ἠδροῖσε τὸ Ἑλληνικόν. — ὅποτε, *when*. Cf. S. § 76. — ἀνόδω = ἀναβάσει. Cf. N. on ἀναβαίνει, I. 1. § 2. The descent to the sea-coast is called (V. 5. § 4) κατὰβασις. Cf. 5. § 22. — ἐλθόντες = ἀνελθόντες. — ἐκοιμήθησαν = τὴν νύκτα διεγέροντο, I. 10. § 19. — οἰόμενοι τὰ πάντα νικᾶν (H. § 698), *thinking that they were victorious in the whole* (battle), i. e. had gained a complete victory. See I. 10. § 4. For the article with πάντα, see H. § 537; S. § 170. N. 3; for the accus. after νικᾶν, see H. § 544. a; S. § 181. “In consequence,” says Mt. (§ 409. 3), “of the phrase μάχεσθαι μάχην, the place of the conquest, or the nature of the combat, is put in the accusative with the intransitive νικᾶν, *to conquer*. Cf. S. § 181. N. 2. — τῷ ἔμπροσθεν. Cf. S. § 169. 1; H. § 492. f.

2. Ἄμα δὲ τῇ ἡμέρᾳ, *as soon as it was day, at day-break*. Cf. N. on I. 7. § 2. δὲ corresponds to μὲν in § 1. — οὔτε—οὔτ', *neither—nor*. — σηματοῦντα, fut. part. of σημαίνω. For its construction, see S. § 225. 5; H. § 789. d. — Ἔδοξεν οὖν αὐτοῖς. See N. on I. 2. § 1. — συσκευασαμένοις and ἐξοπλισαμένοις belonging to the omitted subject προϊέναι, are put in the dat. by attraction (C. § 843. η; K. § 172. 3. R. 2) with αὐτοῖς, to which the subject of the infin. refers. This kind of attraction is sometimes omitted, as in Ξενία . . . ἤκειν παρήγγειλε λαβόντα τοὺς ἄνδρας, I. 2. § 1. — ἃ εἶχον = ταῦτα ἃ εἶχον. — ἕως Κύρω συμμίξειαν, *until they should join with Cyrus*. Mt. (§ 522. 1) says that if the principal action is past, ἕως after preterites takes the opt. without ἄν.

3. Ἦδη δὲ ἐν ὁρμῇ ὄντων = *but just as they were ready to march*; lit. *but when they were in motion* (to depart). For the omission of the subject of ὄντων, cf. N. on I. 2. § 17. — ἄμ' ἠλίω ἀνίσχουonti, *at sunrise*. — Τευθραρίας. Kiepert conjectures Teuthrania to have been in Æolis over against Lesbos. — γεγονὼς ἀπὸ Δαμαράτου, *being* (a descendant) *of Damaratus*. For the time of γεγονὼς (2 perf. part. of γίγνομαι), cf. S. § 211. 6. — Γλοῦς. Cf. S. § 46. 2. — ὁ Ταμῶ (gen. S. § 45. 3), *the son of Tamos*. S. § 168. 2 (end);

II. § 509. β; K. § 154. R. 2. — *τέθνηκεν*, was dead; properly, is dead (S. § 133. Θ), being the indicat. of the orat. rect. See Ns. on I. 3. § 14; 6. § 7. The more unimportant portions of the message have the opt. (*πεφευγώς — εἴη, λέγοι*) of the indirect quotation. Cf. Goodwin, § 70. R. 1. — *πεφευγώς εἴη* is here followed by *ἐν* instead of *εἰς*, to denote a state of rest following the action of the verb. H. § 618. a; S. § 235. Some construct the preposition here with *εἴη* considered apart from *πεφευγώς*. — *ἄρμῶντο*. The preceding day's march was not completed in consequence of the battle, and hence the verb is put in the imperf. — *τῇ προτεραίᾳ*, sc. *ἡμέρᾳ*. — *λέγοι*, sc. *Ἀριαῖος*. — *τῇ δὲ ἄλλῃ* (sc. *ἡμέρᾳ* borrowed from the preceding clause); lit. *the other day* than that which was present = *the next day*. — *ἀπιέναι — ἐπὶ Ἴωνίας*, he would go away toward (lit. upon) Ionia = he would set out for Ionia. — *φαίη*, that he declared, affirmed, a stronger expression than *λέγοι*.

4. *Τὰτα ἀκούσαντες, when they heard these things*. Cf. S. § 225. 2; H. § 788. a. — *βαρέως ἔφερον*. Cf. N. on I. 3. § 3. — *Ἄλλ' ὄφελε μὲν Κύρος ζῆν*, O that Cyrus were alive. *ὄφελον*, 2 aor. of *ὀφείλω*, always expresses a wish, and with the infin. is frequently preceded by the particles *ὥς, εἰ γὰρ, εἴθε* or *αἴθε*. See Butt. § 150. p. 442; H. § 721. b; S. §§ 133. Θ; 216. N. 3. — *ἡμεῖς γε* = whatever may be the result of the engagement in other parts of the field, *we at least*, &c. Cf. N. on I. 3. § 9 (end). — *εἰ μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα*, unless you had come we should (now) be on our march. Notice the force of the aor. and the imperf. See Goodwin, § 49. 2. For the use of the indic. in the protasis, and with *ἐν* in the apodosis, when both are past actions, cf. Butt. § 139. 9. 4; S. § 215. 2; H. § 746. 2. — *τὸν βασιλειον καθιεύει αὐτόν*, that we will place (lit. cause to sit, S. § 133, *καθίσω*) him as king. For the construction, cf. S. § 185; for the form of *καθιεύει*, cf. S. § 109. N. 1; H. § 376; K. § 83. — *τῶν γὰρ τὴν μάχην νικῶντων καὶ τὸ ἄρχειν ἐστί*, for it is the right of those who gain the battle to rule also; or more briefly, *the right to govern belongs to the conquerors*. For the construction of *τῶν — νικῶντων*, cf. S. § 190; H. § 572. c; K. § 158. 3. a; of *μάχην*, see N. on § 1 supra.

5. *τοὺς ἀγγέλους*, i. e. Procles and Glus. — *αὐτὸς ὁ Μένων*, Menon himself, i. e. of his own accord. So Sturz, "*sua sponte*." — *ἐβούλετο*, sc. *ἵνα*. — *ξένος*. Cf. N. on I. 1. § 10.

6. *περιέμενε*. The Eton MS. has *περιέμεινε*, which Born. follows, but Belf. well remarks, "the end of the expectation is not yet seen, as it would be in *περιέμεινε*. — *ἐπορίζετο σῖτον*, procured for themselves provisions. Cf. S. § 209. 2; H. § 689. 2. — *κόπτοντες* takes the gender implied in *στράτευμα* with which it agrees (S. § 157. 3. b; H. § 523; C. § 659; K. § 147. a), and is put in the plural because its noun is a collective one. Cf. S. § 157. 3; H. § 514. a. — *ξύλοις δ' ἐχρῶντο — τοῖς τε ὀιστοῖς*, and they used both the arrows for wood. See N. on *πιστοτάτοις*, I. 4. § 15. *τὲ — καὶ* connect *ὀιστοῖς* with *τοῖς γέρροις*. — *φάλαγγος* is here used of an army *non instructus*. —

Krüg. makes  $\text{o}\delta = \text{ἐκείσε ο}\delta$ . For the relative adverb  $\text{o}\delta$ , cf. S. § 76. —  $\text{ἠνάγκαζον}$ . Cf. N. on  $\text{ἦσαν}$ , I. 1. § 6. —  $\text{ἐκβάλλειν}$ , sc.  $\text{ἐκ τῶν χειρῶν}$ . So Born. “Sed cum,” says Krüger, “sagittas non manibus tenerent, cogitare mallet  $\text{ἐκ τῶν φαρετρῶν}$ .” When the Greeks charged the left wing of the king’s army, it would appear that many came over from the enemy without striking a blow. These deserters, being compelled to throw down their weapons in order that they might be deprived of the power to do harm, passed into the rear of the Greek army, where they were found and retaken by the king, when he approached the Greeks,  $\text{ὡς ἐδόκει ὑπισθεῖν}$  (I. 10. § 6). The fact that these deserters were reunited to the king’s army, is enough to show the incorrectness of interpreting  $\text{ἐκβάλλειν}$ , to *pull out*, sc. from the ground. —  $\text{φέρεσθαι}$ . The infinit. depends on  $\text{ἦσαν}$  with the notion of possibility, *were empty so that they could be carried away* for fuel. It refers in sense also to  $\text{πέλται}$ , the shields being without owners. —  $\text{ἐρημοί}$ , *empty*, their contents having been plundered by the king’s forces. Cf. I. 10. § 18. Some with less reason refer it to the waggons, whose draught animals had just been slaughtered for food.

7.  $\text{πλήθουσαν ἀγοράν}$ . Cf. N. on I. 8. § 1. —  $\text{παρὰ βασιλέως}$ . See N. on I. 2. § 5. —  $\text{ἄλλοι}$  in reference to Phalinus who was a Greek. The correspondence of clauses is marked by  $\text{μὲν—δέ}$ . —  $\text{ἐντίμως ἔχων}$ . Cf. N. on I. 1. § 5. —  $\text{προσεποιεῖτο}$ , *he pretended, claimed to himself*. The implication is, that he was far less skilled in the science of military affairs than he claimed to be. — For the construction of  $\text{ἐπιστήμων—τῶν}$ , cf. S. § 187; H. § 584. c. —  $\text{ἀμφί} = \text{pertaining to}$ . —  $\text{τάξεις}$ , *tactics*, i. e. the arrangement of troops in the various orders of battle. —  $\text{ὀπλομαχείαν}$ , *exercise of arms*, especially, as the etymology of the word shows, of those weapons used by heavy-armed soldiers.

8.  $\text{ἐπεὶ νικῶν τυγχάνει}$ , *since he happens to be victor* (see N. on I. 1. § 2) = since by the fortune of war he is victorious. —  $\text{θύρας}$ . Cf. N. on I. 9. § 3. —  $\text{εὐρίσκεσθαι}$  (i. e.  $\text{πειρᾶσθαι εὐρίσκεσθαι}$ . So Krüger) is here in the mid. voice with the signification, *to find for one’s self = to acquire, obtain*, and is used *transitively* (S. § 209. 3; H. § 689. 2), having for its object  $\text{ἄν τι}$  (=  $\text{ὅ τι}$ , *whatever*)  $\text{δύωνται ἀγαθόν}$ . Cf. S. § 179; H. § 493. d.  $\text{δύωνται}$ , sc.  $\text{εὐρίσκεσθαι}$ , borrowed from the preceding clause. Sturz supplies  $\text{πράττειν}$ , and renders, *efficere possint*.

9.  $\text{βαρέως μὲν ἤκουσαν}$ , *heard with indignation*, lit. *heavily*, i. e. with depressed spirits. —  $\text{ὅμως δέ}$ , *but nevertheless* although equally indignant with the rest. —  $\text{ποσοῦτον}$ , *so much = this only*. —  $\text{ὅτι οὐ τῶν νικῶντων εἶη τὰ ὄπλα παραδίδόναι}$ , “that it was not for conquerors to surrender their arms.” Felton. For the construction of  $\text{τῶν νικῶντων}$ , cf. N. on § 4 supra. See also S. § 125. 1; H. § 786. —  $\text{κάλλιστόν τε καὶ ἄριστον}$ . A common formula signifying, according to the connection in which it stands, what is *good, honorable, becoming, fit*, &c. Here it denotes that which is conducive to the general



interests of the army. “καλὸς καὶ ἀγαθὸς proprie dicitur sic, ut ἀγαθὸς ad animi virtutem et probitatem pertineat, καλὸς autem ad actiones externas, etiam ad generis nobilitatem, divitias, valetudinem, et alia talia referatur.” Sturz. — τὰ ἱερά ἐξηρημένα, *the entrails which had been taken out of the victim*. This sentence is parenthetical, and contains the secondary parenthesis ἔτυχε γὰρ θυόμενος, *for he happened to be sacrificing*.

10. πρῆσβύτατος ὢν. It is probable that Sophænetus was absent from this conference, since he is said (V. 3. § 1; VI. 5. § 13) to be the oldest of the generals. — πρόσθεν—ἤ, *before—that, sooner—than*. — αἰτεῖ. Cf. κελύει παραδόντας τὰ ὕπλα, § 8 supra. — τί δεῖ αὐτὸν αἰτεῖν; = οὐ δεῖ αὐτὸν αἰτεῖν, *why is it necessary for him to ask for them*. For the construction of τί, cf. S. § 182; H. § 552. a. — καὶ οὐ (Krüg. ἀλλ’ οὐ) λαβεῖν ἐλθόντα, *and not rather to come and take them (by force)*; lit. *having come to take them*. λαβεῖν is opposed to αἰτεῖν. — πείσας, *by having persuaded us to give them up*. S. § 225. 3; H. § 789. b; K. § 174. 1. — τί ἔσται τοῖς στρατιώταις, *what (reward) the soldiers shall have in return for their arms*. See N. on I. 7. § 8. — ἐὰν αὐτῷ ταῦτα χαρίσωνται, *if they gratify him in these things*, i. e. if they give up their arms at his demand.

11. τῆς ἀρχῆς denotes the aim or purpose of ἀντιποιεῖται, *for who strives for* (lit. makes for) *the sovereignty against him*. See N. on IV. 7. § 12. Construct αὐτῷ with ἀντιποιεῖται. — ὑμᾶς ἑαυτοῦ εἶναι, *that you are his*, i. e. his servants, property. — ἐντός, *within*, i. e. inclosed by. — ὅσον οὐδ’ εἰ παρέχοι ὑμῖν δύναισθ’ ἂν ἀποκτεῖναι, *more than you could kill, if he should even deliver them up to you (to be killed)*; literally, *as many as you could not kill*, &c. δυνάμενος is connected by καὶ τοῦ ἔχων.

12. Θεόπομος. Some MSS. have Ξενοφῶν, which Hutch. and Krüg. have followed, but Θεόπομος has the suffrage of the most judicious critics in its favor, and is best sustained by manuscript authority. — σὺ is slightly emphatic, *as even you*. — εἰ μὴ, *if not, except*. — ἀρετή, *valor*. — Construct ἂν with χρῆσθαι, and also the next ἂν with στερηθῆναι. Cf. N. on I. 3. § 19. — στερηθῆναι. Supply οἰόμεθα from the preceding clause. — Μὴ οὖν οἶον, *think not then*. For the construction, cf. S. § 218. 2. — ἡμᾶς understood is the subject of παραδώσειν. — σὺν τούτοις (sc. ὕπλοις), i. e. having these. See § 20 infra. — περὶ τῶν ὑμετέρων ἀγαθῶν μαχοῦμεθα, i. e. so far from giving up what we possess, it is our intention to acquire by conquest all your possessions.

13. φιλοσόφῳ, i. e. says Krüger, ἀδολεσχούντι ἢ ἡ ἀλήθεια ἐλέγχει. Reiske, cited by Born., appends to φιλοσόφῳ: *quia sapius τὸ ἀγαθὸν crepabat et τὴν ἀρετὴν*. — ἔοικας, *you resemble*, 2 perf. of εἴκω, with the signification of the pres. Cf. S. § 211. N. 6; H. § 712; K. § 152. 4. R. 1. — ὃ νεανίσκος, *O young man*. Phavorinus defines νεανίσκος· ἀπὸ ἐτῶν εἴκοσι· τριῶν ἕως ἐτῶν τριάκοντα τεσσάρων, ἢ τεσσαράκοντα ἐνός. Hippocrates assigns it to the fourth place in his seven ages, and extends it to the thirty-seventh year. Xenophon

was upwards of forty years old at this time, yet if MS. evidence would permit the substitution of his name instead of Θεόπομπος, his age would be no valid objection, since his personal appearance, described by Laertius, *εὐειδέστατος εἰς ὑπερβολήν*, *beautiful to an eminent degree*, might lead Phalinus to suppose him younger than he really was. Sturz regards *νεανίσκε* in this place as an ironical or contemptuous epithet = *rash, unskilful*. So Hesych. defines *νεανίσκος*· *νήπιος*. — ἴσθι—ὦν, *know that you are*. Cf. N. on I. 10. § 16. — ἀνόητος, literally, *without understanding* = *foolish, simple*. But lest this should seem to make Phalinus utter an offensive sentiment, which would not promote the object of his mission, it may be remarked, that ἀνόητος, μωρός, etc., were by no means as harsh epithets with the Greeks as they are with us. — εἰ οἶει, *if you think*. Attic 2 sing. of οἶμαι, οἶμαι.

14. ἄλλους is the subject of λέγειν. — ἔφασαν, *they say*. Xenophon speaks here and elsewhere, as though he derived his information from others. It is highly probable, however, that he was present at this interview with the king's ambassadors. — ὑπομαλακίζομένους, *gradually softening*, i. e. giving way to their fears. — ὡς καὶ—καί, *as—so also*. The first καὶ of this formula is pleonastic, so far as its translation into English is concerned (cf. Mt. § 620. b); the latter καὶ = οὕτω (see Mt. § 620. d. 2). Some prefer to take ὡς in its declarative use (H. § 875. d), *that they both were—and might become*. — πολλοῦ ἄξιοι, *very useful*. Cf. N. on I. 3. § 12. — εἴτε—εἴτ', *whether—or*. — ἄλλο τι, *in something else* than the expedition into Egypt referred to in the next clause. For the construction, cf. S. § 182. — θέλοι. Krüg. edits βούλεται, but apart from the MS. authority in favor of θέλοι, as denoting *purpose* or *design*, its meaning is better suited to this passage than that of βούλεται, which is merely expressive of *wish* or *inclination*. Cf. Butt. Lexil. No. 35. — ἐπ' Αἴγυπτον. Cf. 5. § 13. — συγκαταστρέψαιντ' ἂν αὐτῷ, *they would assist him in subjugating it*, i. e. Egypt. Cf. N. on I. 5. § 7 (end).

15. ἀποκεκριμένοι εἶεν has a middle signification. Cf. Mt. § 493. d; Butt. § 136. 3. — ἄλλος ἄλλα λέγει, *one says one thing, another, another*. λέγει takes its number from ἄλλος, which is in partative apposition with οἱ, the proper subject of the verb. Cf. Mt. § 302. a. Obs. Clearchus addressed his inquiry to his fellow-commanders, but Phalinus apparently having become somewhat impatient and out of humor with them, does not wait for their answer, but breaking in (ὑπολαβὼν) asks Clearchus to deliver his sentiments. — εἰπὲ τί λέγεις, *tell (us) what you have to say* = declare your opinion in reference to this matter.

16. ἄσμενος = ἄσμένως. Cf. Butt. § 123. 6. — οἱ ἄλλοι, i. e. those who were present at the conference. Supply ἄσμενοι ἐωράκασι from the preceding clause. — καὶ ἡμεῖς, sc. Ἕλληνες ἐσμέν. — τοσοῦτοι—ὅσους, *as many as* = *all whom*. Cf. S. § 76. 1. — τοιούτοις δὲ ὄντες πράγμασι, *being in such difficulties*. — συμβουλευόμεθά σοι, *we ask your advice*. In the act. voice, this verb signifies *to give advice*, in the mid., *to consult* or *ask advice*. The

Latins express this difference by *consulere alicui*, and *consulere alicquem*. —  
περὶ ὧν = περὶ τούτων ἄ.

17. πρὸς θεῶν. Cf. N. on I. 6. § 6. — συμβούλευσον. Crosby (Gram. § 797. N. 2) says: "the momentary character of the aor. is peculiarly favorable to vivacity, energy, and earnestness of expression." — κάλλιστον καὶ ἄριστον. Cf. N. § 9 supra. — ἀναλεγόμενον. This reading is adopted by Hutch., Dind., Pop., and Krüg., instead of ἂν λεγόμενον, which Weiske and some others prefer. Morus thinks it should read χρόνον ἅπαντα λεγόμενον, to which conjecture, Bornemann says, the more frequently he considers the passage the more he is disposed to incline. As it respects the grammatical construction, it may be classed with the examples which Mt. (§ 564) calls nom. absolute, but which Butt. (§ 145. N. 6) regards as accus. absolute, and may here be resolved by ὅτε or ἐπειδὴ with the finite verb. Render εἰς τὸν ἔπειτα χρόνον ἀναλεγόμενον, when in after time it shall be repeated. Cf. Mt. § 565; S. § 186. N. 2. — συμβουλεομένοις συνεβούλευσεν. Notice the distinction between the active and middle, referred to in the preceding section.

18. ταῦτα ὑπήγετο is thus paraphrased by Krüger, "*his dictis eum furtim ad suas rationes traducere conabatur*. The mind of Clearchus was made up as to the demand of the king, and yet he wisely thought it advantageous to draw from the emissary advice contrary to the terms of his commission. He therefore adjured him as a Greek to give such counsel, as would be honorable and befitting the present emergency. — ὑποστρέψας, lit. *having turned away* = *having eluded* (the snare set for him). — παρὰ τὴν δόξαν αὐτοῦ, *contrary to his* (Clearchus's) *expectation*.

19. μία τις = a single one. — σωθῆναι depends on ἐλπίδων, *hopes* (i. e. chances, probabilities) of being saved. As we would say: *one chance in ten thousand of being saved*. — μὴ παραδίδοναι = μὴ παραδοῦναι. Cf. S. § 201. N. 1; H. § 699. — μηδεμία—ἐλπίς, *not even one hope*, opposed to τῶν μυρίων ἐλπίδων μία of the preceding member. — σώζεσθαι, *to save yourselves*. Cf. S. § 209. 2; H. § 688. 1; K. § 149. 2. — ὅπῃ δυνατόν, *in whatever way possible*.

20. Ἄλλὰ ταῦτα μὲν δὴ σὺ λέγεις = *well then, this is your advice*. Butt. (§ 149. p. 434) says that ἀλλὰ stands in an abrupt manner at the beginning of paragraphs, having somewhat the sense of our familiar expressions, *well, indeed, truly*. — πλείονος—ἄξιοι, *worth more* = *of more value*. Cf. N. on I. 3. § 12. Leonidas is said by Diod. to have given this truly Laconic answer to Xerxes at Thermopylæ. — φίλοι. The copula is εἶναι the subject of which is omitted. In such a construction, the noun in the predicate agrees in case with the subject of the verb on which the infin. depends. S. § 224; H. § 775. 2; K. § 172. 3.

21. Phalinus now begins to change his tone. At first the Greeks are to surrender their arms, and go as suppliants to the gates of the king (cf. § 8), but finding them resolute, he proposes, as the only condition on which peace



will be granted them by the king, that they shall neither advance nor retreat, but stay where they are. — αὐτοῦ. Cf. N. on I. 3. § 11. — περὶ τούτου, i. e. this mandate of the king. — ὡς πολέμου ἔντος, *that war is determined upon by you.* For the construction, cf. S. § 226. a; K. § 177. 3. R. 2. The clause is the object of ἀπαγγελῶ.

22. καὶ ἡμῖν . . . βασιλεῖ, *the same things seem good to us also, which (seem good) to the king.* This repetition of καὶ in the sense of *also*, is quite common in a compound sentence. Cf. H. § 856. b.

23. οὐ διεσήμανε, *he gave no intimation.* This dialogue between Clearchus and Phalinus is very amusing. The haughty message which the envoy first delivered, the lowering of his terms, when he found that the Greeks would not deliver up their arms, and finally his fruitless efforts to obtain from Clearchus any intimation of his future design, are all sketched with life and spirit. We can readily conceive how crest-fallen the ambassador must have taken his leave.

## CHAPTER II.

1. οἱ σὺν αὐτῷ, i. e. his colleagues in the embassy. — βελτίους = *higher in rank and influence.* — οὐς οὐκ ἂν ἀνασχέσθαι αὐτοῦ βασιλεύοντος, *who would not bear his being king, or that he should be king.* For the construction of οὐς—ἀνασχέσθαι, cf. Mt. § 538; of ἀνασχέσθαι αὐτοῦ, S. § 192. 1; C. § 558. ζ; H. § 576; K. § 158. 5. b. ἀνέχεσθαι τινος, *to bear any thing*, as opposed to ἠττᾶσθαι τινος, *to succumb to any thing*, is placed by Mt. (§ 358) under the head of “verbs signifying to surpass, or to be inferior to, followed by the genitive.” — ἤδη, *forthwith.* — τῆς νυκτὸς = ταύτης τῆς νυκτὸς, *this very night.* — ἀπιέναι has αὐτὸς (= ἑαυτόν, cf. S. § 222. 3. c; H. § 775. b) for its subject, *that he himself will go away.*

2. ὅποῖον—τι = ὅ τι, *whatever.* — οὐδὲ τούτοις εἶπε, *he did not tell to them.* He concealed his design from them as well as from Phalinus.

3. ἤδη ἡλίου δύνοντος, *the sun now going down = it being now sunset.* — Ἔμοι—θυομένῳ ἰέναι, *as I was sacrificing in order to go.* The infinitive here marks the *end* or *purpose* of the action expressed by θυομένῳ. Cf. Butt. § 140. 3; S. § 222. 5; K. § 171. 2. Prof. Felton renders: *sacrificing to know whether or not to march.* It was customary to perform a sacrifice for this purpose, before undertaking any military expedition. Krüger and Poppo, after Schaefer, construe ἰέναι with ἐγίγνετο τὰ ἱερά. Supply καλὰ in οὐκ ἐγίγνετο, from πάννυ καλὰ ἡμῖν τὰ ἱερά ἦν at the end of the section. — εἰκότως, *rightly* = with good reason. — οὐκ ἐγίγνετο. Repeat καλὰ τὰ ἱερά. — ἂν δυνάμεθα. For the optative, cf. S. § 215. 1; H. § 730; K. § 153. — μὲν δὴ αὐτοῦ γε, *certainly here at least.* — οἶόν τε. Cf. N. on I. 3. § 17. — ἰέναι. Repeat ἐμοὶ θυομένῳ.

4. δειπνεῖν, sc. χρῆ from the preceding clause. — τῖς. See N. on I. 3. § 12. — ἐπειδὴν δὲ σημήνη τῷ κέρατι, “when the signal shall be given with the trumpet.” Felton. σημήνη, sc. ὁ σαλπικτής. See N. on I. 2. § 17. — ὡς ἀναπαύεσθαι, as if to retire to rest. This was done in order to deceive the enemy, should any be lurking about in the vicinity. — ἀνατίθεσθε, sc. τὰ σκεύη, drawn from συσκευάζεσθε. — ἐπὶ δὲ τῷ τρίτῳ, sc. σημείῳ, at the third (signal). — πρὸς τοῦ ποταμοῦ, next to (lit. from) the river. — τὰ δὲ ὄπλα = τοὺς δὲ ὀπίτας. Cf. N. on I. 7. § 10. — ἔξω, i. e. outside of the baggage, which would thus be covered, on the one side by the river, and on the other by the heavy-armed men.

5. τὸ λοιπὸν (= ἀπὸ τοῦ νῦν. Phav.), from this time, henceforth. The neut. accus. of adjectives is often employed for the adverbial accus. Cf. Butt. § 150. p. 441; C. § 643. — ἦρχεν, i. e. took the chief command. — οὐχ ἐλόμενοι, i. e. not formally electing him. — ἀλλ’ ὀρώντες, but (they obeyed him) because they saw, &c. — ἐφρόνει is put in the imperf. because the principal verb ἐπέιδοντο refers to past time. H. § 735. a. — δεῖ, sc. φρονεῖν.

6. Ἀριθμὸς δὲ τῆς ὁδοῦ, “mensura itineris.” Sturz. — ἣν ἦλθον, which they went. For the construction, cf. S. § 181. 2; H. § 544. a. — τῆς μάχης, i. e. to the place of the fight. So ἀπὸ τῆς μάχης, in the latter part of the section. Cf. V. 5. § 4. — σταδμοὶ τρεῖς καὶ κ. τ. λ. Only 84 stations and 517 parasangs are enumerated in the preceding book. Zeune conjectures that 9 stations, 18 parasangs, made by the Greeks from Ephesus to Sardis, previous to their junction with Cyrus, are here included. — τριακόσιοι. So Zeune, and after him, Dind., Born., Pop., and Krüg., read instead of τρισχίλιοι, which is irreconcilable with the statement of Plutarch, who makes Cunaxa 500 stadia from Babylon.

8. κατὰ τὰ παρηγγελμένα. Cf. § 4 supra. — πρῶτον σταδμόν. Cf. I. § 3. — θέμενοι, sc. οἱ Ἕλληνες. For the construction, cf. N. on μαχόμενοι, I. 8. § 27. θέμενοι τὰ ὄπλα. Cf. N. on I. 5. § 14. — μήτε—τε, not—and. When the second clause of this formula has its own verb, its meaning is affirmative, otherwise it is negative. Cf. Mt. § 609; S. § 230. 2. — προσώμοσαν, swore in addition. Arizæus and his party laid themselves under an additional obligation to act as faithful guides.

9. σφάζαντες ταῦρον κ. τ. λ. The custom of sanctioning leagues, treaties, etc., with the blood of victims, was universal among the nations of antiquity. A notable instance is found in Gen. 15 : 18, where God made a covenant with Abraham. Cf. also Exod. 24 : 3-8. In this compact between the Greeks and Persians, the sacrifice of the wolf seems to have been peculiar to the latter, while the other three composed the *suovetaurilia* of the Romans. — εἰς ἀσπίδα, into (i. e. over) a shield. Corresponding to the boss of the shield on one side was a cavity on the other, which here received the blood of the animals. — βάπτοντες οἱ μὲν. The staining of their weapons with blood was a virtual imprecation, that their own blood might thus stain the sword or spear

in case they violated the covenant. Similar to this was a custom of the Chaldeans, which was the ground of the ceremony detailed, Gen. 15: 9-17. The parties to the covenant, having slain and divided the victims, placed the parts opposite to one another. They then passed between the parts thus divided, saying, *let it not thus be done to us*, implying that if they were faithless, they might justly be cut in pieces. Cf. Jahn Arch. § 383. — οἱ μὲν Ἕλληνες and οἱ δὲ βάρβαροι are in partitive apposition with the subject of ὤμοσαν. H. § 500. b.

10. Ἄγε δὴ, *come now*. A formula of incitement. — ὁ αὐτὸς—στόλος, *the same march*. Cf. S. § 202. N. 1. — καὶ ὑμῖν, *as to you*. Cf. S. § 236. N. 2. — τίνα γνώμην ἔχεις, "*quæ tua sententia est.*" Sturz. — ἄπιμεν, sc. ὄδον to which ἤνπερ refers. For the construction, cf. N. on ἦν ἤλθοι, § 6 supra.

11. Ἦν μὲν ἤλθομεν ἀπιόντες. The order is ἀπιόντες (ὄδον) ἦν ἤλθομεν. See N. on ἦν ἤλθοι, § 6. — ὑπάρχει = ἐστί. Construct Ἑπτακάδεκα with ἴοντες, according to the rule (S. § 181) above referred to. Krüg. attaches to σταθμῶν the idea of time, *during the last seventeen days' march*. Cf. § 560. 2. — ἐγγυτάτω = ἐγγυτάτων. Cf. S. § 167. 6. — οὐδὲν εἶχομεν λαμβάνειν, i. e. οὐδὲν εἶχομεν ὥστε λαμβάνειν, *we had nothing to take* = we could take nothing. Cf. S. § 223. 1 (ἔχω). — εἶ τι. Cf. N. on I. 6. § 1. — κατεδαπανήσαμεν, *we entirely consumed*. κατὰ in composition signifies *exhaustion, consumption*, etc. Cf. Vig. p. 246. — μακροτέραν, sc. ὄδον. Cf. S. §§ 168. 2; 181. 2. — ἀπορήσομεν. The regular construction would have been ἀπορεῖν.

12. Πορευτέον δ' ἡμῖν. Cf. N. on σκεπτέον εἶναι, I. 3. § 11. — Construct σταθμούς, which here signifies the distance passed over (see N. on I. 5. § 7), with πορευτέον (S. § 181. 2), which is followed by the same case as its verb. Cf. S. § 178. 1. — ὡς πλεῖστον, *as far as possible*. — οὐκ ἔτι μὴ δύνηται βασιλεὺς ἡμῶς καταλαβεῖν, "*the king will no longer be able to overtake us.*" Felton. δύνηται has here the force of δυνήσεται. The double negative οὐ μὴ, is used with the future indicative, or with the subjunctive in denials referring to the future; while μὴ οὐ is usually constructed with the infinitive. Cf. Butt. §§ 139. p. 364; 148. N. 6; S. § 230. 3. — σπανιεῖ. Cf. N. on καδιεῖν, II. 1. § 4.

13. Ἦν δ' αὕτη ἡ στρατηγία οὐδὲν ἄλλο δυναμένη ἢ ἀποδρᾶναι ἢ ἀποφυγεῖν, *this strategy meant nothing else than secret or open flight*. ἦν—δυναμένη = ἐδύνατο. Cf. N. on I. 2. § 5 (end). στρατηγία, *the plan of conducting the army*. For the distinction between ἀποδρᾶναι and ἀποφυγεῖν, cf. N. on I. 4. § 8. — κάλλιον, *more honorably*. Cf. S. § 135. 2. — ἐν δεξιᾷ ἔχοντες τὸν ἥλιον. By this it appears that their course was northerly. — λογιζόμενοι, *supposing*. — εἰς κώμας. Col. Chesney places these Babylonian villages on the Abu Gharib, near the ruins of Sindiyah.

14. ἔδοξαν—δρᾶν, *they thought that they saw*. Cf. Butt. § 141. 3; S. 221.



— τῶν τε Ἑλλήνων οἱ μὴ κ. τ. λ., *those of the Greeks who did not happen to be in their ranks, began to run, &c.*

15. Ἐν ᾧ δέ, *but whilst.* Cf. N. on I. 10. § 10. — Καὶ εὐθὺς ἔγνωσαν κ. τ. λ. These sumpter horses betokened the proximity of an armed force, and as it was not likely that the king would divide his army, they knew that he must be encamped ἐγγύς σου, *somewhere near.* — καὶ γὰρ (= γάρ, *et enim*) καί, *for also,* introduces an additional reason for their conclusion respecting the nearness of the royal army.

16. ἤδει γὰρ καὶ ἀπειρηκότες τοὺς στρατιώτας, *for he knew that the soldiers were both exhausted.* For the construction, cf. N. on ἤδεσαν αὐτὸν τεθνηκότα, I. 10. § 16. ἀπειρηκότες, perf. act. part. of ἀπορρέω, not used in the present. This verb signifies, (1) *to announce, declare;* (2) *to forbid, deny;* (3) *to leave off, desist,* and as this is oftener done from fatigue than any other cause, the word by metonymy of *cause* for *effect,* assumes the meaning, *to be weary or fatigued,* which is its signification here. — ἤδη δὲ καὶ ὕπὲρ ἦν, *and now also it was late* (in the day). — οὐ—οὐδ'. Cf. S. § 230. 1. — δοκοίη is put in the opt., because φυλαττόμενος upon which it depends, borrows past time from ἀπέκλινε. Cf. S. § 212. 3; H. § 729. 3. — εὐθύωρον = κατ' εὐθείαν (sc. ὁδόν), *straight forward.* Cf. S. § 135. 2; H. § 552. — τοὺς πρώτους, *the van of the army.* — εἰς—κατεσκήνωσεν. See N. on κατέστη εἰς, I. 1. § 3. — ἐξ ὧν, i. e. the villages. — καὶ αὐτὸ τὰ ἀπὸ τῶν οἰκιῶν ξύλα, *even the very wood of the houses.* The design of this was to cut off the rebel forces from necessary supplies. For the construction of αὐτά, cf. S. § 160. 4. a; H. § 538. b; K. § 148. 10. g. ἀπὸ here denotes 'removal from.'

17. ὅμως (substituted by Dind., Born., Pop., and Krüg. for ὁμοίω), *notwithstanding* the villages had been stripped of every thing by the royal army. — τρόπῳ τινί, *in some manner = as well as they could.* — σκοταῖοι, *in the dark.* See N. on I. 1. § 9. — ὡς ἐτύγχανον ἕκαστοι, sc. αὐλιζόμενοι, *as each happened* (to pass the night) = *in whatever manner each one was able.* — ὥστε—καί, *so that even.* — ἐγγύτατα here = ἐγγύτατοι. — σκηνωμάτων, *tents,* a verbal noun from σκηνώω, *to pitch a tent.* Cf. S. § 139.

18. τῇ ὑστεραίᾳ, sc. ἡμέρᾳ. — οὔτε καπνὸς οὐδαμοῦ πλησίον, *nor smoke any where near.* — τῇ ἐφόδῳ, *at the approach.* The king thought the Greeks were advancing to attack him, and hence on the next day he proposed a truce. Cf. II. 3. § 1. — οἷς = ἐκείνοις ᾗ.

19. καί, *also.* — οἷον εἰκὸς φόβου ἐμπροσθέντος γίγνεσθαι, *such as usually takes place when fear falls upon a company of men.*

20. Τολμίδην—τοῦτον. Cf. N. on ἀμάξας—ταύτας, I. 10. § 18. — κήρυκα ἄριστον τῶν τότε, *the best crier of that time,* i. e. he had the loudest and clearest voice. For the construction of τῶν τότε, cf. S. § 169. 1; H. § 493. a; K. § 148. 8. — ὅς ἂν τὸν ἀφέντα τον ἕνον εἰς τὰ ὄπλα μνήσῃ, *whoever would give information of the person who had let loose the ass among the arms.* "This is a mere joke, implying that there was no ground for alarm." Felton.

21. *κενός*, empty = vain, groundless. — “*Ἄμα δὲ ὑρῆρω*, as soon as day broke. Robinson (Lex. N. T.) says that “*ὑρῆρος* properly signifies the time before and about day-break, while one still needs a light; but also later, including the morning twilight until near sun-rise.” Here it evidently means *break of day*, inasmuch as heralds came from the king about *sunrise* (cf. 3. § 1), at which time Clearchus was already reviewing his troops.

## CHAPTER III.

1. *Ὁ δὲ δὴ ἔγραψα*, but now that which I wrote. *ὃ* = *τοῦτο ὃ*, of which, *τοῦτο* refers to the clause *ὅτι . . . ἐφόδω*, and is the subject of *ἦν*. Reference is here made to what is said in 2. § 18. The evidence that the king was alarmed at the approach of the Greeks, was the difference in the tone of his second message from that sent by Phalinus (1. §§ 7–23).

2. *προφύλακας*, the outposts. — *ἐζήτουν*, inquired for. — *τυχῶν—ἐπισκοπῶν*, happening to be reviewing. — *ἄχρις ἂν σχολάσῃ*, until he should be at leisure. Cf. N. on *ἂν ἔλησθε*, I. 3. § 15. By this affectation of contempt for the Persians, he inspired his own men with confidence, and gained time for the proper disposition of his troops.

3. *ὥστε καλῶς ἔχειν ὁρᾶσθαι πάντη φάλαγγα πυκνήν*, so that the dense lines made an imposing appearance on all sides. *καλῶς ἔχειν*. See N. on I. 1. § 5. *ἔχειν* has *ὁρᾶσθαι* for its subject. — *τῶν δέ*. “In narrative style,” says Butt. (§ 126. 4), “*ὃ, ἦ, τὸ* often stand only once and with *δὲ* alone, in reference to an object already named.” *τὲ* in *καὶ αὐτὸς τε* is to be construed with *καὶ* before *τοῖς ἄλλοις*, while *τὲ—καὶ* in the next member connects *εὐοπλοτάτους* and *εὐειδεστάτους*. — *ἔφρασαν*. Cf. N. on I. 6. § 3.

4. *πρὸς τοῖς ἀγγέλοις*, near to the messengers. — *τί βούλοιντο*. Cf. S. § 219. 2. — *ἄνδρες οὔτινες*, as persons who. Sturz says that *ἄνδρες* here might have been omitted. — *ἱκανοί*, competent, duly authorized, is followed by *ἀπαγγεῖλαι*. — *ἔσονται*. Cf. N. on *ἀπάξει*, I. 3. § 14. — *τά τε παρὰ βασιλείως*, “*regis mandata*.” Krüg.

5. *μάχης*. For the gen., cf. S. § 200. 3; II. § 575. a; K. § 158. 5. a. — *οὐδὲ ὁ πολμήσων*, nor is he one who will dare. An answer, as Born. remarks, worthy of a Spartan. For the construction, cf. S. § 225. 1; H. § 786; K. § 148. 6; Goodwin, § 108. 2.

6. *ἐγγύς που*, somewhere near. — The subject of *ἐπετέτακτο* is *ταῦτα πράττειν*. Cf. S. § 153. 1; H. § 493. d. — *ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ*, that they (i. e. the Greeks) seemed to the king to propose what was reasonable. — *οἱ αὐτοὺς—ἄξουσιν*, to lead them. Cf. N. on *ὅστις*, I. 3. § 14. — *ἐὰν αἱ σπονδαὶ γέωνται*. “A transition,” says Matthiæ (§ 523. 1), “to a kind of *oratio recta*.” *ἐάν, ἦν, or ἂν* with the subjunct. is a milder expression than *εἰ* with the future. See Mt. 1. c. — *ἔνθεν = ἐκείσε ἔνθεν*.

7. αὐτοῖς = μόνοις, *alone*. S. § 160. 4. a. — τοῖς ἀνδράσι. There is much difficulty in determining satisfactorily to whom ἀνδράσι refers. The conjecture of Weiske, that it means the Greeks and Persians, who passed between the two armies to arrange and ratify the truce, is inadmissible, because opposed to the facts of the case, the Persians alone passing between the armies as truce-makers. Nor can we adopt the surmise of Hacken cited by Poppo, that reference is had to those of the Greeks who would be sent out to purchase and bring in provisions, inasmuch as it appears from the latter part of the preceding section, that all the Greeks were to be led whence they might take provisions. We must therefore conclude with Krüger, that the ambassadors or messengers of the Persians are referred to, although this interpretation is by no means disincumbered of difficulties. — πᾶσιν, sc. ἔσοιντο σπουδαί.

8. μεταστησάμενος αὐτούς, *having caused them* (i. e. the messengers) *to withdraw*. Cf. S. § 209. 3. — σπονδὰς ποιῆσαι = σπένδεσθαι. — καὶ ἡσυχίαν = ἡσυχῆ, *quietly, peacefully*. — ἐπί, *after*, i. e. to procure and bring.

9. ἀν ὀκνήσωσιν μὴ ἀποδόξῃ ἡμῖν τὰς σπονδὰς ποιήσασθαι, *shall have become afraid, lest we resolve not to make the truce*. μὴ ἀποδόξῃ ἡμῖν = μὴ οὐδόξῃ ἡμῖν. — οἰμαί γε μέντοι κ. τ. λ. The confidence in their own resources, manifested by the generals in hesitating to accept the truce proposed by the king, would tend to inspire the soldiers with more courage and energy in the perils with which they were beset.

10. μὲν—μέντοι = μὲν δέ. — τὸ δὲ στράτευμα ἔχων ἐν τάξει, *but having his army in order of battle*. Although going to conclude the truce, he did not in the least relax his vigilance. — αὐλώσιν (= ὀχετοῖς, 4. § 13. Schneid.), *canals, trenches*. — ὡς. Cf. N. on I. 5. § 10. — διαβάσεις, lit. *passings over*, here a substitute for bridges, *temporary bridges*. — τοὺς δέ. In the formula, ὁ μὲν—ὁ δέ, one is sometimes omitted. Cf. Mt. § 288. *Obs.*, 4.

11. ἦν—καταμαθεῖν. Cf. N. on ἦν λαβεῖν, I. 5. § 2. — Κλέαρχον—καταμαθεῖν ὡς ἐπεστάται = καταμαθεῖν ὡς Κλέαρχος ἐπεστάται (cf. N. on I. 6. § 5). ἐπεστάται = ἥρχε, ἡγεμόνευεν. — βακτηρίαν, *staff, truncheon*, carried by the Lacedæmonian generals, as an instrument with which to correct their soldiers. Cf. Thucyd. VIII. 84. — πρὸς τοῦτο, i. e. the construction of temporary bridges, and the management of those things which pertained to the transportation of the army and baggage across the trenches. — ἐκλεγόμενος τὸν ἐπιτήδειον ἔπαισεν ἄν. Of the various interpretations given to this passage, for brevity's sake, I shall select but one, which seems the most natural and free from objections, viz. *selecting the one most worthy* (of punishment) *he would chastise him*. For ἄν with ἔπαισεν, cf. N. on I. 9. § 19. — καὶ ἅμα αὐτὸς κ. τ. λ. By thus sharing in the labor of his men, Clearchus stimulated them to great exertions. — ὥστε πᾶσιν αἰσχύνῃν εἶναι μὴ οὐ συσπονδάξειν, *so that every one was ashamed* (lit. *shame was to all*) *not to assist in urging on the work*. Mt. (§ 609. p. 1082), says that οὐ μὴ is found after words in which



a negative sense is involved, as *δεινόν, αἰσχρόν ἐστίν*, etc., denoting that which ought not to happen. Cf. Butt. § 148. N. 6. 2.

12. *πρὸς αὐτοῦ*. The common reading *πρὸς αὐτόν*, is rejected by the best critics, as being without any sense. *πρὸς αὐτὸ* (= *πρὸς τοῦτο*, § 11) is adopted by Krüger and Poppo, and perhaps is best suited to the passage. — *οἱ τριάκοντα ἔτη γεγονότες*, *those being thirty years old*. Cf. S. §§ 211. N. 6; 186. 2; H. § 712; K. § 152. 5. R. 2.

13. *ὑποπτέων*, *because he suspected*. Cf. S. § 225. 4; H. § 789. c. — *οἷα τὸ πεδίον ἄρδεν*, *suitable* (lit. *such as*) *for watering the plain*. Cf. Goodwin, § 93. N. 1. Hutch. thinks that the battle of Cunaxa took place the latter part of September. If so, the season for watering the region was past. Cf. N. on I. 7. § 15. — *προφαίνονται—εἶναι*. Cf. N. on *φθονῶν ἐφαίνεται*, I. 9. § 19. — *τούτου* refers to the assertion made in the preceding clause. — *τὸ ὕδωρ ἀφεικέναι*, *had caused the water to be let forth*. *ἀφεικέναι*, perf. infin. of *ἀφίημι*. Clearchus hastened on the army, in order to show that these impediments neither retarded nor terrified the Greeks, and also to give the Persians no time to interpose more serious obstacles to his march.

14. *εἰς κώμας*. The direction of this march is not given, and it is therefore quite impossible to locate the Greeks with any certainty. They were doubtless somewhere in the interior of the country, as it was the manifest purpose of the king to draw them into a position, whence escape would be difficult if not impossible. They remained in these villages 24 days or more (cf. §§ 17. 25; 4. § 1), before they began their march homeward under the general conduct of Tissaphernes (cf. 3. § 9). — *ἕξος*. "*acidulum potum e dactylis coctis paratum; οἶνον, dulciorum potum, e dactylis expressis paratum*." Morus. — *ἀπὸ τῶν αὐτῶν*. Cf. N. on 2. § 16.

15. *οἷας μὲν = τοιαῦται μὲν οἷας*. — *ἐστίν*. Cf. N. on *ἦν λαβεῖν*, I. 5. § 2. — *τοῖς οἰκέταις ἀπέκειντο*, *were laid by for the domestics*. *οἰκέταις* is the *Dat. Com.* Cf. N. on I. 1. § 9. — *ἀπόλεκτοι*, *selected*, a verbal from *ἀπολέγω*. Cf. H. § 398; S. § 58. 2. — *ἕψις*, *appearance*. — *ἠλέκτρον*, *amber*, a yellow, transparent, gummous substance found in many countries, but mostly upon the shores of the Baltic. For the construction of *ἠλέκτρον*, cf. S. § 198. 2; H. § 581. 2; K. § 158. 7. β. Krüg. makes *ἠλέκτρον* stand for *ἠλέκτρον ἕψεως*, the noun being employed for its attribute, which is the real object of comparison. — *τὰ δέ τινες*, *but some*. — *τραγήματα*, *for desserts*. A substantive frequently expresses the design of the noun with which it is in apposition. — The *δευτέρα τράπεζα*, *second table = dessert*, was made up of various sweetmeats, and furnished in times of luxury with great splendor. — *ἦν—ἠδύ*, sc. *τοῦτο* (i. e. *ταῦτα τὰ τραγήματα*). — *παρὰ πότον* (= *συμπόσιον*), *in drinking*, i. e. during the drinking-bout which frequently followed the feast in ancient times. Cf. N. on VI. 1. § 5. It was at one of these *symposiums*, that Alexander is said to have died in a state of intoxication. The wise man doubtless referred to this custom (Prov. 23: 29,

30), when in answer to the question, "Who hath woe," &c., he replies: "They that tarry long at the wine." — κεφαλαλγῆς (κεφαλή, *the head*, and ἄλγος, *pain*), *causing headache*.

16. ἐγκέφαλον, *the brain*, i. e. the pith or marrow, which, being found in the top of the tree, was called its ἐγκέφαλος. So Pliny XIII. 4; "*dulcis medulla earum* (i. e. palmarum) *in cacumine, quod cerebrum appellant.*" — τὴν ιδιότητα τῆς ἡδονῆς, *the peculiar flavor, or quality of its flavor*. The palm-tree, of which such frequent mention is made in the ancient and oriental writings, is the pride of tropical climes, and far surpasses in grandeur all other trees of the forest. The trunk springs up straight, unbranching, and tapering, until towering far above the surrounding trees, it is crowned by a tuft of large, radiating leaves, which gives it a singularly grand and unique appearance. But aside from its majesty, it is superior to almost every other plant in useful properties. It furnishes to the inhabitants of the region where it grows, bread, wine, vinegar, sugar, fruit, and materials for all kinds of wicker work, etc. Strabo says there was a Persian song, in which three hundred and sixty-five advantages of the palm-tree were enumerated. It is found in great abundance in Babylonia. — ὄθεν = ἐξ οὗ.

18. ἀμήχανα, *insuperable*. — εὐρημα ἐποισάμην, *I regarded it an unexpected gain*. εὐρημα answers to our familiar expressions, *windfall, good luck*, etc. — εἴ πως, *if by some means*. He hints by this at the difficult nature of his request. — δοῦναι, *give = permit*. — ἀποσῶσαι ὑμᾶς εἰς τὴν Ἑλλάδα, *to conduct you safely into Greece*. ἀποσῶσαι (by constructio prægna) = *to save and lead*. ἀπὸ gives to σώζω the idea of complete deliverance; *to save from*, sc. all dangers. — οἶμαι γὰρ ἂν οὐκ ἀχαρίστως μοι ἐξείν, *I think that I should not be unrewarded*. ἂν gives to ἐξείν the idea of probability. Cf. Mt. § 599. d. Dind. after Suid. reads ἐχειν. — πρὸς ὑμῶν, *by you = on your part*.

19. ὅτι δικαίως ἂν μοι χαρίζοιτο, i. e. (says Poppe) ὅτι, εἰ χαρίζοιτο, δικαίως ἂν μοι χαρίζοιτο = *that if he should reward me, he would* (on account of my merit) *justly do it*. For ἂν in the apodosis, cf. N. on I. 6. § 2. — Κῦρον τε ἐπιστρατεύοντο—ἡγγεῖλα. For the construction, cf. S. § 225. 7; H. § 799. 3; K. § 175. 1. The participle here takes the place of the oratio obliqua (ὅτι Κῦρος ἐπιστρατεύοι) in the dependent sentence. See H. § 734. c. Tissaphernes here refers to what is detailed, I. 2. §§ 4, 5. — ἅμα τῇ ἀγγελίᾳ. Cf. N. on I. § 2. — τῶν—τεταγμένων = ἐκείνων οἱ τεταγμένοι ἦσαν (S. § 225. 1; H. § 786; K. § 158. 5. a), of which ἐκείνων is constructed with μόνος denoting a *part*. S. § 188. 1; H. § 586. c; K. § 158. 3. Reference is had to the officers, who under Tissaphernes commanded the left wing of the king's army at Cunaxa. — ἀπέκτεινε is used here for the pluperfect. Cf. N. on ἐποίησε, I. 1. § 2. — τοῖσδε τοῖς παροῦσι νῦν μετ' ἐμοῦ, *with those now present with me*.

20. βουλευσασθαι, *to deliberate, take counsel*, sc. with others. See N.

on 1. § 16. For the tense, cf. N. on παύσασθαι, I. 2. § 2. — *ἔρεσθαι—ὕμᾱς*, to inquire of you. Cf. S. § 184. 1; H. § 553. The accus. of *thing* is the next clause. — *τίνος ἔνεκεν*, on account of what = for what reason. — *μετρίως*, moderately, i. e. in good temper. — *ἵνα μοι εὐπρακτότερον ἢ ἔάν τι δύνωμαι ἀγαθὸν ὑμῖν παρ' αὐτοῦ διαπράξασθαι*. The order is, *ἵνα διαπράξασθαι (to bring about, to obtain) ἔάν τι (= ὅ τι. See N. on 1. § 8) ἀγαθὸν δύνωμαι (sc. διαπράξασθαι) ἢ εὐπρακτότερόν μοι*. Cf. S. § 153. a; H. § 493. d.

21. *μεταστάντες*, having withdrawn. — *Κλέαρχος δ' ἔλεγεν*, i. e. he was spokesman for the others. — *ὡς—πολεμήσοντες*. Cf. N. on I. 1. § 3. — *οὐτ' πορευόμεθα ἐπὶ βασιλέα*, nor should we have marched against the king. This is an *apodosis*, *ἂν* being supplied. The *protasis* is *ἀλλὰ πολλὰς κ. τ. λ.* It appears, from III. 1. § 10, that Clearchus was not unacquainted with the real object of the expedition.

22. *Ἐπεὶ μέντοι ἤδη αὐτὸν ἐωρῶμεν ἐν δεινῷ ὄντα*, but when we saw him already beset with danger. *ἐν δεινῷ ὄντα = ἐν δεινοῖς ὄντα*, “*periculis pressum*.” Sturz. — *ἡσχύνθημεν καὶ θεοῦ καὶ ἀνθρώπου προδοῦναι αὐτόν*, we were ashamed both before gods and men (H. § 544. a; S. § 181. N. 2) to desert him. “The verb *αἰσχύνομαι* takes the particip., when the action of which one is ashamed is performed, the infinit., when the action is declined through shame.” Rost, § 129. 4. Cf. VII. 6. § 21. See also H. §§ 800, 802; K. § 175. R. 3. k. *θεοῦ* and *ἀνθρώπου* are constructed in the accus. with *ἡσχύνθημεν*, on the principle that verbs of emotion are often followed by an accus., which is both the object and efficient cause of the emotion. Cf. Mt. § 414; H. § 544. a. — *παρέχοντες ἡμᾶς αὐτοῦ εἰς ποιεῖν*, literally, *furnishing ourselves (to him) to receive benefits = having put ourselves in the way of receiving favors from him*. — *εἰς ποιεῖν*, sc. *ὥστε τὸν Κῦρον*.

23. *τέθνηκεν*, is dead. — *οὐτὲ βασιλεῖ ἀντιποιοῦμεθα τῆς ἀρχῆς*, we do not contend against the king for the sovereignty. For the construction of *βασιλεῖ*, cf. S. § 201. 5; H. § 507. 1; of *ἀρχῆς*, S. § 192; H. § 577. R. c; K. § 158. 3. b. — *οὐτ' ἔστιν ὅτου ἔνεκα*, “nor is there any reason why.” Felton. The subject of *ἔστιν* and antecedent of *ὅτου*, is some such word as *πράγμα* or *χρῆμα* understood. See S. § 172. 4; H. § 510. c; K. § 145. 4. R. 2. — *κακῶς ποιεῖν = κακὰ ποιεῖν*. Cf. S. § 184. N. 2; K. § 159. 3 (2). See also N. on I. 6. § 7. — *τίς*, some one, softer than *ὕμεις* for which it stands. — *σὺν τοῖς θεοῖς*, with the help of the gods. — For the construction of *εἰς ποιεῖν (= ἀγαθὰ ποιεῖν) ὑπάρχει*, begins doing well, cf. S. § 225. 8; H. § 797; K. § 175. 1. e. — *καὶ τούτου εἰς γε δύναμιν οὐχ ἡττησόμεθα (= ἡττησόμεθα*. Cf. Rost, § 114. 1. N. 1) *εἰς ποιοῦντες*, “we will not be behind him, at least so far as our power goes, in conferring favors.” Felton. For the construction of *τούτου*, cf. S. § 184. 1.

24. *μερόντων* imperative for *μενέτωσαν*. S. § 117. 4; H. § 358. — *ἀγορὰν δὲ ἡμεῖς παρέξομεν*, and we will furnish a market, i. e. a place where provisions may be purchased. See *ὑποῦ . . . πρίασθαι*, § 26.



25. ὥσθ' οἱ Ἕλληνες ἐφρόντιζον (*were anxious*). For ὥστε with the indic. see N. on I. 1. § 8. δοθῆναι. Cf. N. on δοῦναι, § 18. — σώζειν τοὺς Ἕλληνας. Supply εἰς τὴν Ἑλλάδα from § 18 supra. σώζειν is the subject of δοθῆναι. — ὡς οὐκ ἕξιον εἶη βασιλεῖ, *that it was not becoming the king*. ἕξιον = πρόπον is followed by the dative. Cf. S. § 200. N. 3; K. § 161. 2. c (δ). — ἀφείναι, *to send away* (in peace and safety).

26. Τέλος δ', *but at last*. Cf. S. § 135. 1; H. § 552; K. § 159. 3 (7) κ. — ἕξεστιν. Cf. N. on ἦν λαβεῖν, I. 5. § 2. — ἦ μὴν is the usual formula of an oath or solemn confirmation = *we solemnly promise, we swear to furnish* (παρέξειν). Cf. Butt. § 149. p. 438; Mt. § 604.

27. διὰ φιλίας. Cf. I. 3. § 14. — ἀσινῶς, i. e. without committing depredations upon the country through which they were to pass. — ἀνομύμενος, *by purchase*.

29. ἄπειμι, *I shall go*. Cf. N. on I. 3. § 11. — ὡς βασιλέα. Cf. N. on I. 2. § 4. — ἐπειδὴν διαπράξωμαι, *when I have accomplished*. The aor. subjunct. after ἐπειδὴν refers the action of the verb to the moment of time preceding the action of the leading verb. See Goodwin, § 20. N. 1. — ἅ = ταῦτα ὧν (S. § 175. a), of which ὧν is constructed with δέομαι. Cf. S. § 200. 3; H. § 575; K. § 158. 5. a. — συσκευασάμενος is an aor. in relation to the fut. ἕξω, and indicates the completeness of the action. Cf. Mt. § 559. c. — ὡς ἀπάξων. See N. on I. 1. § 3. — ἀπιών. Buttmann says that this is a very clear instance of the future.

## CHAPTER IV.

1. ἡμέρας πλείους ἢ ἑκοσιν. According to Diod. (XIV. 26), Tissaphernes in this interim went with the king to Babylon. His long delay, together with the tampering of Ariæus, justly inspired the Greeks with fears respecting the sincerity of the Persians; but having no remedy they were obliged to await the issue. — καὶ πρὸς τοὺς σὺν ἐκείνῳ Περσῶν τινες, *and some of the Persians came to those with him*, i. e. to the followers of Ariæus. — δεξιὰς, *pledges, assurances*. — ἐνοι is in apposition with τινές. Cf. Mt. § 432. 3. — μνησικακήσειν—ἐπιστρατείας. The genitive expressing both the object and cause of a feeling, may be rendered *on account of*. Cf. M. § 368. 5; S. § 194. 1; K. § 158. 5 (b).

2. Τούτων δὲ γιγνομένων, *while these things were taking place*. Cf. S. §§ 226; 211. 1; H. § 790. a; K. § 176. 1 (a). — οἱ περὶ τὸν Ἀριαῖον, *Ariæus and his party*. Buttmann (150. p. 439) remarks, “the Attics avail themselves of this indefinite expression, even where they wish to speak chiefly only of the *one* person, leaving it from some cause or other doubtful, whether it really concerns only this one or not.” Cf. Mt. § 583. c. 1. — ἦττον προσ-

ἔχοντες τοῖς Ἑλλησι τὸν νοῦν, *less attentive to the Greeks*. Cf. N. on I. 5. § 9. — καὶ τοῦτο, *this also*, i. e. in addition to the suspicious circumstances spoken of in the preceding section.

3. Τί, *why*. Cf. S. § 182; H. § 552. a. — περὶ παντός. Cf. N. on περὶ πλείστον, I. 9. § 7. — στρατεύειν is used as an adnom. gen. after φόβος. Cf. S. § 222. 6; H. § 778; K. § 171. 2. — διὰ τὸ διεσπάρθαι αὐτῷ τὸ στράτευμα, *because his army is dispersed*. — οὐκ ἔστιν ὅπως οὐκ ἐπιδήσεται ἡμῖν, *it is impossible* (see N. on I. 5. § 2) *that he will not attack us = he will by all means attack us*. That these forebodings were not groundless, painful evidence was soon furnished. For the construction of οὐκ ἔστιν ὅπως, cf. Butt. § 150. p. 442; Mt. § 482. Obs. 2.

4. Ἴσως δέ που, *perhaps somewhere*. δέ is here continuative. — τί, sc. χωρίον. — ἄπορος = ἀπόρευτος. — ἐκὼν γε gives emphasis to βουλήσεται. Render the clause, *for he will never willingly permit*. — τοσοῖδε ὄντες, *being so many* (and no more) = *being so few*. Cf. N. on I. 3. § 14 (end). — ἐπὶ ταῖς θύραις. The Greeks were so near Babylon, that it might be said they were at the very gates of the king's palace.

5. ἐπὶ πολέμῳ, *for the purpose of making war, with hostile intent*. ἐπὶ here denotes the end or object of the action. Cf. Butt. § 147; Mt. § 585. β. — παρὰ τὰς σπονδὰς ποιεῖν, *to violate the treaty; properly, to act contrary to the treaty*. — Ἐπειτα, *thereupon*. — πρῶτον, αὐδῖς δέ, and καὶ ἅμα, mark the disastrous consequences resulting from breaking the truce. — Matthiæ (§ 482) says that οὐδ' ὀπόθεν is put for οὐδ' ἔσται οὐδέν, ὄθεν, or οὐδεὶς παρέξει τόπον, ὄθεν. Cf. S. § 172. 4; H. § 811. a. — ὁ ἠγησόμενος οὐδεὶς ἔσται, *there will be no one to conduct us*. Cf. N. on ὁ τολμήσων, 3. § 5. — ἅμα ταῦτα ποιούντων ἡμῶν, *as soon as we do these things*. Cf. S. § 225. N. 1; H. § 795. c; K. § 176. 1. a. — ἀφεστήξει, *will desert*. ἐστήξω, *I shall stand*, and its compound ἀφεστήξω, *I shall stand away from*, i. e. *forsake, desert*, are futures formed to suit the present meaning of ἔστηκα, *I stand*, while στήσω has the meaning of *I shall place*, from ἵστημι. Cf. Butt. § 107. II. 4; H. § 394. R. a; K. § 134. p. 156. — λελείπεται, *will have been left = will a moment longer remain*. Cf. N. on I. 5. § 16. — ἀλλὰ καὶ οἱ πρόσθεν ὄντες, *and even those who were* (our friends) *before*, i. e. Ariæus and his followers.

6. δὲ εἰ μὲν, *but whether*. — ἄρα, *then*, as is quite probable. — δ' in τὸν δ' οὖν responds to μὲν in the preceding member. οὖν = *as to that*. See N. on I. 3. § 5. — Εὐφράτην ἴσμεν ὅτι. For the construction, cf. N. on I. 8. § 21 (end). The necessity of crossing the Euphrates is indicated by ἄλλος — ἐστὶ διαβατέος in the preceding clause. δὴ in οὐ μὲν δὴ serves to introduce with emphasis another difficulty, viz. the want of cavalry. Cf. Vig. p. 188. VI. — πλείστον ἄξιοι. Cf. N. on I. 3. § 12. — οἶόν τε. Cf. N. on I. 3. § 17. — νικῶντες, *if we conquer*. S. § 225. 6; H. § 789. e; K. § 176. 1. c.

7. Ἐγὼ μὲν οὖν βασιλέα, ᾧ πολλὰ οὕτως ἐστὶ τὰ σύμμαχα, εἶπερ προθυμείται ἡμᾶς ἀπολέσαι, οὐκ οἶδα ὅ τι δεῖ αὐτὸν ὁμοίαι, *“now for my part, I do not*

see why the king, whose resources are so great, should swear to us, if he really meant to destroy us." Sophocles (Gram. § 160. N. 5). βασιλέα is the subj. accus. of δρόσαι, before which αὐτῶν referring to βασιλέα is placed, in consequence of the intermediate clauses between βασιλέα and δρόσαι. For the construction of δεῖ, cf. S. § 153. a; H. § 494. a; K. § 145. 3. — θεοὺς ἐπιορκῆσαι. "With verbs 'to swear,' the deity or person by whom one swears is put in the accusative." Mt. § 413. 10. Clearchus argues that if the ulterior design of the king were bad, he would not have entered of his own accord into such a solemn covenant with the Greeks.

8. Ἐν δὲ τούτῳ. Cf. N. on I. 10. § 6. — Ὀρόντας. Repeat ἦκεν ἔχων. — ἦγε δὲ κ. τ. λ. Both Tissaphernes and Orontas were rewarded with the hand of the king's daughters, for their fidelity and good conduct in the war with Cyrus. — ἐπὶ γάμῳ, for marriage, i. e. for the purpose of marrying her. Krüger translates, "in order that he might live with her in wedlock," on the ground that the marriage ceremony had been previously performed at Babylon.

10. ἐφ' ἑαυτῶν, by themselves. Cf. Mt. § 584. 3. — ἐκάστοτε = ἀεὶ, always. — ἀπέχοντες ἀλλήλων. Cf. N. on I. 10. § 4. — ἀλλήλους depends on ἐφυλάττοντο (were on the guard against one another), which apparently is transitive. This accus., however, may be regarded very properly as synecdochical. Cf. S. § 209. 2; H. § 544. a.

11. ἐκ τοῦ αὐτοῦ, from the same place. — ἔχθραν. Their precautionary measures created ὑποψίαν, suspicion; the petty contentions which resulted from this jealousy, led to ἔχθραν, enmity.

12. From the time of the truce to the passage of the Tigris at Sitace, the course of the armies was south-easterly. — πρὸς τὸ Μηδίας κ. τ. λ. Some MSS. have Μηδείας, which Kühner adopts on the supposition that the wall was so called, not from Media the country, but from Medea, the wife of the last king of the Medes. This wall appears to have been erected, to protect the inhabitants of Babylonia from the incursions of the Medes. It did not run directly across the isthmus, but inclined from the Euphrates to the Tigris in a N. E. direction. Its length, according to Rennell, was about 24 British miles. — αὐτοῦ εἶσω, within it (cf. S. § 195; H. § 589; K. § 157). In order to conceal his treacherous design, Tissaphernes seems to have marched in a northward direction until the army reached Pylæ, where he turned off in an easterly direction and passed within (i. e. on the side toward Babylon) the Median wall, as here related. Col. Chesney and others are of the opinion, that the army proceeded north-westerly to avoid the Hur or the marshes of Akka Kuf, until they reached a position so near to the Median wall that they might be said to be within it. But παρῆλθον αὐτοῦ εἶσω signifies they passed through, and not along within it. — πλίνθοις ὀπταῖς, burnt bricks, were different from the ὀμῆ πλίνθος, dried brick, which was a common material for buildings in those countries. Cf. Bib. Rep. Vol. VIII. p. 167. — ἐν ἀσφάλτῳ. This is the



cement used by the builders of Babel. "Bitumen had they for cement." Gen. 11: 1-9. This bitumen was found in inexhaustible quantities in the fountains at Heet. Rich says, that the principal bitumen-pit at Heet has two sources, and is divided by a wall in the centre, on one side of which the bitumen bubbles up, and on the other side the oil of naphtha, for the two productions are always found in the same situations. The bitumen is at first brittle, but is rendered capable of being applied to brick, by being boiled with a certain proportion of oil. It furnishes the finest of all cements. Cf. Bib. Repos. Vol. VIII. pp. 158-89. — παρασαγγῶν depends on μῆκος. C. § 568; H. § 567; S. § 190.

13. διώρυχας. A reference to these canals, with which the region of Babylonia was cut up, will help to explain the beautiful poetic effusion, "By the rivers of Babylon," &c. Along these canals or streams, designed to irrigate and beautify Babylon and the adjacent country, the captive Jews sauntered after the toils of the day, and reposing under the shady willows, indulged in expressions of mutual sympathy, or mourned in silence over their wrongs and woes. — τὴν μὲν—τὴν δ', *the one—the other*. — ἐξευγμένην πλοῖος ἐπτά. See I. 2. § 5. — ἐλάττους, *narrower*. Cf. S. §§ 59. 3; 58. 2. — ὀχετοί, *drains, rivulets*. — ὡσπερ ἐν τῇ Ἑλλάδι. Repeat κατατέμνηται. So Krüg. — μελίνας, *fields of millet*. — πρὸς ᾧ, *close upon which*. — Σιτάκη. Mannert (Geog. V. p. 384) gives this town the site now occupied by Old Bagdad. Col. Chesney locates it about ten miles N. W. of Bagdad near Sheriat-el-Beidha. Ainsworth thinks its ruins are found at or near the site of Akbara.

14. παρ' αὐτήν, *near it*. — δένδρων depends on δάσσεος. S. § 200. 3; H. § 584. b; C. § 529. a; K. § 158. 5 (a). — οἱ δὲ βάρβαροι κ. τ. λ. Krüger places a colon after Τίγρητα, and supplies ἐσκήνωσαν from the preceding clause. But this is unnecessary, since by rendering διαβηκότες, *although having just crossed*, the way is prepared for οὐ μέντοι, without making the sentence consist of two propositions.

15. ἔτυχον ἐν περιπάτῳ ὄντες, *happened to be walking*. See N. on I. 1. § 2. — πρὸ τῶν ὕπλων = *before the camp*. — καὶ ταῦτα. Cf. N. on I. 4. § 12. — παρὰ Ἀριαίου ὦν, *being (sent) from Ariæus*.

16. ὅτι. Cf. N. on I. 6. § 7. — ὁ ἄνθρωπος = ἐκεῖνος. — μὴ—ἐπιθῶνται. Cf. N. on I. 3. § 17. — τῆς νυκτός, *this night*. Cf. N. on 2. § 12. — δὲ = γάρ. — τῷ πλησίον παραδείσῳ, *the neighboring park*. Cf. S. § 169. 1; H. § 492. f; also N. on I. 2. § 7.

17. ὡς = ὅτι, *since, because*. Cf. Mt. § 628. 5. ὡς in the next member is put for ἵνα, *that, so that*. See Mt. § 628. 1. — ἀλλ' ἐν μέσῳ ἀποληφθῆτε τοῦ ποταμοῦ καὶ τῆς διώρυχος, *but that you may be shut in between the river and the canal*. See § 13. — ἐν μέσῳ = μεταξύ.

18. ἐταράχθη σφόδρα καὶ ἐφοβεῖτο. The situation of the Greek army in the very heart of the Persian empire, inclosed by rivers and canals and sur-

rounded by myriads of enemies, was any thing but favorable. No wonder that so daring a soldier even as Clearchus, should be startled at this intelligence of a night attack, in which Grecian discipline would be far less effectual against the overwhelming numbers of the enemy, than in a battle by day.

19. τῶν παρόντων, *of those who were present*. For the construction, cf. S. §§ 225. 1; 188; H. §§ 786; 572. a; K. §§ 148. 6; 158. 3. R. 1. — οὐκ ἀκόλουθα, *not consistent* (with each other). — The subject of εἶη is τὸ ἐπιδέσθαι κ. τ. λ. Cf. S. § 153; H. § 494. a; K. § 173. 1. — ὅτι ἐπιτιθεμένων ἢ νικᾶν δεήσει ἢ ἡττῶσθαι, *that if they attack us, they will of necessity conquer or be conquered*. The subject of δεήσει is νικᾶν and ἡττῶσθαι. See preceding Note. — ἔχομεν . . . σωθῆμεν, *would we have a place where we could save ourselves by flight*. There is here an implied protasis, *if we should wish to seek safety in flight*. — ὅποι. See N. on I. 9. § 13.

20. Ἐὰν δ' αὖ, *but if on the other hand*. The argument is, that in case the Persians were victorious in this night assault, the destruction of the bridge would not be necessary for the reasons specified; and if they should lose the battle, nothing could be more ruinous to them than thus to cut off the means of retreat and preclude those on the other side of the river from coming to their aid. — πολλῶν ὄντων πέραν, *many being the other side* (of the river). πέραν is here used absolutely. Cf. Butt. Lexil. N. 91.

22. Τότε δὴ καί, *then indeed*. — ὑποπέμφαιεν (= μετὰ δόλου ἐκπέμφαιεν. So Suidas), *had privily sent*. Cf. Thucyd. IV. 46. § 5. — ὀκνοῦντες μὴ μένοιεν. Cf. N. on I. 3. § 17. ὀκνοῦντες borrows past time from ὑποπέμφαιεν upon which it depends. — διελόντες is adopted, on the conjecture of Holzmann, by the best critics instead of διελθόντες, which destroys the obvious sense of the passage. — νήσῳ. So called from its being inclosed by the river and canal. Cf. § 17 supra. — ἐρύματα is in apposition with Τίγρητα and διώρυχα. — ἔνθεν μὲν—ἐνθεν δέ, *hinc—illinc, on the one hand—on the other*. — ἀγαθῆς, *fertile*. — τῶν ἐργασομένων ἐνότων, *there being men in the country to cultivate it*. See N. on 3. § 5. The peasantry would be necessary to till the land and supply the Greeks with necessary food. — ἀποστροφή (= καταφυγή. So Phav.) γένοιτο, *might become a refuge, a place of refuge*. Cf. Cyr. V. 2. § 23; Herod. VIII. 109; Demosth. Phil. I. 8. — τις, *any one* (of the king's subjects).

23. Μετὰ ταῦτα, *after these things*. — μέντοι—ὅμως, *nevertheless, i. e.* although they did not believe the messenger. μέντοι serves here to strengthen ὅμως. — Καὶ οὔτε ἐπέθετο οὐδεὶς οὐδαμῶθεν, *but no one from any quarter attacked them*. Notice the accumulation of negatives. Cf. S. § 230. 1; H. § 843; K. § 177. 6. See also I. 6. § 11; 8. § 20.

24. ὡς οἶόν τε μάλιστα πεφυλαγμένως, "*with every possible precaution*." Felton. Cf. N. on I. 3. § 17. — τῶν παρὰ Τισσαφέρνηους Ἑλλήνων, *of those Greeks (who were) with Tissaphernes*. Cf. N. on I. 1. § 5. — ὡς διαβαιόντων μέλλοιεν ἐπιδήσεισθαι, *that (the Persians) were about to attack them* (i. e.

the Greeks) *while they were crossing*. For the construction of *διαβαινόντων*, cf. S. § 225. 2; H. § 790. a; K. § 176. 1 (a); of *μέλλοιεν ἐπιδήσεσθαι*, cf. S. § 89. 2; H. § 711; K. § 125. 17. For the use of the mid., see S. § 209. 1; H. § 688. 1; K. § 149. 2. Poppo follows the common reading *ἐπιτίθεσθαι*. — *διαβαινόντων μέντοι* (sc. *αὐτῶν*. Cf. N. on I. 2. § 17), *however, while they were crossing*. — *αὐτοῖς* belongs logically to *διαβαινόντων*, but takes its case from *ἐπεφάνη*. See N. on *λαβόντα*, I. 2. § 1. — *εἰ διαβαίονεν*, *whether they were crossing*. — *ἐπεὶ δὲ εἶδεν*, sc. *αὐτοὺς διαβαιόντας*. — *ῥχετο ἀπελαύνων* = *ἀπήλασε*, *he rode away*. Cf. S. § 225. 8; H. § 796; K. § 175. 3. e. The cowardice and duplicity of the Persians are seen in this whole affair.

25. *Φύσκον*. Rennell thinks that this is the river now called *Diala* or *Deallah*. Others, as Ainsworth and Rawlinson, are inclined to identify the Physcus with the ancient canal, Katur or Nahrawan. The city of Opis was one of considerable importance, having its rise in the decline of the Assyrian cities on the Tigris, and its wane from the founding of the cities Seleucia and Aramea, by the Seleucidæ. — *ἀπήνησε* = *ἐνέτυχε*, *met*. — *νόδος ἀδελφός*, *illegitimate brother*. Cf. N. on I. 1. § 1. — *Σούσων*, *Susa*, “a celebrated city of Susiana in Persia, situated on the east side of the Eulæus or Choaspes. On account of its being sheltered from the north-east wind by a high ridge of mountains, it became from the time of Cyrus the Great, the winter residence of the Persians. It is celebrated in Scripture as the place where Daniel saw the vision of the ram and he-goat, and where Ahasuerus kept his splendid feast. Sir John Malcolm says, “its ruins are not less than 12 miles in extent, and that wild beasts roam at large over a spot where once stood some of the proudest palaces ever raised by human art.” — *Ἐκβατάνων*, *Ecbatana*, a city of Media, and next to Babylon and Nineveh, one of the strongest and most beautiful cities of the East. It was the summer residence of the Persian kings. — *ὡς βοηθήσων*. Cf. N. on I. 1. § 3.

26. *εἰς δύο*, *two and two*, i. e. *two abreast*. Cf. Vig. p. 226. XIV. See also N. on I. 2. § 15. — *ἄλλοτε καὶ ἄλλοτε ἐφιστάμενος*, *halting now and then*. — *ὅσον δ' [ἂν] χρόνον*, *as long time as*, corresponds to *ποσοῦτον χρόνον* in the next member. Cf. S. § 76. 1; K. § 63. a; H. § 247. — *τὸ ἡγούμενον*, *the van*. — *ἐπιστήσειε*, sc. *ἑαυτό*. So Mt. § 521. But Schneid., Born., and Pop., supplying *ὁ Κλέαρχος*, make *τὸ ἡγούμενον* the object of *ἐπιστήσειε*. So also Krüger, who, however, adopts the common reading *ἐπιστή*, and objects to the employment of the opt. on the ground that *ἂν* ought in that case to be omitted. But that the opt. sometimes takes *ἂν* in such a construction, see Mt. § 527. *Obs.* 2; Butt. § 139. 3. — *ποσοῦτον ἦν ἀνάγκη χρόνον δι' ὅλου τοῦ στρατεύματος γίγνεσθαι τὴν ἐπίστασιν*, *so long a time, a halt of necessity took place through the whole army*; or more briefly, *the whole army necessarily halted*. For the construction of *γίγνεσθαι*, cf. S. § 222. 2; H. § 767; C. § 849. (b). — *τὸν Πέρσην*, i. e. the brother of the king.

27. *Μηδίας* refers to the country east of the middle Tigris. — *εἰς τὰς*



Παρυσάτιδος κόμας. Cf. N. on I. 4. § 9. Col. Chesney places these villages about three miles beyond the Lesser Zab, a river which Xenophon passes over in silence. — Κύρω ἐπεγγεῶν, *insulting Cyrus*, i. e. the memory of Cyrus. — πλην ἀνδραπόδων, *except slaves*, i. e. they were permitted to enslave none of the inhabitants.

28. πέραν τοῦ ποταμοῦ, *on the other side of the river*. “πέραν, *beyond, on the other side*, chiefly of rivers and other waters.” Butt. § 117. 1. — Καιναί, supposed to be the Cannah of Ezekiel, 27 : 23. Ainsworth finds its site in the ruins of Kalah Shirgat, Col. Chesney, at the ruins of Ur, three or four miles below Shirket. — ἐπὶ σχεδίας διφθερίναις, *in rafts* (see N. on I. 5. § 10) *of tanned skins*.

## CHAPTER V.

1. Ζάβατον, *Zabatus*, now called the Greater Zab, to distinguish it from another river of the same name farther down, which is called the Lesser Zab. It is one of the principal tributaries of the Tigris, and Ainsworth says, at certain seasons of the year brings down a larger body of water than the main stream. Its course is at first S. E., and then it turns and flows S. W. until its confluence with the Tigris. — ὑποψίαι. See N. on 4. § 11.

2. συγγενέσθαι, *to have an interview with*. — δύναιτο, sc. παῦσαι τὰς ὑποψίας. — παῦσαι, *to cause to cease*. — πρὶν—γενέσθαι. Cf. S. § 223. 3. H. § 769; K. § 183. R. — ἐξ αὐτῶν, i. e. the suspicions. — ἐροῦντα ὅτι—χρήσοι, *to say* (S. § 225. 5) *that he wished*. — αὐτῷ refers to Tissaphernes.

3. οἶδα ἡμῖν ὕρκους γεγενημένους (cf. N. on ἤδεσαν αὐτὸν τεθνηκότα, I. 10. § 16) = *I know that we have sworn*, and hence is followed by μὴ ἀδικήσειν ἀλλήλους, *not to injure one another*, as the cognate accusative (S. § 181. 2; H. § 547), or perhaps the synecdochical accusative (S. § 182; H. § 549). — ὡς, *as* = supposing us to be. H. § 875. a. — ἡμῶς depends on φυλαττόμενον, *guarding against us*. See N. on 4. § 10.

4. σκοπῶν, *watching closely*. — οὔτε is followed by τε in the next member. Cf. N. on μήτε—τέ, 2. § 8. — τοσοῦτον οὐδέν, *no such thing*. — εἰς λόγους σοι ἐλθεῖν, “*to come to an understanding with you; literally, to come to words with you*.” Felton. For σοί, cf. H. § 602. 1; K. § 161. 2. β; S. § 202. 1. — ὕπως εἰ δυναίμεθα ἐξέλοιμεν ἀλλήλων τὴν ἀπιστίαν (= ὑποψίαν), *that, if possible, we might remove our mutual distrust*.

5. Καὶ γὰρ οἶδα ἤδη, *for I have already* (i. e. before now) *known*. — Porppo says that τοὺς μὲν—τοὺς δὲ—οἱ—ἐποίησαν is a kind of anacoluthon for ὡν οἱ μὲν—οἱ δὲ—ἐποίησαν, or οἱ ἐποίησαν, οἱ μὲν—οἱ δὲ. Krüger thinks that the writer began the sentence as if he would have written ἐξ ὑποψίας, φοβηθέντας—βουλομένους—ποίησαντας, but changed the construction to avoid the recurrence of so many participles. Cf. Mt. § 631. 4. — καί, *even*. —

φοβηθέντες ἀλλήλους. See N. on 4. § 10. — φθάσαι βουλόμενοι πρὶν παθεῖν, *wishing to inflict an injury before they received one* = desiring to avert danger by striking the first blow. For the construction, see N. on φθάσωσι καταλαβόντες, I. 3. § 14. — ἐποίησαν . . . οὐδέν, *have inflicted irreparable injuries upon those who were neither intending nor wishing to do any such thing*. For the construction of τοὺς—μέλλοντας (sc. ποιῆσαι), cf. S. § 184. 1; H. § 555; K. § 160. 2.

6. ἀγνωμοσύνας, *misunderstandings*. — ἦκω, *I am come*.

7. Clearchus now proceeds to show that the Persians had no reason to distrust the Greeks. πρῶτον μὲν γὰρ καὶ μέγιστον, *for first and greatest*, i. e. first in order and importance. — οἱ θεῶν ὅρκιοι, *the oaths (sworn by) the gods*. θεῶν is the object. gen. S. § 187. N. 1; H. § 565. — τούτων depends on παρημεληκώς. Cf. S. § 193; H. § 576; K. § 158. 6. I. (c). — σύνοιδεν αὐτῷ—παρημεληκώς. See N. on I. 3. § 10. — οὐτ' ἀπὸ ποίου ἂν τάχους, *neither by means of what speed*. — ἀποφύγοι—ἀποδραίη. Notice the distinction in the meanings of these words referred to in N. on I. 4. § 8; II. 2. § 13. — σκότος, *darkness* = dark place. — “ὅπως pertinet ad ἐχυρόν, quo modo munitum.” Weiske, cited by Krüger. — πάντη γὰρ πάντα, *for all things everywhere*. For the construction of these kindred words, cf. S. § 239. The sublimity of this passage ought not to pass unnoticed. It shows that worthy ideas of the gods (alas, that it should be θεῶν and not θεοῦ) could find a place in a heathen mind. Cf. Ps. 139: 1–12. — ὑποχα = ὑποχείρια. — κρατούσι, *are masters*. For its construction with πάντων, cf. S. § 189; H. § 581. a; K. § 158. 7. (a). Matthiæ (§ 359. Obs. 1) says that κρατεῖν = κρείσσω εἶναι takes the gen. from the idea of comparison included in it. It is sometimes constructed with the dat. (cf. Mt. § 360. a), and sometimes with the accus. (Mt. § 360. b), especially in the sense *to conquer*. Cf. V. 6. § 9; VII. 6. § 32. See also S. § 189. N; K. § 158. R. 9.

8. παρ' οἷς ἡμεῖς τὴν φιλίαν συνθέμενοι κατεθέμεθα, *with whom we, having formed an alliance, have deposited our friendship*. By the solemn oaths and sacrifices with which the league of friendship was ratified, a virtual deposit of it was made with the gods. Hence, as this deposit was the result of a mutual and harmonious arrangement, neither party clandestinely or without just cause could withdraw it, and become secret or open enemies to their sworn friends. — τῶν δὲ ἀνθρωπίνων is opposed to περὶ μὲν τῶν θεῶν in the preceding member, and limits μέγιστον. Cf. S. § 188. 1; H. § 559; K. § 158. 3. R. 1. (c). — σὲ ἔγωγε. The position of these words is beautiful and emphatic. — ἐν τῷ παρόντι, *at the present time*.

9. γὰρ σοί. Pop. writes γὰρ σοι on the ground that σύν, as opposed to ἄνευ in the next clause, is the emphatic word. But it is easy to see that an emphasis even then rests on the pronoun. Cf. Butt. § 14. 7. — πᾶσα μὲν ἡμῖν ὁδός, *every way to us* = *our whole journey*. K. § 148. 10. c. (a); H. § 537; S. § 170. N. 3. — For the construction of ἐπιτηδείων, see N. on

ἀνθρώπων, I. 7. § 3. — διὰ σκότους = σκοτεινή, *dark*, i. e. unknown, unexplored. — φοβερός, *fearful*, i. e. an object of fear. — φοβερώτατον, *a most fearful (thing)*. “When the adjunct is a predicate, it often stands in the neut. sing., although the subject is masc., fem., or in the plur.” Mt. § 437. 4. Cf. ποταμούς ἄπορον, III. 2. § 22. C. § 655. c; H. § 522; S. § 157. 1. c; K. § 147. (b). — ἐρημία is opposed to ὄχλος.

10. Εἰ δὲ δὴ καί, *but if indeed*. — ἄλλο τι ἢ τὸν εὐεργέτην κατακτείναντες, *what else (would happen) than having slain our benefactor*. For the construction of ἄλλο τι, cf. S. § 219. 5; H. §§ 508. b; 829. a. — ἔφεδρον. In the public games, the candidates were matched by lot. In case of an odd number, he who drew it was called ἔφεδρος (ἐπι and ἔδρα, *a seat*), and awaited the issue of the contest in order to be opposed to the conqueror. Cf. Man. Clas. Lit. § 81. p. 497. — “Ὅσων δὲ δὴ καὶ οἶων ἂν ἐλπιδῶν ἐμαυτὸν στερήσομαι, *of how many and what hopes I should deprive myself*. S. § 200. 3; H. § 580. a; C. § 529.

11. γὰρ (*illustrantis*. See N. on I. 6. § 6) introduces an explanation of the preceding proposition. Cf. Mt. § 615. — τῶν τότε (sc. αὐτόν, the subj. of εἶναι). See N. on 2. § 20. — ὄν = ἐκείνον ὄν. S. § 172. 4; H. § 810; K. § 182. 7. — Κύρον δύναμιν, i. e. the army of Cyrus which Ariæus was now leading. — χώραν, i. e. the satrapy referred to, I. 1. § 2. — τὴν δὲ βασιλείας δύναμιν, ἣ Κῦρος πολεμῖα ἐχρήτη, σοὶ ταύτην σύμμαχον ὄσσαν, *and the king's power, which Cyrus found hostile (= which was hostile to Cyrus) being in alliance with you (= being your support)*. For the construction of ἔχοντα, σώζοντα, and ὄσσαν, cf. S. § 225. 7; H. § 799. 3; K. § 175. 1; of ταύτην, cf. N. on ταύτας, I. 10. § 18.

12. Τούτων δὲ τοιούτων ὄντων, *these things being so*. — ὕστις οὐ βούλεται, *as not to wish*. ὕστις after οὕτω is put for ὥστε ἐκείνος. Cf. Mt. § 479. Obs. 1; H. § 822; C. § 756. Cf. 6. § 6; VII. 1. § 28. — Ἀλλὰ μὴν, *furthermore*. — ἐρῶ . . . εἶναι. I have given this clause the marks of parenthesis, on the authority of Weiske, Schneider, and Poppo. But Krüger makes it an anacoluthon, the construction, as commenced, requiring something like καὶ ἡμεῖς πολλὰ ὑμᾶς ὠφελεῖν δυνησόμεθα. Cf. Mt. § 631. 2. See also N. on III. 2. § 11.

13. γὰρ in μὲν γὰρ serves to explain πάντα in the preceding proposition. Cf. Mt. § 615 (end); also N. on § 11 supra. — οἶδα—Μυσσῶν—ὄντας, *I know that the Mysians are*. See N. on I. 2. § 21. — Construct ἂν with παρασχέιν in dependence upon νομίζω, *whom I think that I might render*. — ταπεινὸς ὑμῖν, *subject to you*. — ἀκούω—εἶναι. Mt. says (§ 549. 6. Obs. 2) ἀκούειν, *to hear intelligence of something, to receive information from hearsay*, commonly takes the infinit. instead of the participle. Cf. Rost, § 129. 4. c. — τοιαῦτα, i. e. of the same disposition with the Mysians and Pisidians. — ἐ οἶμαι ἂν παῦσαι ἐνοχλοῦντα αἰεὶ, *which I think I can cause to cease from continually disturbing*. For the construction of παῦσαι ἐνοχλοῦντα, see reference on



ἐχοντα, § 11 supra; of εὐδαιμονία, cf. S. § 201. 2; H. § 544. c. — Αἰγυπτίους follows κολάσσεσθε in the next clause. — οὐχ ὀρῶ ποία δύναμει συμμαχῆ χρησάμενοι μᾶλλον ἢν κολάσσεσθε τῆς νῦν σὺν ἐμοὶ οὐσης, *I see not what allied force you can better employ to chastise than the one now with me*; lit. *by using what allied force you can better chastise, &c. ποία*. The interrogative pronominal adjectives are used in indirect as well as in direct questions. Cf. S. § 164. ἢν is to be taken with χρησάμενοι, which it weakens. τῆς—οὐσης = ἡ τῇ οὐσῃ. Cf. Mt. § 454. *Obs.* 2; Butt. § 132. N. 19; S. § 198; H. § 660; K. § 168. 3.

14. Ἄλλὰ μῆν—γε, *but still further, yet more*. — περίξ (= περὶ taken absolutely), *round about*. — τῷ = τινί. See N. on I. 9. § 7. — ὡς μέγιστος, *the very greatest*. S. § 159. 5; H. § 664. Repeat φίλος from the preceding clause, and supply ἔχων ἡμᾶς ὑπηρετας from the clause below. — ὡς δεσπότης ἀναστρέφοιο, *as a master you may conduct yourself* (towards him). ἀναστρέφομαι in the middle signifies *to turn one's self around*; hence, *to move about* (among persons) = *to live, to pass one's time, to conduct one's self*. — τῆς χάριτος. Supply ἔνεκα from the preceding clause. — ἦν σωθέντες ὑπὸ σοῦ σοὶ ἢν ἔχοιμεν δικαίως, *which we should justly owe you as our deliverer. σωθέντες ὑπὸ σοῦ, having been saved by you*.

15. οὕτω—θαυμαστόν, *so strange*. — τὸ σὲ ἡμῖν ἀπιστεῖν is the subject of δοκεῖ. Cf. S. § 153. a; H. § 494. a. — τοῦνομα (i. e. τὸ ὄνομα) τίς = *the name of him who*, etc. See C. § 762. 3. — οὕτω δεινὸς λέγειν, *so skilful to speak* = *so eloquent a speaker*. Cf. S. § 222. 6; H. § 767. — ἀπημείφθη, 1 aor. of ἀπαμείβεσθαι, a Homeric word for ἀποκρίνεσθαι.

16. Ἄλλ' ἤδομαι μὲν—ἀκούων, *well, I am pleased to hear*. See N. on ἀλλά, 1. § 20. For the construction of ἀκούων, cf. S. 225. 7; H. § 800. 4. — Ὡς δ', *but in order that*. — ἢν μάθῃς, *you may perhaps learn*.

17. ἐν ᾗ, *by means of which*. ἐν with its case is here used instead of the simple dative of means. Cf. Mt. § 396. *Obs.* 2. — ἀντιπάσχειν δὲ οὐδεὶς κίνδυνος, *and there would be no danger of suffering in turn*. For the construction of ἀντιπάσχειν, cf. S. § 222. 2; H. § 767.

18. Ἄλλὰ is here used in proposing an objection in an interrogative form, which the speaker himself answers. For the construction of χωρίων—ἀπορεῖν, cf. S. § 200. 3; of ἐπιτηδεῖων—ἐπιτίθεσθαι, S. § 222. 6; H. § 767. — οὐ τοσαῦτα μὲν πεδία—διαπορεύεσθε, *are you not passing through so many plains*. — πορευτέα is constructed with ὑμῖν. Cf. S. § 206. 4; H. § 805. — ἃ ἡμῖν ἕξεσι προκαταλαβοῦσιν ἄπορα ὑμῖν παρέχειν, *which by preoccurring we can make impassable to you*. For προκαταλαβοῦσιν in the dat. with ἡμῖν, instead of the accus. with the omitted subject of παρέχειν, cf. N. on 1. § 2. — ταμיעέσθαι (from ταμίης, a steward), *to lay by for use*, and hence, *to use moderately*, is applied to soldiers who do not expend their whole strength in the first attack, but so reserve it as to be able to fight repeatedly; or, instead of attacking the enemy in a body, select no more than they can encounter with

success. The latter is the sense here. By means of the rivers the Persians could divide the Greek forces, and by letting a part pass over before the attack was made, encounter just the number they pleased. Cf. Cyr. III. 3. § 47; Thucyd. VI. 18. § 3. — Εἰσὶ δ' αὐτῶν, sc. τῶν ποταμῶν. Cf. N. on I. 5. § 7. — παντάπασι, *at all*.

19. Ἄλλά, *yet*. — τοὶ = *you know*. — γὰρ belongs to πῦρ, *fire at least*. — ὃν ἡμεῖς δυναίμεθ' ἂν κατακαύσαντες λιμὸν ὑμῶν ἀντιτάξαι, *by burning which we could array famine against you*. — πάνυ ἀγαθοί, *ever so brave*.

20. ἂν οὖν—τούτου ἂν. For the repetition of ἂν, cf. N. on I. 3. § 6. — πόρους, *ways, means*. — μηδένα conforms to ἔχοντες, *on the supposition that we have*. S. § 229. 3; H. § 789. e; K. § 176. 1. c. — τούτου ἂν τὸν τρόπον, *that very mode*. — πρὸς θεῶν. Cf. N. on I. 6. § 6.

21. ἀπόρων ἐστὶ, *it is the part of those without resources*. For the construction, cf. S. § 190; H. § 572. c; K. § 158. 3. (a). — καὶ τούτων πονηρῶν, *and of those too (who are) without principle*. Cf. N. on καὶ ταῦτα, I. 4. § 12. In this sentence there are two modes of construction combined, ἀπόρων ἐστὶ—τὸ ἐθέλειν, which is the natural order, being changed to ἀπόρων ἐστὶ—οἵτινες ἐθέλουσι. Cf. Mt. § 632. 6. οἵτινες = ὅτι. H. § 822. — ἀπιστίας, *perfidy*. — ἀλόγιστοι, *void of reason, inconsiderate*.

22. Ἄλλὰ τί δὴ ὑμᾶς ἐξὸν ἀπολέσαι, *but why, indeed, when it was in our power to destroy you*. For ἐξὸν, cf. S. § 226. b; K. § 176. 3; H. § 792. a; Q. § 868. — ἐπὶ τοῦτο ἤλθομεν, "*hoc conati sumus*." Krüg. — τούτου (i. e. τοῦ μὴ ἐπὶ τοῦτο ἐλθεῖν) depends upon αἴτιος, with which τοῦ . . . γενέσθαι is in apposition, being a varied expression of οὐκ ἐπὶ τοῦτο ἤλθομεν. Crosby (Gram. § 851) makes τὸ (put for τοῦ) τοῖς Ἕλλησιν ἐμὲ πιστὸν γενέσθαι depend on ἔρωσ, and translates, "*my desire of securing the confidence of the Greeks was the cause of this*." Dind. and Born., after the Eton MS., read τὸ—γενέσθαι. Although this is admissible (cf. Mt. § 543. Obs. 3), yet the common reading is to be preferred. See Mt. § 542. Obs. 1. b. β; S. § 221. 2. — φ has τούτῳ in the next clause for its antecedent. S. § 173. — ξενικῶ is placed after the relative by attraction. S. § 175. R. 1. — μισθοδοσίας is opposed to εὐεργεσίας.

23. Ὅσα, *in how many ways*, limits the meaning of χρήσιμοι. S. § 182; H. § 549; K. § 159. 3. (7). See also H. § 548. — τὸ δὲ μέγιστον. This refers to the idea hinted at in the next clause, which, if carried into execution, would place the Greeks on the same footing with Tissaphernes, as that on which they had stood with Cyrus. — τιάραν—ὀρθήν, *an upright tiara*, those of the king's subjects being soft and flexible, and therefore falling on one side. Concerning this royal prerogative, cf. Cyr. VIII. 3. § 13; Joseph. Antiq. Jud. XX. 3; Dion. Chrysost. XIV. — τὴν δ' ἐπὶ τῇ καρδίᾳ—ἔχοι. Repeat ὀρθήν, and render *may have* (= wear) *an upright one upon* (i. e. in) *his heart*. Tissaphernes intimated to Clearchus, that he intended to revolt from the king, and

should therefore need the assistance of the Greeks. This was done the more effectually to conceal his treacherous designs.

24. εἶπεν—ἔφη, sc. ὁ Κλέαρχος. Krüger remarks that when εἶπε is not accompanied by τάδε or ᾧδε, ἔφη is added pleonastically. — οὔτινες represents ἐκεῖνοι (S. § 172. 4; H. § 810) the omitted subject of εἰσί. — εἰς φιλίαν = to promote friendship. — διαβάλλοντες, by slandering. Clearchus suspected Menon to have been the author of the misunderstanding, yet he uses the plural, as a softer way of giving utterance to his suspicions.

25. οἱ στρατηγοί—οἱ λοχαγοί are in apposition with ὑμεῖς the omitted subject of βουλέσθε. — ἐν τῷ ἐμφανεῖ = φανερώς. “*palam, i. e. sine insidiis.*” Sturz.

27. Ἐκ τούτων δὴ τῶν λόγων, when the conference was ended, lit. after these words. The reason that Tissaphernes did no violence to Clearchus at this time, was his hope to decoy more of the generals and cohort leaders into the snare he so artfully had laid, than were then present. — πάντῃ φιλικῶς οἰόμενος διακείσθαι τῷ Τισσαφέρνει, that he thought his relations to Tissaphernes were very friendly = that Tissaphernes was very well disposed towards him. διακείσθαι is here used subjectively. — ἔλεγεν. Cf. N. on ἦσαν, I. 1. § 6. — οἱ . . . διαβάλλοντες, who should be convicted of calumniating him, i. e. Tissaphernes. τῶν Ἑλλήνων depends on οἱ. S. §§ 188. 1; 559; K. § 158. 3. R. 1. — ὡς . . . ὕτας, as being themselves traitors and evil disposed to the Greeks. — αὐτοὺς is put for τούτους (Mt. § 469. 8), and is the antecedent of οἱ.

28. εἶναι τὸν διαβάλλοντα Μένωνα, that Menon was the calumniator. Ctesias apud Phot. Biblioth. p. 130, says: Κλέαρχος—καὶ Μένων ἀεὶ διάφοροι ἀλλήλοις ἐτύγχανον· διότι τῷ μὲν Κλεάρχῳ ἅπαντα ὁ Κύρος συνεβούλευε τοῦ δὲ Μένωνος λόγος οὐδεὶς ἦν. — στασιάζοντα αὐτῷ, was creating a party against him (i. e. Clearchus). — φίλος ᾧ Τισσαφέρνει, i. e. might commend himself to the friendly consideration of Tissaphernes, which he could the more easily do if he had the whole army under his command.

29. πρὸς ἑαυτὸν ἔχειν τὴν γνώμην, should be inclined to him, should follow him as leader, lit. should have their attention directed to him. Cf. Thucyd. III. 25. § 2. On the use of the article in τὴν γνώμην, cf. N. on προσέχοντι τὸν νοῦν, I. 5. § 9. — ἀντέλεγον—μὴ εἶναι πάντας, spoke in opposition—that all should not go. Cf. S. § 230. 3; H. § 837; K. § 177. 7.

30. ἰσχυρῶς κατέτεινεν, exerted himself strenuously. The insatiation of Clearchus can only be accounted for in his excessive desire to expose the base intrigues of Menon, which rendered him blind to all prudential considerations. — ἔσπε, until. — ὡς εἰς ἀγοράν, as though going to market. They were consequently unarmed.

32. ἀπὸ τοῦ αὐτοῦ σημείου, at the same signal. Diodorus says, that a purple flag was run up from the tent of Tissaphernes. ἀπό, from, refers to the issuing forth of a command by means of the signal. Cf. ἀπὸ



παραγγέλσεως, IV. 1. § 5. — φτιμι—πάντας. Cf. S. § 172. 3; H. § 514. d.

33. *ἰππασίαν*, *riding about*. A verbal noun from *ἰππάζομαι*. S. § 139; H. § 460. a. — ὁ τι ἐποίουν ἡμφιγύβουν, *they were in doubt as to what (the Persians) were doing*. — *πρίν*, *until*.

34. Ἐκ τούτου δὴ, *immediately*. — νομίζοντες αὐτίκα ἤξειν αὐτοὺς ἐπὶ τὸ στρατόπεδον, *thinking that they (i. e. the Persians) would forthwith come to (i. e. attack) the camp*. So any one would have supposed. For if the Greeks, in the first moments of their surprise and consternation, had been attacked by the Persian cavalry, they most likely would have all shared the fate of their unfortunate generals. But their foes contented themselves with cutting off a few stragglers, and then reacted the vain farce (cf. I. §§ 7-23) of demanding the arms of those whom they had not the courage to attack, even when deprived of their principal leaders. But as Rennell truly observes, "villany seldom sees its way clear enough to accomplish its utmost designs."

36. εἴ τις. Cf. N. on I. 4. § 9. — εἴη. Cf. S. § 215. N. 6; H. § 734; K. § 188. — For the construction of *στρατηγὸς* and *λοχαγός*, see S. § 175. 2; H. § 809. — ἵνα ἀπαγγείλωσι. Cf. N. on I. 9. § 27.

37. Ὀρχομένιος, *an Orchomenian*. Orchomenus was a name common to several cities in Greece. The one to which Cleanor belonged was in Arcadia. — τὰ περὶ Προξένου, *the things about (i. e. concerning) Proxenus* = the fate of Proxenus. — Χειρίσοφος δ' κ. τ. λ. The absence of Chrisophus is given as a reason why he was not of the number who went out to meet the Persian deputies.

38. εἰς ἐπήκουον, *within hearing distance*. The preposition imparts to *ἔστησαν* the idea of previous motion. See N. on I. 1. § 3. — *καὶ τέθνηκε* is expegetical of *τὴν δίκην*, and may be rendered, *namely, death*. — *ἀπαιτεῖ*. This verb signifies *to demand from* any one what is one's own or is justly due to him. Cf. V. 8. § 4. For its construction with *ὑμᾶς* and *ὄπλα*, cf. S. § 184. 1; H. § 553; K. § 160. 4. a. — *Κύρον . . . δούλου*, *they belonged to Cyrus his slave*.

39. οἱ ἄλλοι, sc. *ὑμεῖς*. — οὐκ αἰσχύνεσθε . . . ἀνθρώπους. See N. on 3. § 22. — *ἡμῖν τοὺς αὐτοὺς φίλους καὶ ἐχθροὺς νομιεῖν*, *to consider the same persons friends and enemies which we do*. For the construction of *ἡμῖν*, cf. Butt. § 133. N. 14; S. § 202. 1; H. § 603. 2; K. § 161. 2. (b). *νομιεῖν*. Cf. N. on *καθιεῖν*, I. § 4. — *ὡς* in this place has furnished much trouble to critics and commentators. Some conjecture that it should be omitted, others, that it stands for *ὅμως*, and others, that it should be written *ὡς*. But the MS. testimony is too unanimous to admit of its erasure; and *ὅμως*, which Dind. calls "frigidam Stephani conjecturam," is equally as troublesome to dispose of; while *ὡς* is never found except in the formulas, *καὶ ὡς, οὐδ' ὡς*, etc. (cf. Mt. § 628 end). But the difficulty disappears, if we suppose that the speaker, in the vehemence of his feelings having overlooked his previous use of *οὔτινες* =

ὑτι (cf. Mt. § 480. c; Butt. § 143. 11; H. § 813), repeated ὡς = ὑτι (cf. Mt. § 628. 5; Butt. § 149; H. § 733. That the construction is somewhat disturbed appears from προδόντες—προδεδωκότες. οὐκ αἰσχύνεσθε—οἵτινες ὀμώσαντες—ὡς ἀπολωλέκατε, may then be rendered, *are you not ashamed—that when you had sworn—that you (I say) have destroyed.* — καὶ τοὺς ἄλλους—ἐφ' ἡμᾶς. Krüg. conjectures that the order is, καὶ ἐπὶ τοὺς ἄλλους ἡμᾶς (cf. Mt. § 595. 3) σὺν τοῖς πολεμίοις ἔρχεσθε, thus omitting the participle προδεδωκότες. But if it be borne in mind, that the natural expression of high mental excitement is a multiplied and disordered use of epithets, we shall cease to wonder at the confused structure of the sentence, or the needless repetition of any of its words.

40. Κλέαρχος γάρ. The ellipsis implied by γάρ (cf. N. on I. 1. § 6) may thus be supplied: (we have done no wrong) *for Clearchus, &c.*

41. Κλέαρχος μὲν τοίνυν κ. τ. λ. Xenophon in his reply does not intimate that Clearchus was guilty, but on the assumption that he was so, acknowledges the justice of his punishment. He employed the *argumentum ad hominem*, i. e. he granted that Clearchus, if guilty, had suffered justly, but argued that Proxenus and Menon being, as Ariæus and his party said, in high honor, should be restored to their troops. This was a brief but unanswerable argument, and clearly exposed the duplicity of the Persians.

## CHAPTER VI.

1. ὡς βασιλέα. Cf. N. on I. 2. § 4. — ἀποτμηθέντες τὰς κεφαλὰς, *having been beheaded.* Cf. S. § 182; H. § 549; K. § 159. 3. (7). Prof. Woolsey remarks (N. on Æschyl. Prometh. 362), that “all such cases may be resolved into ἔχω with the participle of the verb used, and the accusative.” — εἷς μὲν. For εἷς in apposition with στρατηγοί, cf. N. on 4. § 1. μὲν corresponds with δὲ in Πρόξενος δέ, § 16. — ὁμολογουμένως ἐκ πάντων τῶν ἐμπείρων αὐτοῦ ἐχόντων, “*by the admission of all who knew him.*” Felton. ἐμπείρων—ἐχόντων, *being familiarly acquainted.* Cf. N. on I. 1. § 5. — ἐσχάτως, *to the last degree.*

2. Καὶ γὰρ δὴ, *for now.* γὰρ *illustrantis.* Cf. N. on I. 6. § 6. — ἕως, *as long as,* refers here to an event which is certain, and therefore takes the indicative. Cf. Butt. § 146. 3; Mt. § 522. 1. — πόλεμος, i. e. the Peloponnesian war. — παρέμεινεν, *remained in the service of the state.* Opposed to this is οὐκέτι πείθεται, § 3 infra. — τοὺς Ἕλληνας who inhabited the Thracian Chersonesus. Cf. I. 3. § 4. — διαπραξάμενος ὡς ἐδύνατο παρὰ τῶν Ἐφόρων, *having obtained from the Ephori (as large supplies) as he was able.* ὡς ἐδύνατο, sc. διαπράξασθαι. The Ἐφοροι from time to time had assumed much greater powers than were originally given them by Lycurgus. They had all

the outward symbols of supreme authority, were the arbiters of peace and war, had the control of the public money, and could even fine or imprison their kings. — ἐς πολεμήσων. Cf. N. on I. 1. § 3. — τοῖς—Θραξίν, sc. οἰκοῦσαν. — Περίνθου, *Perinthus*, a Thracian city on the Propontis.

3. μεταγρόντες πως, *having somehow* (i. e. for some reasons) *changed their mind*. — ἤδη ἔξω ἔντος αὐτοῦ, *when he had now departed*. — Ἴσθμοῦ, i. e. the isthmus of Corinth. — ἄχετο πλέων, *he sailed away*. Cf. S. § 225. 8; K. § 175. 3. (c); H. § 796.

4. ἐδανατώδη, *he was condemned to death*. — τελῶν, *magistrates* = Ephori. — ὅποῖοις . . . γέγραπται. A difficult clause, since, by referring to I. 1. § 9, we find only Κύρος ἠγάσθη αὐτόν. Krüg. thinks that Xenophon, *memoriae vitio*, thought he narrated more in I. 1. § 9, than he really did. It is evident that nothing can be said of the passage which is not mere conjecture. — ἔπεισε Κύρον to give him 10,000 darics.

5. ἀπὸ τούτου, sc. τοῦ χρόνου. — ἔφερε καὶ ἤγεν, *agebat et ferebat, he ravaged, plundered*. — πολεμῶν διεγένετο, *he continued to wage war*. S. § 225. 8; H. § 798. 2; K. § 175. 3. (c). — μέχρι οὗ = μέχρι τούτου τοῦ χρόνου ὅτε, *until the time when, until that*. Cf. Mt. § 480. b.

6. ἔξόν. Cf. N. on 5. § 22. — ῥαθυμεῖν (from ῥάδιος, *easy*, and θυμός, *temper*), *to be easy-tempered, free from care*. In this place as opposed to πονεῖν, it signifies *to be at ease, to be without labor*. — βούλεται *prefers*, a sense which Butt. (Lexil. No. 35) says this verb seldom has in prose, but which is here discoverable by its antithesis with ἔξδν ῥαθυμεῖν. — ὥστε πολεμεῖν, *in order that he might carry on war*. Cf. S. § 223. 1; H. § 770; K. § 186. 1. (a). — μείονα ταῦτα ποιεῖν, *to diminish it*, i. e. his wealth. — παιδικά. See N. on § 28 infra. — οὕτω (S. § 17. 1), *thus* = to such a degree.

7. ταύτη, *in this respect*. — τὲ corresponds with καὶ in καὶ ἐν τοῖς δεινοῖς. Cf. S. § 236. N. 3; H. § 855. a. — ἐν τοῖς δεινοῖς, *in the dangers* (of war) = in battles. — οἱ παρόντες, i. e. those who had personal knowledge of his courage and conduct in the hour of danger.

8. ἀρχικός, *qualified to govern*. — ὡς δυνατόν, *as far as was possible*. — ἐκ τοῦ τοιούτου τρόπου οἶον καὶ ἐκεῖνος εἶχεν, *from such a disposition as he also had*. τρόπου answers here to what we call *turn of mind*. — ὡς τις καὶ ἄλλος. See N. on I. 3. § 15. — ὅπως ἔξει. Cf. N. on I. 3. § 11. — ἐμποῖησαι, *to impress upon*. — πειστέον εἴη Κλεάρχῳ = δεῖ πείθεσθαι Κλεάρχῳ. Cf. S. § 178. 2; H. § 804. b; K. § 168. 1. 2.

9. ἐκ τοῦ χαλεπὸς εἶναι, *by being austere*. ἐκ here denotes the means. Cf. Mt. § 574. For the construction of χαλεπός, cf. S. § 224; H. § 775. 2; of εἶναι, S. § 222. 2; H. § 781. — ὀρᾶν στυγνός, *harsh to look upon*. S. § 222. 6; H. § 767; C. § 849. c. — αὐτῷ μεταμέλειν. Cf. N. on I. 6. § 7 (end). — ἔσθ' ὅτε for ἔστιν ὅτε, *sometimes*; lit. *there is when*. — καί, *also*. γνώμη, *purposely, designedly*, is opposed to ὀργῆ. Both these datives are used adverbially. — ἀκολάστου . . . εἶναι, *he thought an unchastised army*



was of no use; lit. *there was no use* (i. e. service) *from an unchastised army.* C. § 563. γ.

10. μέλλοι, sc. ἐκείνος referring to τὸν στρατιώτην. — For the construction of φυλακὰς φυλάξειν, cf. S. § 181. 2; H. § 547. a; C. § 630; K. § 159. 2. — φίλων ἀφέξεισθαι, *to abstain from* (bringing injury upon) *friends.* — ἀπροφασίστως, *promptly.* The most important qualifications of a soldier are here enumerated, viz., fidelity in keeping guard, abstinence from injuring friends or allies, and readiness to attack the enemy.

11. ἤθελον αὐτοῦ ἀκούειν (= πειθαρχεῖν) σφόδρα, *they willingly paid him prompt obedience.* For the construction of ἤθελον, cf. Butt. § 150. p. 444. ἄλλον, sc. στρατηγόν. — φαιδρόν, *pleasantness.* — ἐν τοῖς προσώποις, *upon his countenance.* A rare use of this plural *de vultu unius.* — ἐρρωμένον, perf. pass. part. of ῥώννυμι. S. § 133. P.

12. ἔξω τοῦ δεινοῦ, *out of danger.* Cf. S. § 195. 1; H. § 589; C. § 540. — πρὸς ἄλλους, sc. στρατηγούς. — ἀρχομένους, *to be commanded* (S. § 225. N. 5), referring to στρατιώτας the omitted subject of ἀπιέναι. — τὸ γὰρ ἐπίχαρι οὐκ εἶχεν, *for he had no suavity of manners.* ἐπίχαρι is opposed to χαλεπὸς and ὤμους in the next member. — διέκειντο πρὸς αὐτόν, *were disposed, had the same feelings towards him.*

13. καὶ γὰρ οὖν. See N. on I. 9. § 8. — τεταγμένοι, sc. παρῆναι αὐτῷ. ὑπὸ τοῦ δεῖσθαι (*from their being in want*) is to be constructed with κατεχόμενοι. The meaning of the passage is, that no soldiers followed him, except such as were commanded to do so by their state, or compelled by their own wants and necessities, and these were to the highest degree obedient.

14. τό τε γὰρ πρὸς τοὺς πολεμίους δαρβάλεως ἔχειν παρῆν; literally, *for both to feel bold against the enemy was with them = they were not afraid of the enemy.* The clause τό . . . ἔχειν is the subject of παρῆν. Cf. S. § 153. a; H. § 494. a. For the construction of δαρβάλεως ἔχειν, cf. N. on I. 1. § 5. — φοβεῖσθαι; lit. *to frighten one's self, i. e. to fear,* in which new sense it may be regarded as transitive. Cf. Butt. § 135. 4; H. § 544. a; S. § 181. N. 2.

15. οὐ μάλα ἐδέλειν = *to have been greatly averse.* Cf. N. on οὐδὲν ἤχθετο, I. 1. § 8.

16. εὐδὺς μὲν μεράκιον ὢν, *as soon as he was a youth = while yet in extreme youth.* For the construction, cf. S. § 225. 2. — Γοργία, *Gorgias of Leontini in Sicily.* — ἀργύριον, i. e. tuition money. Diod. says that Gorgias received from each pupil 100 *mina*, which, according to the value given the Attic drachma by Hussey (cf. N. on I. 4. § 13), would be \$1805.50. It was probably during his residence in Thessaly that Gorgias taught Proxenus.

17. συνεγένετο ἐκείνῳ, *he had been with him = had been his pupil.* — ἱκανός. Cf. S. § 224; H. § 775. 2. — ἀρχεῖν and ἠττᾶσθαι depend upon ἱκανός. — τοῖς πρώτοις, *the first or chief men.* — μὴ ἠττᾶσθαι εὐεργετῶν, *not to be surpassed in doing good, i. e. to be able to repay all obligations under which he might lie to his friends.* εὐεργετῶν, a participle from εὐεργετέω.

18. Τοσούτων δ' ἐπιθυμῶν, *but while greatly* (ἐπι-) *desiring such things.* — σφόδρα ἐνδηλον αὐ καὶ τοῦτο εἶχεν, *on the other hand, he very plainly showed this.* — τούτων refers to ἐπιθυμῶν. See N. on ἀμάξας—ταύτας, I. 10. § 18. — μετὰ ἀδικίας = ἀδικῶς. In like manner σὺν τῇ δικαίῳ καὶ καλῷ = δικαίως καὶ καλῶς. — τούτων τυγχάνειν. See S. § 191. 2; H. § 574. c; C. § 549; K. § 158. 3. (b). — ἄνευ δὲ τούτων, i. e. contrary to the principles of justice and honor. — μὴ is highly emphatic from its position at the close of the sentence.

19. αἰδῶ, *respect.* — ἑαυτοῦ limits αἰδῶ and φόβον, and is used objectively. S. § 187. N. 1; H. § 565; C. § 575. — ἰσχύνοτο μᾶλλον τοὺς στρατιώτας, *he stood in greater awe of his soldiers.*

20. Ὡς . . . δοκεῖν; lit. *he thought it sufficient for the being or seeming to be qualified to command*, i. e. for the real exercise or outward show of command. — ἐπαιεῖν is the subject of ἀρκεῖν. — κἀγαθοὶ τῶν συνόντων. Cf. S. § 188. 1; H. § 559; K. § 158. R. 1. — εὐμεταχειρίστω, *easily circumvented*; lit. *easily handled, easy to be managed.* Cf. Thueyd. VI. 85. § 3. — ἦν ἐτῶν ὡς τριάκοντα, *he was about thirty years old.* S. § 190; H. § 572. h; K. § 158. 3. (a).

21. δῆλος ἦν ἐπιθυμῶν. See N. on I. 2. § 11. — λαμβάνοι—κερδαίνοι. The verb λαμβάνειν signifies *to take as by force, to receive as wages*; κερδαίνοι, *to receive as presents.* The pres. optat. here refers to a succession of cases and to a whole course of conduct, while the aorist would have referred to single acts of *receiving, getting gain, and suffering punishment.* Cf. Goodwin, § 13. (a). — μὴ διδοίη δίκην, *he might escape punishment.*

22. Ἐπὶ . . . ἔτετο, *he thought that the shortest way to accomplish what he designed.* For the construction of ὧν (i. e. ταῦτα ὧν), cf. S. § 193; H. § 576; K. § 158. 6. I. (a); C. § 558. ε. — ἀληθές = *sincerity.* — τὸ αὐτὸ τῷ ἡλιθίῳ, *the same thing with folly.* S. § 202. 1; H. § 603. 2; C. § 587.

23. ὅτῳ—τούτῳ. Cf. S. § 173. τούτῳ depends on ἐπιβουλεύων. S. § 201; H. § 605; K. § 161. 2. a. γ. — τῶν . . . πάντων depends upon καταγελῶν (cf. S. § 193; H. § 583; R. § 158. 6. I), which here signifies *laughing at*, i. e. turning into ridicule.

24. τὰ . . . λαμβάνειν, *he thought himself the only one who knew that it was most easy to take the unguarded possessions of friends.* ῥᾶστον superlative of ῥᾶδιος. S. § 65; H. § 223. 7; K. § 52. 10. — For the construction of εἰδέναι—ἔν, cf. N. on I. 10. § 16.

25. ὅσους = πάντας ὅσους, of which, πάντας depends upon ἐφοβεῖτο. — ὡς εὖ ὠπλισμένους, *as (thinking them) well armed*, is opposed to ἀνάνδροις, *unmanly, defenceless.* — χρῆσθαι, *to use = to practise on.*

26. ἀγάλλεται, *prides himself on, exults in*, followed by the dat. either with or without the preposition. — τῷ ἐξαπατᾶν δύνασθαι, *in his ability to deceive.* Cf. S. § 206; H. § 609; K. § 161. 4. — τῶν ἀπαιδευτῶν—εἶναι, *to be the part of the uneducated.* S. § 190; H. § 572. e; K. § 158. 3. a. —

Καὶ παρ' οἷς μὲν ἐπεχείρει πρωτεύειν φιλίᾳ, διαβάλλων τοὺς πρώτους, τούτους ᾤετο δεῖν κτήσασθαι, and when he desired to become the first friend (i. e. to occupy the foremost place in the friendship) of any persons, he thought that (in order to effect this) it was necessary to gain their friendship by calumniating their friends (i. e. his rivals). παρ' οἷς, in whose estimation. φιλίᾳ, in respect to friendship. πρώτους, former, with reference to Menon. τούτους refers to the persons whose friendship Menon wished to cultivate, and is the antecedent of οἷς in the first member.

27. Τὸ . . . παρέχασθαι depends on ἐμηχανᾶτο. S. § 179; H. § 493. d; K. § 145. 3. — ἐκ τοῦ συναδικεῖν αὐτοῖς, "by becoming an accomplice in their crimes." Spel. — ἤξιον, he wished. — ὅτι πλεῖστα δύναιτο καὶ ἐδέλοι ἀν ἀδικεῖν, that he was very able and willing to be a villain. — εὐεργεσίαν δὲ κατέλεγεν—ὅτι, he charged it upon himself as an undue act of benevolence, that, &c.; lit. he spoke against his benevolence, that, &c.

28. Καὶ τὰ μὲν δὴ ἀφανῆ ἔξεστι περὶ αὐτοῦ ψεύδεσθαι, now one may lie concerning him with respect to things unseen, i. e. there is room for falsehood in detailing those points in Menon's character more removed from public observation. For the construction of τὰ ἀφανῆ, cf. S. § 167. — Ἀριαίφ δὲ βαρβαρῶ ὄντι κ. τ. λ. Reference is here had to the foul and unnatural crime of pæderasty. Cf. Rom. 1: 27. — ἀγένειος ὦν γενειῶντα. This shows the extreme youth of the parties, the one being yet without a beard, and the other just having one. The position of these words is strongly emphatic.

29. ὅτι, because. Cf. N. on I. 2. § 21. — αἰκισθεῖς. Some think that Menon was mutilated by the command of the king (cf. I. 9. § 13), and after a year of ignominy and suffering came to his end. Others suppose, that reference is had in αἰκισθεῖς to the disgrace in which he lived in consequence of his vile deeds.

30. καὶ τούτω, these also. Cf. N. on I. 10. § 18. — ἐς φιλίαν, i. e. with respect to their treatment of friends.



## BOOK III.

## CHAPTER I.

1. Ὅσα . . . μάχης is the subject of the first book, and ὅσα . . . σπονδαῖς, of the second. λόγῳ is to be taken of the whole preceding narrative. — ἐν ταῖς σπονδαῖς, *during the time of the league*, i. e. while the league was unbroken. These words are to be taken with ἐγένετο.

2. ἀπορία, *embarrassment, perplexity*. — ἐπὶ ταῖς βασιλέως θύραις. Cf. N. on II. 4. § 4. — κύκλῳ δ' αὐτοῖς πάντα, *about them on all sides*. — οὐδεὶς ἔτι, *no one any longer*. For the construction of Ἑλλάδος, cf. N. on I. 10. § 4. — πλέον. I have followed the common reading, instead of οὐ μείον, adopted by Dind., Born., Pop., and several others. Krüg. well remarks, "οὐ μείον non satis aptum videtur cum Græciæ (i. e. Ioniæ) distantia longe major quam hic dicitur fuerit." Cf. II. 2. § 6. — διεῖργον, "*reditu arcebant*." Sturz. — οἱ . . . βάρβαροι, i. e. Ariæus and his party. — μόνοι δὲ καταλειμμένοι ἦσαν = *that they had been utterly deserted by their allies*. — εὐδηλον, *very evident*. εἶδ' is intensive like the Eng. *well*, in words with which it is compounded. — νικῶντες, *if they should be victorious*. — ἡττηθέντων, *in case they should be worsted*. — λειφθεῖη, i. e. left alive.

3. ἀθύμως ἔχοντες, cf. N. on I. 1. § 5. — ὀλίγοι, *few* = scarcely any. — εἰς τὴν ἑσπέραν, *in* (lit. *up to*) *the evening of that day*. — For the construction of σίτου, cf. S. § 192; II. § 576; K. § 158. 5. a. — ἐπὶ δὲ τὰ ὄπλα = *to their quarters*. — ἐτύγχανεν (sc. ὤν), *happened to be*. — πατρίδων γονέων κ. τ. λ. The grouping of these objects of desire is rendered more close and emphatic by the asyndeton. The despondency into which the army sank, after the treacherous seizure of the generals, is here given with great pathos and force.

4. ὃν αὐτὸς ἔφη κρείττω ἑαυτῷ νομίζειν τῆς πατρίδος, *whom he (Proxenus) said he considered of more use to himself than his country*, i. e. Proxenus expected greater advantages from Cyrus than from his country.

5. ὑποπτεύσας μὴ τι πρὸς τῆς πόλεως οἱ ὑπάτιον εἴη Κύρῳ φίλον γενέσθαι, *fearing lest perhaps he should be blamed by his city (i. e. Athens), on account of his having become a friend to Cyrus; lit. lest his having become a friend to Cyrus might be a cause of blame, &c.* τὶ, *in something or other*. Butt. § 150. p. 439. For the construction of οἱ ὑπάτιον εἴη, cf. S. § 206. 4; H. § 600

(end); C. § 598; K. § 161. 2. (d). Dind. reads ἐπαίτιον. — Κῦρος . . . συμπολεμηῆσαι. The Peloponnesian war is here referred to. — ἐλθόντα. See N. on λαβόντα, I. 2. § 1. — τῷ θεῷ, i. e. Apollo.

6. τίμι ἂν θεῶν, to which of the gods. A different inquiry from the one which Socrates directed him to make. — κάλλιστα καὶ ἄριστα. See N. on II. 1. § 9. — ἔλθοι τὴν ὁδόν, he might perform the journey. Cf. S. § 182. 2; H. § 552; K. § 159. 3. (6). — θεοῖς οἷς, by inverse attraction for θεοὺς οἷς. Cf. N. on ἄλλου ὀδῖνος, I. 4. § 5.

7. μαντεῖαν, response of the oracle. — κρίνας, having determined. — ἰτέον = πορευτέον. For the construction, cf. N. on I. 3. § 11. — τοῦτο refers to the clause beginning with ὅπως ἂν. H. § 679. a; C. § 736. (a). — ἦρου. 2 aor. mid. of ἔρομαι. H. § 424. 9.

8. καταλαμβάνει, finds, meets with. — μέλλοντας ἤδη ὁρμᾶν τὴν ἄνω ὁδόν, being ready to march into the interior. For the construction of μέλλοντας—ὁρμᾶν, cf. S. § 89. 2; H. § 711; K. § 125. 16. Hutch. supplies εἰς or ἐπὶ before ὁδόν, but it is better to refer it to S. § 181. 2; H. § 552; K. § 159. 3. (6) as the cognate accus. — συνεστάθη, was introduced.

9. Προδουμουμένον . . . αὐτόν, and Proxenus soliciting (him), Cyrus also united in soliciting him to remain = Cyrus joined with Proxenus in soliciting him to remain. — ἐπειδὴν τάχιστα ἡ στρατεία λήξῃ, as soon as the expedition was ended. — εἰς Πεισίδα. Cf. I. 1. § 11.

10. οὕτως ἐξαπατηθεῖς, having been thus deceived in respect to the object of the expedition. — ἦδει, sc. ὁ Προξένος. — σαφές = εὐδηλον. — οἱ πολλοί, the greater part. Cf. Mt. § 266. — δι' αἰσχύνην καὶ ἀλλήλων καὶ Κύρου, through fear of being objects of shame both to one another and to Cyrus. αἰσχύνην is here used subjectively, in the sense of feeling of shame, dread of disgrace. When taken objectively, it signifies the cause of shame to. Had any of the generals deserted the expedition, they would have been stigmatized as cowards and traitors by their fellow commanders (cf. I. 4. § 7), and as men incapable of gratitude by Cyrus (cf. II. 3. § 22).

11. Ἐπεὶ δ'. The narrative is here resumed from § 3. — μικρὸν δὲ ὑπνου λαχὼν (= τυχὼν), having obtained a little sleep; lit. a small (portion) of sleep. S. § 191. 2; C. § 549; H. § 574. c; K. § 158. 3. (b). — σκηπτὸς—πάσαν. The construction unchanged would have been σκηπτὸς—πάσα. — ἐκ in ἐκ τούτου denotes the cause. So Krüger. — πάσαν, sc. τὴν οἰκίαν.

12. Περιφόβος, exceedingly terrified. περὶ in composition is often intensive. — ἀνηγέρθη = ἀνήγρητο. Cf. Butt. § 136. 2; S. § 208. N. 2; H. § 432. 5; C. § 389. — πῆ μὲν—πῆ δέ, in one respect—but in another. — ἐκ Διός, (coming) from Zeus. — ἰδεῖν ἔδοξε, he seemed to see in his dream. — βασιλέως, "regum tutoris et regiae gentis apud Persas auctoris." Poppo. — μὴ οὐ δύναιτο, lest he should not be able. Cf. N. on I. 7. § 7.

13. Ὅποιόν τι μέντοι ἐστὶ τὸ τοιοῦτον ἕναρ ἰδεῖν, what kind of thing, however, such a dream signifies, i. e. whether such a dream forbodes good or

evil. The dream itself left Xenophon in doubt as to what it meant, but the events which followed furnished an interpretation. 'Οποῖόν τι is the predicate, and τὸ τοιοῦτον ὕναρ ἰδεῖν, the subject of ἐστί. — ἔννοια αὐτῷ ἐμπίπτει, *the thought occurs to him*. — προβαίνει, *advances* = is passing away. — εἰκός, sc. ἐστί, *it is probable*. — τί ἐμποδῶν μὴ οὐχί κ. τ. λ., *what will hinder our dying ignominiously, after having witnessed all the most cruel sights, and suffered the most dreadful torments*. ἐμποδῶν, *before the feet, in the way*. μὴ οὐχί. S. § 230. N. 1. ὑβριζομένους, *being insulted* = amidst insults.

14. ὥσπερ ἐξόν, sc. ἡμῶν, *as though it were in our power*. Cf. N. on II. 5. § 22. — Ἐγὼ οὖν τὸν ἐκ ποίας (S. § 164; H. § 825. a) πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξειν, *from what city, then, am I expecting a general to do these things*. "Xenophon metuisse se significat ne arrogans videretur, si cum Spartanus dux Chiriosophus adesset, ipse Atheniensis exercitui prospicere studeret." Krüger. Cf. VI. 1. § 26. ταῦτα refers to the means of defence, alluded to in the beginning of the section. πράξειν. Cf. S. § 222. 5; H. § 765. — ἡλικίαν. Cf. N. on I. 1. § 13. οὐ γὰρ ἔγωγ' ἔτι πρεσβύτερος ἔσομαι = *I shall forthwith be put to death*. — τήμερον, *to-day*. The civil day began with the Greeks at the setting of the sun.

15. Ἐκ τούτου, *hereupon*. — οὔτε—οὔτε, *neither—nor*, connect the two infinitives. — ὑμεῖς. Supply καθεύδειν δύνασθε from the preceding clause. οὐδ', *not even*, belongs to these omitted verbs. — ἐν οἴοις, sc. πράγμασιν. Cf. II. 1. § 16; VII. 6. § 24.

16. δῆλον ὅτι (sometimes written δηλονότι), *it is clear that, evidently*. H. § 868. a; C. § 901. 4. — οὐ τὸν πόλεμον ἐξέφηναν, *did not declare the war*. — καλῶς τὰ ἑαυτῶν παρεσκευάσθαι, *that they had well arranged their affairs*.

17. εἰ ὑψησόμεσθα, *if we shall be remiss*. — ἐπὶ βασιλεῖ. Cf. N. on I. 1. § 4. — ὅς refers to βασιλεῖ, and has the force of a conjunction, *in that he*. H. § 822. It serves to introduce the reason for the foregoing question. — καὶ τεθνηκότος ἤδη, *even when he was already dead*. — ἡμᾶς δὲ κ. τ. λ. Xenophon employs the *argumentum a fortiori*. He argues that if the king's revengeful spirit led him to dishonor the lifeless body of his own brother, *much more vindictive would he be towards the Greeks, who had conspired with Cyrus to dethrone and kill him*. — κηδεμών, *protector, intercessor*. Allusion is here made to the powerful influence which Parysatis exerted in behalf of Cyrus. — ὡς—ποιήσοντες, *in order to make*. Cf. N. on I. 1. § 3. — δοῦλον. S. § 185; H. § 556. αὐτὸν the first accusative is omitted. — παθεῖν has ἡμᾶς for its subject. So Poppo. But Krüg. regards the construction as a kind of anacoluthon, the writer commencing with ἡμᾶς, as though he would have subjoined τί ἂν ποιῆσαι οἴομεθα. Schneid. thinks ἡμᾶς should have been ἡμεῖς. But there seems to be no difficulty in the usual method of explaining the construction.

18. Ἄρ' οὐκ ἂν ἐπὶ πάντων ἔλθοι, *would he not resort to every measure?* liter-



ally, come to every thing. — ὡς ἡμᾶς τὰ ἔσχατα αἰκισάμενος, in order that by having inflicted upon us the severest torture. — φόβον—τοῦ στρατεῦσαι ποτε, fear of ever making war. Cf. S. § 222. 2; H. § 781; C. § 849. (b). — ἄλλ' ὅπως τοι, but yet in order that. — ἐπ' ἐκείνω, in his power. See § 17 supra.

19. οὐποτε ἐπαυόμην—οἰκτεῖρων, I never ceased pitying. — αὐτῶν has usually been construed with χώραν, as though written αὐτῶν χώραν ὅσην μὲν καὶ κ. τ. λ. But Mt. (§ 317) says, “the genitive is used particularly with demonstrative pronouns, which are explained in order to show in whom a certain quality is found.” Before αὐτῶν, then, we may supply ταῦτα or τὰδε, referring to χώραν, ἐπιτήδεια, θεράποντας, etc., in the following clauses.

20. ὁπότε ἐνδυμοίμην. See N. on I. 2. § 7; ἐπεὶ διάκοι, N. on I. 5. § 2. — τὰ δ' αὖ τῶν στρατιωτῶν is opposed to (τὰδε) αὐτῶν in § 19. — ἀγαθῶν here = ἐπιτηδείων. So in the following section. — For the construction of οὐδενός—μετήη, cf. S. § 191. 2; H. § 571; C. § 542; K. § 158. 3. (b). — ὅτου — ἔχοντας. The order is, ἦδειν ὀλίγους ἔτι ἔχοντας (cf. N. on I. 10. § 16) ὅτου ὠνησόμεθα (with which to buy; lit. with which we shall buy). ὅτου denotes the price (S. § 200. 4; H. § 567; K. § 158. 7. γ; C. § 553), and refers to τὶ the suppressed object of ἔχοντας. ὠνησόμεθα is put in the first person, because ὀλίγους to which its subject refers, is included in the preceding ἡμῖν. For its construction in the future, cf. S. § 217. N. 2; H. § 710. c. — ἄλλως δέ πως, in any other way. — ἢ ἀνουμένους, than by purchase. — ὅρκους . . . ἡμᾶς is to be construed with ἦδειν. — ταῦτ' οὖν λογιζόμενος is a repetition of τὰ . . . ἐνδυμοίμην, which is separated by intermediate clauses from the proposition ἐνίστε . . . πόλεμον, upon which it depends.

21. ἔλυσαν—λελύσθαι. There is a play here on these words, the former being taken in the sense of to break, to violate; the latter, to cease, to come to an end. — Ἐν μέσῳ, in the midst = open to any who may wish to contend for the prize. — ἀθλα, as prizes. This allusion to the games of their country was eminently adapted to arouse the disheartened Greeks. The lands, houses, treasures, &c., of the faithless Persians, are represented as the prizes for which the army is now to contend; while the gods, the avengers of violated oaths, sit as the ἀγωνοθέται, to regulate the contest and award the prizes. — ἀθλα is limited by τούτων, the omitted antecedent of ὁπότεροι. — For the construction of ἡμῶν, cf. S. § 198. 1; H. § 585. h; C. § 522. R. V; K. § 158. 7. β.

22. Οἷτοι refers to the Persians. — αὐτούς, i. e. the gods. Cf. N. on II. 4. § 7. — τῶν θεῶν ὅρκους. See N. on II. 5. § 7. — ἐξείναι. Cf. N. on I. 5. § 2. — Construct πολὺ with μείζονι. — φρονήματι, confidence.

23. Ἔτι δέ, and furthermore. — τούτων is the possessive genitive, τῶν σωματῶν being understood (H. § 585. h; C. § 574). Render, we have bodies better able than theirs (fully, their bodies) to bear, &c. For the construction of the infinitive, cf. S. § 222. 6; H. § 767. — σὺν τοῖς θεοῖς, with the assist-

ance of the gods. — ἀμείνονας, sc. τούτων. — οἱ ἄνδρες, referring to the Persians, is here used in its common signification, *men, homines*. — τραποῖ, *vulnerable*. S. § 142; H. § 398. 1.

24. The order is, ἀλλὰ—πρὸς τῶν θεῶν μὴ ἀναμένωμεν ἄλλους κ. τ. λ., the clause, ἴσως γὰρ καὶ ἄλλοι ταῦτὰ ἐνδυμοῦνται, containing the ground for the apprehension expressed in the main proposition. ἄλλους, i. e. the officers of the other divisions of the army. — παρακαλοῦντας. On this form of the fut., cf. S. § 109. N. 1; H. § 374. 1. For the construction, see S. § 225. 5; H. § 789. d; K. § 176. 1. (e). — ἄρξωμεν τοῦ ἐξορμηῆσαι. Cf. S. §§ 222. 2; 189; H. §§ 781; 544. b. — φάνητε—ἄριστοι, *show yourselves the bravest*. After φαίνεσθαι, the participle ὦν (cf. N. on I. 9. § 19) is sometimes omitted, and only the adjective connected with it is given. See Mt. § 549. Obs. 3.

25. οὐδὲν προφασίζομαι τὴν ἡλικίαν, *I do not plead my age as an excuse*. — ἀκμάζειν ἡγοῦμαι ἐρύκειν, *I think I am at the acme of age* (i. e. the very best age) *to republ.* ἐρύκειν, a poetic word. It is found in the aor. in V. 8. § 25.

26. Πλήν, *but*. — βοιωτιᾶζων τῇ φωνῇ, “*Bœotorum dialecto et vocis sono utens*.” Krüg. — ἄλλως πως—ἤ. See N. on § 20 supra. — σωτηρίας ἀν τυχεῖν, *could obtain safety*. — ἡ βασιλέα πείσας, *than by persuading* (S. § 225. 3; H. § 789. b; K. § 176. 1. d) *the king*, i. e. obtaining his consent. — εἰ δὴναίτο, sc. πείσαι. — καὶ ἅμα, *and at the same time*.

27. μεταξὺ, sc. λέγοντα, *while he was speaking*. Cf. S. § 225. N. 1; H. § 795. c; K. § 176. 1. a. — ὦ θαυμασιώτατε ἄνθρωπε, *O most admirable man*. A sarcastic address = *O wonderfully stupid person*. — Ἐν ταῦτῳ—τούτοις (for ἐν ταῦτῳ—χωρῖφ τούτων. Cf. S. § 202. N. 1; H. § 603. 2; K. § 161. 2. b; C. § 587), *in the same place with these*, i. e. present with the other captains. — μέγα φρονήσας, *having become highly elated*. — ἐπὶ τούτῳ, i. e. the death of Cyrus.

28. The argument in this and the next section is, that when the Greeks showed a bold and independent spirit, the king succumbed to them; but as soon as they confided in his promises and became more unguarded, he treacherously seized their commanders, and summoned the whole army to an unconditional surrender. παρεσκηνήσαμεν αὐτῷ. Cf. II. 2. § 18. — τί οὐκ ἐποίησε, *what did he not do* = *what did he leave undone?*

29. εἰς λόγους αὐτοῖς—ἤλαθον. Cf. N. on II. 5. § 4. — κεντούμενοι; literally, *pricked or goaded*, as beasts of burden are excited to greater efforts by the application of the goad. Some think that a particular kind of Persian torture is here designated. Cf. Herod. III. 16. — οἱ τλήμονες, *miserable men!* is in apposition with ἐκείνοι. — καὶ μάλ', *although greatly*. — τούτου, i. e. death. For the construction, cf. S. § 193; H. § 576; C. § 558. ε; K. § 158. 6. I. a. — ἀμύνεσθαι, *to defend ourselves*. — πείθειν, sc. βασιλέα. — ἰόντας, *by going to him*, i. e. the king. See N. on § 26.

30. ἡμῖν αὐτοῖς (i. e. τοῖς λοχαγοῖς) is opposed to τοῖς σκευόφοροις implied

in *σκελή ἀναθέντας* = having made him a *σκευόφορον*. For the construction, cf. N. on *τούτοις*, § 27 supra. — *ὡς τοιούτῳ* = *ὡς σκευοφόρῳ*. — *Ὀδτος* here denotes contempt, like the Latin *iste*. — *τοιούτος*, i. e. such a dastard. "*tam ignavus est.*" Krüg.

31. *τούτῳ . . . οὐδέν*, *nothing of Bœotia pertains to this fellow* = he has no connection with Bœotia. — *ἐπεί*, *since, inasmuch as*. — *ὥσπερ Λυδὸν ἀμφοτέρα τὰ ὦτα τετρυπημένον*, *having both his ears bored through like a Lydian*. It was the custom among the Oriental nations to bore the ears of slaves, as a badge or mark of their servile condition. Cf. Ex. 21:6; Ps. 40:6. Some think that Agasias means to charge him only with belonging to the servile and imbecile race of the Lydians (cf. N. on I. 5. § 6), and not with having been in a state of personal servitude. Others suppose that his ears were perforated to receive ornaments, such as the Lydian and Phrygian youth wore, and thus he was detected by Agasias.

32. *Καὶ εἶχεν—οὔτως*. It was found upon examination, that the charge of Agasias was true. — *οἴχοιτο*, *was gone* = had been slain. "An established usage," says Butt. (*Irreg. Verbs*, p. 185), "has existed in the common language from Homer's time, by which *οἴχομαι* never means *I am going*, but always *I am gone*." This usage is continued in the imperf., which time *οἴχοιτο* here takes from the context. Cf. S. § 211. N. 5; H. § 698.

33. *εἰς . . . ὄπλων*. Cf. N. on II. 4. § 15. "*Græcorum duces pro castris sedent et de summa belli deliberant.*" Zeune. — *ἀμφὶ τοὺς ἑκατόν*. See N. on I. 2. § 9. — *μέσαι νύκτες*. See N. on I. 7. § 1.

34. *τὰ παρόντα* = *the present posture of our affairs*. — *αὐτοῖς συνελθεῖν*, *to come together ourselves*. *αὐτοῖς* is opposed to *ὑμᾶς*. — *εἰ τι δυναίμεθα ἀγαθόν*. Cf. N. on II. 1. § 8. — *καὶ πρὸς ἡμᾶς*, sc. *ἐλεξας* from the preceding clause.

35. *ταῦτα μὲν*. H. § 862. a (end). — *ἡμῶν* depends upon *τούτους* understood, the antecedent of *οὗς* in the preceding member. — *δήλον ὅτι*. See N. on § 16 supra. — *δέ γε οἶμαι*. Porson conjectures *δ' ἐγῶμαι*, of which *crasis* Krüg. says, "*vereor ut sit Xenophontea.*"

36. *μέγιστον ἔχετε καιρὸν*. Hutch. renders "*commodissimam habetis occasionem.*" But this interpretation does not accord so well with *οἱ γὰρ . . . ἀποβλέπουσι* which follows, as the one given by Leuncl. and adopted by Sturz., Born., Krüg., and Pop., "*in vobis plurimum est situm*" = you are the men to think and act in this exigency. Xenophon expresses the same idea in other places by *ἐπικαίριοι* = *οἱ ἰκανότατοι καὶ φρονεῖν καὶ συμπράττειν εἴ τι δέοι*. Cf. Cyr. V. 5. § 43, 44; III. 3. § 12. — *πρὸς ὑμᾶς ἀποβλέπουσι* for an example of cheerfulness and bravery. — *κἂν* by *crasis* for *καὶ ἐάν*.

37. *Ἴσως* is used here *per modestiam* for *certainly, truly*. — *διαφέρειν τι τούτων*, *to somewhat surpass these*. For the construction of *τούτων*, cf. S. § 197. 2; H. § 581. — *γὰρ* in *ὑμεῖς γὰρ ἐστὲ* introduces the reason why the officers should excel the common soldiers. — *χρήμασι* and *τιμαῖς* are datives



of respect. H. § 609; S. § 206. 2. — τούτων depends upon πλέον in ἐπλεονεκτεῖτε. Cf. S. §§ 191. 2; 198. 2; H. § 581. — νῦν τοίνυν, now then. — ἐπεὶ πόλεμος ἐστίν. The opposition of this clause to ὅτε εἰρήνη ἦν, is too obvious to be overlooked. — ἀξιούν δεῖ ὑμᾶς αὐτοὺς ἀμείνους, it is fit that you should consider yourselves better, &c. — τοῦ πλῆθους, i. e. the common soldiers.

38. ἀντὶ τῶν ἀπολωλότων, in the place of those who have perished. Cf. S. §§ 207. N. 2; 225. 1; H. §§ 712; 786. — ὡς μὲν συνελόντι εἰπεῖν, sc. λόγῳ, to speak briefly. Cf. S. § 223. 2; H. 772; C. § 852. Note the force of συνελόντι, 2 aor. part. of συναίρειν, to draw together, to contract. — Repeat with παντάπασιν the preceding οὐδὲν . . . γένοιτο. The sentiment is, that in times of peril, it is pre-eminently true that nothing can be done to advantage without leaders. — δοκεῖ does not here mark uncertainty, but rather what is so apparent as to admit of no doubt. — ἤδη ἀπολώλεκεν, has already destroyed. Cf. S. § 207. N. 2; H. § 712; K. § 152. 4. R. 1; C. § 367.

39. Ἐπειδὴν δὲ καταστήσεσθε, but when you shall have appointed. — ὅσους δεῖ, as many as are necessary to supply the places of those who are gone. — ἦν . . . ποιῆσαι. This sentence contains a *protasis* (ἦν . . . παραδάρρυνητέ), and an *apodosis* (οἶμαι . . . ποιῆσαι). For the moods, cf. S. §§ 215. 5; 215. 1; H. §§ 783. a; 747. 3. — πάντῃ ἐν καιρῷ, very timely.

40. γὰρ illustrates what is said in the preceding section of the necessity of encouraging the soldiers. — οὕτω γε ἐχόντων, while they are thus, i. e. in this state of dejection. — The τί after δεῖοι is synecdochical. S. § 206. N. 2.

41. γνώμας, thoughts. — τοῦτο refers to τί πείσονται. — ἀλλὰ καί, but also. The philosopher as well as the general is seen in this advice.

42. γὰρ δήπου, for surely. — ἡ . . . τὰς νίκας ποιοῦσα, that which gives the victory. ἡ ποιοῦσα = ἐκέλευε ἡ ποιεῖ (cf. S. § 225. 1; H. § 786; K. § 148. 6), of which ἐκέλευε is the predicate nominative of ἐστί. The gender of ἡ, i. e. ἐκέλευε ἡ, is drawn from ἰσχύς. With this noble sentiment, cf. Ps. 33: 16; 44: 3, 6. — ὀπότεροι refers to τούτους for its antecedent. S. § 173. — ψυχᾶς. S. § 206. 2; H. § 609; K. § 161. 4. — ἐρρωμενέστεροι. S. § 63. 5; H. § 221. d. — ὡς ἐπὶ τὸ πολὺ, for the most part as a common thing.

43. Ἐντεθύμημαι δ' ἔγωγε καὶ τοῦτο, but for my part I have observed this also. — ὁπόσοι refers to οἳτοι in the next clause. So ὁπόσοι—τούτους below is put for τούτους—ὁπόσοι. This inversion of the antecedent and relative occurs so frequently as to require ordinarily no further notice. — ἐκ παντὸς τρόπου, in every way. "summo studio." Sturz. — περὶ δὲ τοῦ καλῶς ἀποδύσκειν, for an honorable death. Cf. S. § 222. 2; H. § 781; C. § 851. — διάγοντας, sc. τὸν βίον. The sentiment of this passage is, that those persons who desire to save their lives at the expense of their honor, oftentimes find a more speedy death than they who place their honor before life.

44. αὐτοὺς τε ἄνδρας ἀγαθοὺς εἶναι, both to be ourselves brave men. —

τοὺς ἄλλους παρακαλεῖν. Supply ἄνδρας ἀγαθοὺς εἶναι from the preceding clause.

45. τοσοῦτον μόνον τε ἐγίγνωσκον ὅσον (= ὅσον τοῦτο, ὅτι. C. § 757. R) ἤκουον Ἀθηναίων εἶναι, *all I knew of you was from hearsay, that you was an Athenian*; literally, *I knew so much only of you as that I heard you was an Athenian*. For the construction of ἤκουον—εἶναι, cf. N. on I. 3. § 20. It seems from this that hitherto Xenophon had strictly maintained the character of one who went merely as the friend of Proxenus, and had taken little or no part in the public matters pertaining to the expedition. — ὅτι (see N. on I. 1. § 6) πλείστους εἶναι τοιούτους. Chrisophus wishes that the prudence and activity of Xenophon may be found in all the leaders.

46. μὴ μέλλωμεν, *let us not delay*. Cf. S. § 218. 2; H. § 720. a; C. § 825; K. § 153. 1 (a). — μέλλω here and in the following section = βραδύνω. Cf. Thucyd. V. 3. § 2. — οἱ δεόμενοι is in apposition with ὑμεῖς the omitted subject of αἰρεῖσθε, *do ye who need choose*. Cf. S. § 156. 1; H. § 506. — συγκαλοῦμεν “*futurum est, non præsens pro futuro, quod somniat Hutchinsonus.*” Porson. Cf. N. on § 24 supra.

47. ἅμα ταῦτα εἰπὼν ἀνέστη, *as soon as he said this he rose up*. Cf. Butt. § 150. p. 443; S. § 225. N. 1; H. § 795. 3; K. § 176. R. 1 (end); C. § 845. a. — ὡς μὴ μέλλοιτο ἀλλὰ περαινόιτο τὰ δέοντα, *that what was necessary to be done might suffer no delay, but be accomplished*; or more briefly, *that the necessary business might be transacted without delay*. — Δαρδανεύς, *of Dardanus, a city of Troas*.

## CHAPTER II.

1. ἡμέρα τε σχεδὸν ὑπέφαινε, *day was just beginning to break*. — εἰς τὸ μέσον, *sc. τοῦ στρατοπέδου*. Cf. I. § 46. — ἔδοξεν αὐτοῖς. Cf. N. on I. 2. § 1. — προφύλακας. Cf. N. on II. 3. § 2. A precautionary measure to guard against surprise. — καταστήσαντας. Cf. N. on λαβόντα, I. 2. § 1.

2. τοιούτων, *i. e. so eminent*. — ὅποτε as well as ὅτε has sometimes a causal sense, *whereas, since*. — στερόμεθα (from στέρω, the simple present of στερέω, Mt. § 193. Obs. 5), *we are deprived of* = we are in the state of persons deprived of; we are without. This form, which according to Passow is used by prose writers only in the pres. and imperf., must not be confounded with στεροῦμαι. Cf. Butt. § 114. p. 258, and his more extended history of the word, Irreg. Verbs, p. 230. — πρὸς δ' ἔτι, *and besides*. πρὸς is the only preposition employed by the Attic prose writers as an adverb. H. § 615; S. § 234; C. § 887. β. — οἱ ἀμφὶ Ἀριαίων. Cf. N. on οἱ περὶ τὸν Ἀριαίων, II. 4. § 2.

3. ἐκ τῶν παρόντων ἄνδρας ἀγαθοὺς τε ἐλθεῖν, *to come forth as brave men*

from our present difficulties. Weiske interprets: *pro presenti rerum statu viros fortes venire* (= esse). But in that case, as Krüg. remarks, *ἔρχεσθαι* would have been employed instead of *ἔλθεῖν*. — *εἰ δὲ μή*, but if not, introduces an opposite supposition to the one in *καλῶς νικῶντες σωζόμεθα*. — *ἀλλὰ—γέ*, yet at least. — *ἀποδνήσκωμεν* (*let us die*) and *γενώμεθα* follow *ὅπως*, to be supplied from the preceding clause. — *τοιαῦτα . . . ποιήσειαν*, should undergo such sufferings as may the gods inflict upon them. For the construction of *ποιήσειαν*, cf. S. § 216. 1; H. § 721. 1.

4. *Ἐπὶ τούτῳ*, after him, corresponds with *πρῶτον μὲν* in § 1. — *ἀπιστίαν*, perfidy. — *περὶ πλείστου*. See N. on I. 9. § 7. — *ἐπὶ τούτοις*, moreover, besides; literally, after these things. The repetition of *αὐτοῖς* is highly emphatic. — *Ξένιον*. This epithet was given to Jupiter because he presided over the laws of hospitality. Cf. *Æn. I. 735*, “— *hospitibus nam te dare jura loquuntur*.” — *Κλεόρχῳ*. S. § 202. 1; H. § 603. 2; C. § 587; K. § 161. 2. b. — *δομοτράπεζος* = *σύνδειπνος*. It greatly enhanced the perfidy of Tissaphernes, that he thus violated the laws of hospitality. — *αὐτοῖς τούτοις*, by these very means, i. e. by means of the oaths, pledges, and friendly professions just before mentioned.

5. *ὃν . . . καθιστάναι*. Cf. II. 1. § 4. — *καὶ οὗτος*, even this man. Cf. N. on II. 2. § 20. — *ἔδώκαμεν*. The aor. *ἔδωκα* is used by Attic authors principally in the sing. and 3 plur., the aor. being generally preferred in the 1st and 2d pers. plur. Cf. Butt. Irreg. Verbs, p. 68; Carmichael Gr. Verbs, p. 78. — *ἔδώκαμεν καὶ ἐλάβομεν πιστὰ* = *ᾧ ἔδώκαμεν καὶ ἀφ' οὗ ἐλάβομεν πιστὰ*. H. § 818. c. — *τὸν τεδνηκότα* = *τὸν νεκρόν*. — *ἐκείνου ἐχθίστους*. “Adjectives signifying ‘useful,’ ‘inimical,’ &c., are usually construed with the dative, but sometimes with the genitive.” Mt. § 391. *Obs.* 2. The ingratitude of Ariæus in joining with Tissaphernes to destroy those who would have made him king of Persia, and who were the friends of his former benefactor and prince, is forcibly set forth in this speech of Cleanor.

6. *Ἄλλὰ . . . ἀποτίσαντο*, but may the gods pay back to them their deserts. Cf. N. on *ποιήσειαν*, § 3 supra. — *μήποτε—ἔτι*, never again.

7. *ἔσταλμένος*, being arrayed; perf. mid. of *στέλλω*, to place in order, to fit out, and hence to array, to deck one's person. — *τῷ νικῶν*, victory. — *ὀρθῶς ἔχειν*, that it was right, depends on *νομίζων*. For the construction of *τῶν καλλίστων ἑαυτὸν ἀξιώσαντα*, cf. S. § 200. N. 2; H. §§ 578; 584. e; K. § 158. 7. γ. — *ἐν τούτοις*, i. e. in his most splendid armor. — *τῆς τελευτῆς τυγχάνειν* (= *ἀποδνήσκειν*). S. § 191. 2; H. § 574. c; K. § 158. 3. b. — *τοῦ λόγου δὲ ἤρχeto*. Cf. N. on I. 6. § 5.

8. *βουλευόμεθα* = *διανοούμεθα* in the next sentence. — *αὐτοῖς διὰ φιλίας ἵναί* = *φίλους εἶναι αὐτοῖς*. For this periphrastic use of *διὰ*, cf. Mt. § 500. c. — *ὀρῶντας τοὺς στρατηγούς—οἷα πεπόνθασιν* (2 perf. of *πάσχω*). For the prolepsis of the substantive, see Ns. on I. 2. § 21; 8. § 21. — *διὰ πίστewς*, confidingly. — *αὐτοῖς* depends upon *ἐνεχείρισαν* and refers to the Persians.



ᾶν = τούτων ᾶ, of which, τούτων depends upon δίκην. See N. on I. 3. § 10. — τὸ λοιπόν. Cf. N. on II. 2. § 5. — διὰ παντὸς πολέμου, “*omni genere belli.*” Sturz. “*διὰ παντὸς est perpetuo.*” Krüg.

9. πᾶρρυταί τις. Divinations were drawn from *sneezings* (πταρμοί), especially when occurring at some critical moment. — τὸν θεόν, i. e. τὸν Δία τὸν Σωτήρα. The omen taking place just as the word σωτηρίας was spoken, Xenophon regarded it as coming from Ζεὺς Σωτήρ. — ἡμῶν λεγόντων, *while we were* (i. e. I was) *speaking*. S. § 226; H. § 790. a; C. § 868. Rule. — σωτήρια, sc. θύματα, *sacrifices for our preservation*. — συνεπέξασθαι, “*simul vouere.*” Pop. — κατὰ δύναμιν, *according to our ability*. — ὅτῳ . . . χεῖρα. “*Græcorum exercitus multis nominibus rerum publicarum imaginem referebant; et hunc præsertim exercitum civitatem peregrinantem dixeris. Ut domi, ita hic quoque de maximis quibusque rebus decernebat concio; prætores quodammodo oratorum vice fungebantur.*” Krüg. — ἐπαιώνισαν. The pæan was not only a battle and triumphant song, but also a hymn of thanksgiving, and, as it appears from this place, was sung to the honor of other gods besides Apollo. Cf. Hell. IV. 7. § 4. — καλῶς εἶχεν, *were duly performed*.

10. Ἐτύγχανον λέγων, *I happened to be saying* when the omen (§ 9) took place. — ἐπιωρκήσι, *have sworn falsely*. — Οὕτω δ' ἐχόντων (sc. τῶν πραγμάτων), *things being thus*. Cf. S. § 152. 2. (a); H. § 504. c; C. § 771. a. — τοὺς μεγάλους = *the powerful*. A similar tropical sense must be given to the antithetic μικροὺς; literally, *small*, i. e. *weak*.

11. For the construction of ἀναμνήσω γὰρ ὑμᾶς—τοὺς κινδύνους, cf. S. § 192. N. 2; C. § 629; K. § 158. 5. b. — ἀγαθοῖς—εἶναι. Cf. S. § 224; C. § 846. 5. — γὰρ Περσῶν κ. τ. λ. Instead of continuing the construction from ἐπεὶτα δέ, the speaker apparently turns aside to explain τοὺς κινδύνους, and thus carries on the construction from the parenthesis. Cf. Mt. §§ 631. 2; 615 (end). See also N. on II. 5. § 12. Reference is had in this place to the invasion of Greece by Darius Hystaspis, whose generals, Datis and Artaphernes, were defeated in the celebrated battle at Marathon. — παμπληθεῖ στόλῳ is the dat. of accompaniment. H. § 604. 3; S. § 206. 5; C. § 607. 1; K. § 161. 1. c. (a). The most commonly received estimate of the numbers of the Persian army, is the one given by Corn. Nep. (Vit. Miltiad.), viz., 100,000 foot, and 10,000 horse. — ὡς ἀφανιούντων, fut. for ἀφανισόντων, *as if to blot out*. — αὔθις. Sturz after Hesych. defines this word by εἰθύς. Unless it is employed in this sense here, or to designate the return of Athens to the state in which it was before it was built (cf. Theoc. I. p. 33, cited by Born.), it had better be rejected as a vicious reading. — Ἀθηναῖοι. The Athenians sent to Lacedæmon to obtain aid against the common enemy, but although the Spartans promptly responded to the summons, yet being forbidden by an ancient custom to march before the full of the moon, they did not set out with their forces until several days after the reception of the message. The Athenians

were left therefore to fight the battle alone, being assisted only by the Plataeans, who sent 1000 men to their aid.

12. εὐξάμενοι τῇ Ἀρτέμιδι. The Schol. on Aristoph. Eq. 657, says that Callimachus the polemarch, vowed to Diana an ox for every enemy who should fall in the approaching battle, but when so many Persians perished that oxen could not be found to sacrifice, an equal number of goats was substituted. Some say that Miltiades was the general who made this vow. — τῇ θεῷ. A noun of common gender, although ἡ θεὰ exists as a special feminine form, which, however, the Attics less frequently used. Cf. Butt. § 32. N. 2; H. §§ 118; 125. D. 2. — οὐκ εἶχον—εὐρεῖν, *they could not find*. See N. on II. 2. § 11. — ἔδοξεν αὐτοῖς, *it seemed good to them, they determined*. With this implied personal subject, εὐξάμενοι in the beginning of the section belongs. — καὶ ἔτι καὶ νῦν ἀποθύουσιν, *and even to this time they are sacrificing*, i. e. so great a number of Persians were slain, that in order to fulfil the vow, they were up to the time of Xenophon sacrificing 500 goats each year. The Athenians killed about 6000 Persians in the battle, and having pursued them to their ships, took seven vessels and set many others on fire. Many of the invaders lost their lives in their haste to get on board the ships, so that the whole number who perished in battle, in the burning ships, and in the sea, must have been very great.

13. ὕστερον. Xerxes made his expedition into Greece B. C. 480, about ten years after the battle of Marathon. — τὴν before ἀναρίθμητον is restrictive = *that well known*. See H. § 527. a. ἀναρίθμητον. According to Herodotus, the land forces of Xerxes amounted to 2,000,000 men, his sea forces 641,610, making in all 2,641,610. The servants, eunuchs, women, sutlers, and other people of this sort, are reckoned at as many more, thus making the whole number 5,283,220. By the rejection of suspicious estimates, Rawlinson reduces the combatants to a million and a half, and concurs with Grote in making the number of non-combatants far less than that given by Herodotus. But with all reasonable deductions the term ἀναρίθμητον may well be applied to such an army. — καὶ τότε, *then also*, as well as in the battle of Marathon. — τούτων, i. e. Tissaphernes and his army. — κατὰ γῆν. He refers here to the battle at Plataea. — κατὰ θάλατταν. The sea-fights, in which the Athenians and their allies were victorious, were fought at Artemisium, Salamis, and Mycale, the latter of which victory was gained on the same day with that of Plataea. — τὰ τρόπαια, *the trophies*. The word is derived from τρέπω, *to turn about*. These trophies were frequently erected where the enemy first gave way and turned to flight. — μαρτύριον = τεκμήριον. — ἀλλὰ = ἀλλὰ μόνον. A contemptuous allusion is made to the Persian custom of doing homage to their kings by prostration. — τοιούτων μὲν ἔστε προγόνων, *from such ancestors you are descended*. Cf. S. § 197. 2; H. § 572. d; C. § 526.

14. Οὐ μὲν δὴ τοῦτό γε ἐρῶ, *nor in truth* (see N. on I. 9. § 13) *do I say this* = I would by no means be understood as saying this. — ἀλλ' . . . οὐδ,

for not yet (are there) many days since. ἀφ' οὗ, sc. χρόνου. — ἐκείνων, i. e. the Persians who invaded Greece. — ὑμῶν αὐτῶν. For the construction, cf. S. § 198. 2; H. § 585. i.

15. Καὶ τότε μὲν δὴ, and then indeed. — περὶ τῆς Κύρου βασιλείας. Krüg. supplies μαχόμενοι. — δῆπου ἡμᾶς προσήκει = certainly you ought to be.

16. Ἄλλὰ μὴν. Cf. N. on I. 9. § 18. — ἄπειροι ὄντες αὐτῶν, being unacquainted with them, i. e. having made no trial of their strength. For the construction of αὐτῶν, cf. S. § 187. 2; H. § 584. c. — πατρίῳ φρονήματι, i. e. with a spirit becoming your high descent. — πείραν—ἔχετε is opposed to ἄπειροι ὄντες. — ὅτι . . . ὑμᾶς. Cf. I. 8. § 19; 10. § 11.

17. Μηδὲ . . . δόξητε. “In prohibitions with μή, the imperative of the present is commonly used, but the subjunctive of the aorists.” Mt. § 511. 3. Cf. S. § 218. 3. The imperative is used when the action is regarded as continued. H. § 723. a; Goodwin, § 86. For the construction of τοῦτο, cf. S. § 167. — μείον—ἔχειν, are weaker. — εἰ = ὅτι, a softened form of expression for that which was absolutely certain, viz., the defection from the Greeks of οἱ Κυρεῖοι, i. e. the Persians who had followed Cyrus. Cf. Mt. § 617. 2; Butt. § 139. p. 379; Goodwin, § 56. — κακίονες, more cowardly.

18. ἐνδυμήθητε is put in the plural, because reference is had to the foregoing τῆς used collectively. See N. on I. 4. § 8. The second person is employed because τῆς is used of those whom the speaker is addressing. — μύριοι. Krüg. accents μυριοί making it the plur. of μυρίος, innumerable. Cf. Butt. § 70. p. 91. — οἱ ποιοῦντες . . . γίνονται, the ones who do what takes place in battle = who wound and kill in battle.

19. ἰππέων depends on ἀσφαλεστέρον. — ἐπ'—ὀχήματος is explained by ἐπὶ τῆς γῆς, infra. — ἐφ' ἵππων κρέμανται, hang upon their horses, opposed to ἐπὶ τῆς γῆς βεβηκότες, standing firmly upon the ground. Hesych. defines βεβηκότες· βεβαίως ἐνεστηκότες. — πολὺ δ' ἔτι μᾶλλον ὅτου ἂν βουλώμεθα τευξόμεθα, and we shall also reach with far surer aim whomsoever we may wish to strike. — ἐνὶ μόνῳ, in one respect only. — προέχουσιν—ἡμᾶς. Cf. S. § 198. 2 (end).

20. μάχας. S. § 182; H. § 549; C. § 637; K. § 159. 3. (7). — τοῦτο ἄχθεσθε, (yet) feel troubled at this. The position of τοῦτο is more emphatic than though it preceded the clauses, commencing with ὅτι δ' οὐκέτι, and οὐδὲ βασιλεὺς to which it refers. — ἢ . . . κελεύωμεν, than (to have) those men (as guides) whom being our captives we may command to guide us. For οὖς ἄνδρας, cf. N. on I. 2. § 1. — περὶ τὰς ἑαυτῶν ψυχὰς—ἁμαρτάνουσι = shall suffer death. — τὰ σώματα refers to punishment by stripes or mutilation.

21. μικρὰ μέτρα πολλοῦ ἀργυρίου, a small measure for much money. μέτρα is in apposition with ἐπιτήδεια, and ἀργυρίου is gen. of price. — μηδὲ τοῦτο ἔτι ἔχοντας, and no longer having this (i. e. money), wherewith to purchase supplies. — αὐτοὺς = ὑμᾶς αὐτοὺς. Cf. S. § 160. b; H. § 669. b; C. § 733.



2. — μέτρῳ χρωμένους ὅπως ἂν ἕκαστος βούληται, *making use of as large a measure as each one pleases.*

22. Εἰ δὲ . . . κρείττονα, *but if you know these things that they are better.* For the prolepsis of ταῦτα, see N. on I. 2. § 22. — ἄπορον, sc. χρήμα. The reader will bear in mind that Xenophon is disposing of such objections as would naturally arise in the minds of the soldiers, in view of the untoward circumstances in which they were placed. In answering these objections, he contrives to substitute for each one a bright and glowing hope. This will be seen in his remarks respecting the defection of Ariæus, the want of cavalry, market, guides, etc. He now proceeds to dispose of a formidable objection, presented by the great rivers which lay between them and their country. — καὶ μεγάλως ἠγγείσθε ἐξαπατηθῆναι διαβάντες, *and think you have been greatly overreached in having crossed them.* — σκέψασθε εἰ—οἱ βάρβαροι = *see whether the barbarians have not done, &c.* The argument is, that if the Persians had induced the Greeks to cross the Tigris, with the hope of cutting off their return to Asia Minor by an impassable river, it was a most stupid device, since the army could go up to the head-waters and there cross over. — πηγῶν. Cf. S. § 188; H. § 590. a. — προῖούσι—διαβατοί. Cf. S. § 206. 4; H. § 604; C. § 598.

23. Εἰ δὲ μήθ' οἱ ποταμοὶ διοίσουσιν, *but if the rivers do not differ in respect to width at their sources and mouths.* Some translate, *but if the rivers will not permit us to cross over.* Pop. and Krüg. read διήσουσιν, 3 pers. plur. fut. of δῖημι. — οὐδ' ὤς. See N. on I. 8. § 21. — φαίημεν = ὑπολαμβάνοιμεν. — Schneider, following the Eton MS., edits οἱ ἐν βασιλείῳ χάρᾳ ἄκοντος, by which the repetition of βασιλείῳ (cf. N. on I. 3. § 14) is avoided. The argument is, that if the Mysians, Pisidians, and Lycaonians, held a footing in the Persian dominions against the will of the king, the Greeks had nothing to fear, even if they could not cross the rivers or were without a guide. — Πεισίδας. Cf. I. 1. § 11; II. 4. § 13. — ὡσαύτως = ὁμοίως. — αὐτοὶ = ἡμεῖς αὐτοί. See N. on αὐτούς, § 21 supra. — εἶδωμεν. The forms of the 2 aor. of εἶδω in the sense of *to see*, are used to complete the verb δρᾶω, which has no aorist. Cf. Mt. § 231, εἶδω. Concerning the Lycaonians, cf. I. 2. § 19. — τούτου refers to the Persian king.

24. ἂν φαίην, *I would advise.* — S. § 215. 3; H. § 722; C. § 831; K. § 153. 2. c. — μήπω, *in no manner, by no means.* — ὡς αὐτοῦ που οἰκήσοντας, *as if we were going to settle somewhere here.* — τοῦ ἀδόλως ἐκπέμψειν, *that he would send them away without fraud,* is an adnominal genitive limiting ὁμήρους. — καὶ εἰ, *even if.* — καὶ ἡμῖν . . . παρασκευαζομένων. Cf. S. § 215. 2; H. § 746. 2. The sentiment is, that rather than have so formidable a body of men as the Greeks settle in his dominions, the king would furnish them with every facility for a safe and easy march to their own country.

25. Ἀλλὰ γάρ. The ellipsis may thus be supplied: *but (I do not think it best to stay here), for I am afraid, &c.* — μῆ—μῆ ὥσπερ. Cf. V. 6. § 19.

A similar repetition on account of intervening clauses is seen in εἰ—εἰ, § 35 infra. — μάθωμεν—ζῆν. In the sense of *to perceive*, μαθεῖν takes the participle, in the sense of *to learn*, the infinitive. Cf. Mt. § 530. 2; H. §§ 799. 3; 802; K. § 175. 2. R. 4. (c). — μεγάλας = *stately*. — οἱ λωτοφάγοι, *the lotus-eaters*. Cf. Odys. IX. 83. Xenophon here indulges in a little pleasantry, to cheer up the despondent minds of the soldiers.

23. ὅτι ἐκόντες πένονται, *that they are willingly poor*. — ἐξόν. Cf. N. on II. 5. § 22. — τοὺς—πολιτεύοντας = ἐκείνους οἱ πολιτεύουσι. — ἀκλήρους, *poor*; lit. *without a lot or portion*. — ἐνθάδε κομισαμένους, *having removed hither*. For the case, see N. on λαβόντα, I. 2. § 1. — Ἄλλὰ γάρ, *but* (why need I say more), *for*, &c.

27. μαχοίμεθα. Repeat ἄν from the preceding member. — ἵνα μὴ τὰ ζεύγη ἡμῶν στρατηγῆ, *that our beasts of burden may not be our generals*, i. e. that the movements of the army may not of necessity be conformed to the transportation of the baggage. — αἶ ὄχλον μὲν παρέχουσι ἄγειν, *are equally troublesome to carry*. αἶ, “*pariter ut τὰ ζεύγη*.” Schneid. ὄχλον, *trouble*. ἄγειν has the force of the synecdochical accusative, limiting ὄχλον παρέχουσι.

28. ἀπαλλάξωμεν, *let us*, &c. See N. on μὴ μέλλωμεν, I. § 46. — τὰ περιττά, *the things which are superfluous*. Cf. N. on II. 2. § 4. — κρατούμενων . . . ἀλλότρια, *for you know that if we are conquered, every thing* (belonging to us) *becomes another's*. I have translated this clause in the first person, in order to make it correspond with ἦν δὲ κρατῶμεν, to which it is opposed. — τοὺς πολεμίους . . . νομίζειν. S. § 185; H. § 556; C. § 634; K. § 160. 3.

29. Λοιπὸν μοι εἰπεῖν, *it remains for me to say*. — Ὅρατε γὰρ καὶ τοὺς πολεμίους. γὰρ introduces a reason for δεῖ οὖν πολὺ κ. τ. λ. in § 30. In such a case it may be translated *since*. See H. § 870. 4. For the prolepsis of τοὺς πολεμίους, see N. on I. 2. § 21.

30. οὖν, *therefore*, in view of the foregoing reason. — τῶν πρόσθεν, i. e. Clearchus, Proxenus, Menon, &c. For the construction, cf. S. §§ 168. 2; 198. 1; H. §§ 493. a; 385. h. — τοὺς ἀρχομένους, i. e. the soldiers. — τοῖς ἀρχουσι νῦν, *to the present commanders*, limiting πειδομένους. S. § 201. 1; H. § 595. b.

31. Ἦν δέ τις. Cf. N. on I. 4. § 9. — ἦν . . . κολάζειν, *if you will decree, that whoever of you for the time being is present, shall assist the commander in punishing*. Prof. Woolsey (N. on Eurip. Alcest. p. 92) remarks that “ἀεὶ like our *ever* has two senses, *always* and *at any time*. In the latter sense, it is joined with the article and usually follows it immediately.” Cf. V. 4. § 15; VII. 5. § 15; Thucyd. III. 77. § 1. — οὕτως, i. e. with such discipline. — τοὺς οὐδ' ἐν ἐπιτρέποντας κακῶ εἶναι, *who will suffer no one to be neglectful of duty*.

32. Ἄλλὰ γάρ, *but* (I will say no more), *for*, &c. — περαινειν—ἔρα.

Cf. S. § 222. 2; H. § 767; C. § 849. b. — “Post ἢ ταύτη repetē δοκεῖ καλῶς ἔχειν.” Krüg. — *τολμάτω καὶ ὁ ἰδιώτης διδάσκειν*, *let him though a private soldier boldly propose it*. The article is generic. See H. § 529; C. § 683. I.

33. πρὸς τούτοις, *in addition to those things*. — οἷς stands for & after εἶπε. S. § 175. 1; H. § 808. 2; C. § 751. — *αὐτίκα* is opposed to *ὡς τάχιστα*, and may be rendered, *presently, by and by*.

34. ὧν προσδεῖν δοκεῖ μοι, *what it seems to me we yet need*. On the conjecture of Wyttenbach, *προσδεῖν* is substituted in the best editions for *προσδοκᾶν*. — ὅπου = ἐκεῖσε ὅπου, *to that place where*. Cf. N. on II. 1. § 6.

35. εἰ καὶ ὁδοί, *if these also = in like manner*. For *πολέμιοι—ὁδοί*, cf. N. on I. 10. § 18.

36. *πλαίσιοι*. Cf. N. on I. 8. § 9. — *πολὺς ὄχλος*, i. e. the servants, women, boys, sick persons, etc., attached to the baggage. — *τίνα χρῆ ἡγεῖσθαι τοῦ πλαισίου*, *whose duty it shall be to command the square*. — *τὰ πρόσθεν*, *the front of the square*. — *τίνας*, sc. *χρῆ*. — *ἐπὶ τῶν πλευρῶν ἐκατέρων εἶναι*, *to be upon* (i. e. to take charge of) *both wings*. — Connect *οὐκ ἂν* with *δέοι*. — *τοῖς τεταγμένοις*, *those who have been arranged*, i. e. have had their place assigned them.

37. εἰ δὲ μή, *Χειρίσφοσ ἡγοῖτο*, *but if not, let Chirisophus take the lead*, &c. — *ἡγοῖτο* and *ἐπιμελοῖσθην* are softer and politer forms than the imperatives, *ἡγεῖσθω* and *ἐπιμελείσθω*. Cf. Mt. § 515. d. γ; S. § 218. 2; H. § 722. b. — *ἐπειδὴ καὶ κ. τ. λ.* Cf. VI. 1. § 26. — *τὸ νῦν εἶναι*, *for the present*. Cf. S. § 223. 2; H. § 772.

38. *Τὸ δὲ λοιπὸν*, *for the rest, for the future*. Cf. S. § 182; H. § 554. a; C. § 643. — *τῆσ τάξεωσ*, *the order in which the army were to march*. For the construction, cf. S. § 192; C. § 557. β; K. § 158. 5. (c). Rost refers *πειρᾶσθαι*, *to try, to make trial* (i. e. to become experienced) to the rule in his grammar ((§ 108. 4. c), that the expressions *experienced, skilled, acquainted*, &c., take the gen. of that in which one is experienced, &c. — *ἀεὶ*, *for the time being, on each occasion*.

39. *δεδογμένα = ψηφίσματα*. — *οὐ—ἄλλωσ*, *in no other way*. — *μνησθω—εἶναι*, *let him remember to be*. The participle *ὧν* after this verb, would give the sense, *let him remember that he is*, &c. See H. § 802; K. § 175. 2. R. 4. (e). — *τούτου*, i. e. the sight again of his family. Construe *τῶν—νικῶντων* with *ἐστὶ*, *it is the part of victors*, &c. Cf. S. § 190; H. § 172. e; C. § 572. See N. on II. 1. § 4. Xenophon appeals to their love of home, life, and riches, than which no chords of feeling could be more easily and effectually touched.



## CHAPTER III.

1. κατέκαιον, *began to burn*. — τῶν περιττῶν limits ὅτου, and has for its antecedent the omitted object μετεδίδοσαν. Render, *of the superfluities, whatever any one needed they shared with one another* (S. § 202; H. § 602. 1). — ἐρρίπτουν. This verb expresses the alacrity with which they destroyed their superfluities. — ἡριστοποιοῦντο = ἡρίστων. Cf. IV. 3. § 9. — εἰς ἐπήκοον. Cf. N. on II. 5. § 38.

2. εὐνοῦς (S. § 58. 5; H. § 208), *well disposed*. Supply εἰμι from ἦν in the foregoing clause. — πολλῶ φόβῳ. The design of Mithridates was to draw out from the Greeks, under pretence of being their friend and in similar peril, the plans which they had formed for their preservation. — καὶ τοὺς δεράποντας πάντας ἔχων, *with* (see N. on ἔχων, I. 2. § 3) *all my followers*. — τί ἐν νῶ ἔχετε, *what is your purpose*; literally, *what you have in mind*.

3. καὶ ἔλεγε Χειρίσοφος. Cf. N. on II. 3. § 21. The allusion in τὶς is to Tissaphernes.

4. Ἐκ τούτου. Cf. N. on I. 2. § 17. — Ἐνθα δὴ, *then indeed*. — ὅτι . . . εἶη, *that he was sent as a spy*. For ὑπόπεμπτος, cf. S. § 142-ΤΟΣ; H. § 261. c. — καὶ γάρ. Krüg. would supply, *accedebat etiam aliud argumentum*. By carefully noting the train of thought, the student will have no difficulty in supplying the ellipsis implied by γάρ. — πίστεως ἔνεκα, i. e. to secure fidelity on the part of Mithridates, and to see whether he faithfully discharged the duty assigned him, and brought back to Tissaphernes a true report.

5. ἐκ τούτου. Krüg. makes it = μετὰ τοῦτο, *after this*. But Sturz, Born., and Pop., render it *hac de causa, for this reason*. — βέλτιον. An ellipsis is implied in this comparison: *better* (than not to make the decree). Cf. Mt. § 457. — τὸν πόλεμον ἀκήρυκτον; lit. *a war in which no heralds are employed*, i. e. in which no terms of peace are given or received. — ἔστε ἐν τῇ πολεμίᾳ, *as long as they should be in the country of the enemy*. — καὶ—γέ, *and even*. — Νίκαρχον. The same officer who was wounded in the belly when the generals were seized. It is so strange that he should desert, after such experience of Persian faith and magnanimity, and even before his wounds could have been healed, that Beck. thinks reference is had in this place to some other individual. — ὄχετο ἀπιὼν = ἀπήει. Cf. S. § 225. 8; C. § 867; K. § 175. 3. (e).

6. διαβάντες τὸν Ζάβατον. We cannot help wondering with Rennell, that Xenophon should be silent respecting the mode of passing the Zabatus, especially as it was performed in full day-light and under the very eye of the enemy. There has been much discussion as to the place where the passage was

made. Col. Chesney thinks that the Greeks crossed the river in boats near its confluence with the Tigris. But Layard and Ainsworth with more reason make them to have crossed at a place where now is the principal ferry, about 25 miles above the mouth of the river. — ἐλαφροῦς, *light, agile*. — εὐζώνους, *well-girded*, i. e. well prepared for fighting, running, &c.

7. βραχύτερα τῶν Περσῶν, *a shorter distance than the Persians*. The skill in archery for which the Cretans were celebrated, has been alluded to in N. on I. 2. § 9. “Persas quoque sagittandi arte excelsisse constat.” Krüg. Cf. N. on I. 9. § 5. — καὶ ἅμα ψιλοὶ ὄντες, *and being at the same time light-armed*. — τῶν ὄπλων = τῶν ὀπλιτῶν. — βραχύτερα—ἢ ὡς ἐξικνεῖσθαι, *too short a distance to reach*; lit. *a shorter distance than so as to reach*. “When it is an entire proposition with which the subject is compared, and the comparative expresses that a quality exists in too high a degree to allow something mentioned to follow, ἢ has after it the infin. with ὥστε.” Mt. § 448. b.

8. Ἐκ τούτου. Cf. N. on § 5. — ἐδίωκον, sc. ἐκείνοι the omitted antecedent of οἱ. — τῶν ὀπλιτῶν. See S. § 188. 1; H. § 559; C. § 538. β.

9. οἱ πεζοὶ κ. τ. λ. The idea of the passage is, that the Greeks (οἱ πεζοὶ) in a short space (ἐν ὀλίγῳ χωρίῳ) could not overtake their enemies (τοὺς πεζοὺς), who had much the start (ἐκ πολλοῦ φεύγοντας. Cf. N. on ἐκ πλέονος, I. 10. § 11). The reason why the pursuit could not be continued far, is given in the next clause.

10. καὶ φεύγοντες ἅμα, *even while retreating*. ἅμα is often placed after the participle with which it is constructed. — εἰς τοῦπισθεν (sc. μέρος. Sturz) τοξεύοντες ἀπὸ τῶν ἵππων, *by shooting behind them from their horses*; i. e. while fleeing on horseback. Such was the custom of the Parthians.

11. δέιλῃς. Cf. N. on I. 8. § 8. — εἰς τὰς κώμας. Probably the villages spoken of, 2. § 34. — τῆς φάλαγγος, i. e. the main body. — καὶ . . . βλάπτειν, *and was none the more able to injure the enemy than though he had remained with the phalanx*.

12. καὶ . . . μαρτυροίη, *and the affair itself was a witness for them*, i. e. it justified their charge against him. — ἐν τῷ μένειν, *while standing still* in order to repel the attack of the enemy.

14. Τοῖς . . . χάρις, sc. ἔστω, *let thanks be to the gods*. — ὀλίγοις, sc. στρατιώταις. — ὥστε βλάψαι μὲν μὴ μεγάλα, *so as to do us no great injury*. S. § 223. 1; H. § 770; C. § 858.

15. ὅσον οὔτε οἱ Κρήτες ἀντιτοξεύειν δύνανται, *further than the Cretans can shoot their arrows in return*. — οἱ ἐκ χειρὸς βάλλοντες (sc. ἀκόντια) = ἀκοντισταί. — πολὺ—χωρίον, *a great distance*, is opposed to ἐν ὀλίγῳ, *a short distance*, in the following clause. — οὐχ οἶον, i. e. it was not consistent with safety. The subject of this clause is διώκειν, the verb ἦν being understood. — πεζὸς πεζόν. See N. on § 9 supra. — ἐκ τόξου βύματος, *having a bow-shot the start*. Cf. N. on I. 10. § 11. “*si e jactu sagittæ, sive e spatio quo sagitta scopum ferire potest peditem persequi incipit.*” Weiske cited by Krüg.

16. Ἡμεῖς (nom. by attraction with the omitted subject of μέλλομεν) is put for ἡμῶν, and is to be construed with δεῖ. — τὴν ταχίστην = τάχιστα. Cf. Mt. § 282. 2; S. § 135. 2. — Ῥοδίουσ, *Rhodians*. — τὸ βέλος, i. e. the stone or leaden ball. σφενδονῶν has by meton. the same sense, and depends on διαπλάσιον.

17. Ἐκείναι, i. e. the Persian slings. — διὰ . . . σφενδονῶν, *in consequence of their slinging large stones*; lit. *stones that fill the hand*, i. e. as large as the hand can grasp. — ταῖς μολυβδίσι, *leaden balls*. These being much smaller than stones of the same weight, would meet with less resistance from the air, and thus fly much further before their force was spent.

18. τίνες. "In connection with some verbs implying search or investigation, τίς, τί stands instead of ὅστις, ὅ τι." Butt. § 127. N. 6. — τούτων limits τῷ μὲν, and refers to τίνες. In regard to αὐτῶν, *for them* (i. e. the slings), the thing *bought* is sometimes put in the genitive, in which case the verb of the proposition does not signify, *to buy or sell*. Cf. H. § 578. c. — τῷ δὲ corresponds with τῷ μὲν. — ἄλλο, *other than money paid for slings already made*. — τῷ σφενδονῶν ἐντεταγμένῳ ἐθέλοντι, *to him who volunteers to be enrolled as a slinger*. ἐθέλοντι, *voluntarily, of one's own accord*. — ἄλλην τιὰ ἀτέλειαν, *some other immunity*. "honestus in militia locus, nam σφενδόνη erat δουλικὸν ὄπλον." Sturz.

19. τῷ Κλεάρχῳ καταλελειμμένους. So we say of one who is dead, he *left* such and such things. — τούτους πάντας ἐκλέξαντες, *having selected (the best) from all these*. S. § 185. — εἰς ἵππεας κατασκευάσωμεν, *shall prepare (by suitable equipments) for horsemen*. — τί—ἀνιάσουσιν, *will furnish some trouble*.

20. Ἔδοξε ταῦτα. See I. 3. § 20. — ἐδοκιμάσθησαν, *were approved*.

## CHAPTER IV.

1. τῇ ἄλλῃ. See N. on II. 1. § 3. — χαράδραν, *a ravine, bed of a torrent*. — ἐφ' ἣ, *at which*. — διαβαίνουσιν, *while crossing over*.

2. Διαβεβηκόσι, *just as they had passed over*. The perfect here refers to that which has just taken place. Cf. Thiersch, § 85. 3. — τοσούτους γὰρ ἤτησε Τισσαφέρην. Cf. S. § 185; H. § 553; C. § 636. — ἐν τῇ πρόσθεν προσβολῇ, *in the former attack*. S. § 169. 1.

3. ὅσον, *as many as*. — διέβαινε, *began to cross*. — Παρήγγελο . . . ὀπλιτῶν, *orders had been given to such of the targeteers and heavy-armed as were to pursue*. οὓς = ἐκείνοις οὓς, of which ἐκείνοις limits παρήγγελο, and is followed by τῶν πελταστῶν (S. § 188. 1; H. § 559. a; C. § 538. β). — ἕως ἐφεσομένης ἐκανῆς δυνάμεως, *inasmuch as a force sufficient (to support them) should follow*. Cf. S. § 225. 4; H. § 795. e; C. § 870; K. § 176. 3. R. 2.



4. κατειλήφει, *had overtaken* the Greeks. — σφενδόνα. See N. on 3. § 16. — ἐσήμνη. Cf. N. on I. 2. § 17. — ὁμόσε, *toward the same point*. Schol. ad Thucyd. IV. 29. § 4, 'Ὁμόσε ἰέναι ἀντὶ τοῦ εἰς χεῖρας, καὶ πλησίον, ἥτοι συστάδην μάχης. — οἷς εἶρητο, *who had been (thus) ordered*. — οἱ δέ, i. e. the Persians.

5. τοῖς βαρβάροις belongs to ἀπέθανον, as the *dat. incom.* See N. on I. 1. § 9. Such datives may often be translated as adnominal genitives. See N. on οἱ ἵπποι αὐτοῖς δέδενται, § 35. — αὐτοὶ κέλευστοι is explained by Suidas, οὐκ ἐκ παραγγέλματος, *uncommanded, of their own accord*. The reason why the Greeks mangled the bodies of the slain, is given in the next clause. — ὡς . . . ὄρᾶν, *in order that it might be as shocking a sight as possible to the enemy*. For the construction of ὄρᾶν, see S. § 222. 6; H. § 767; C. § 849. (b).

6. οὕτω πρόξαντες, i. e. having suffered this defeat. — τὸ λοιπὸν τῆς ἡμέρας, *the rest of the day*. Cf. S. § 188. 1; H. § 559. a; C. § 539. ζ.

7. Δάρισσα is supposed to be the city whose ruins are now called Nimroud. — τὸ παλαιόν, *anciently*. — ὕψος, *height*. — τοῦ δὲ κύκλου ἡ περίοδος, *the whole circumference, "universus ambitus."* Sturz. — πλίνθοις κεραμίαις, *bricks made of potter's clay*.

8. βασιλεὺς ὁ Περσῶν, i. e. Cyrus the Elder. — ἥλιον δὲ νεφέλη προκαλύψασα. This reading is adopted by Brod., Muret., Hutch., Weiske, Dind., Pop., and Krüg. The MS. reading, ἥλιος δὲ νεφέλην προκαλύψας, is however retained by Bornemann. This obscuration of the sun was probably an eclipse, the cause of which being unknown to the inhabitants, was attributed to a cloud. An illustration of the terror anciently inspired by eclipses, is furnished in the consternation of Nicias and his troops at an eclipse of the moon, when they were just ready to leave Syracuse. Zonaras relates, that Hannibal was terrified by an eclipse of the sun before the battle of Zama. For the manner in which Columbus wrought upon the fears of the Indians, by predicting an eclipse of the moon, cf. Irving's *Columb.* Vol. II. p. 144. — ἐξέλιπον, *sc. τὴν πόλιν*. Cf. ἐρήμη, § 7 supra. — καὶ οὕτως ἐάλω, *and thus it was taken*. ἐάλω, 2 aor. act. with a pass. signif. (cf. S. § 207. N. 2; H. §§ 408. 12; 447. 1) from ἄλωμι. Cf. S. § 133; H. § 408. 12; C. § 420. 1.

9. Παρὰ ταύτην τὴν πόλιν, *near this city*. See N. on I. 2. § 13. — πυραμίς, *pyramid*. "Quæ figura apud geometras ideo sic appellatur, quod ad ignis speciem, τοῦ πυρός, ut nos dicimus, extenuatur in conum." Amm. Marcell. XXII. 15. — Ἐπὶ ταύτης (see N. on I. 2. § 16), *upon this*, i. e. the pyramid. It served for a kind of fortress.

10. τεῖχος, *castle*. Cf. N. on I. 4. § 4. — πρὸς τῇ πόλει, *near the city*. A fortress like this being usually built for the defence of some city, when spoken of, suggests the idea of the city or place defended. Hence when the city is mentioned, it takes the article as though it had been previously mentioned. Schæf. however edits πρὸς τε πόλει. — Μέσπιλα (i. e. middle gates or

pass) has been identified by Rennell with Nineveh, by Col. Rawlinson with Mosul. Ainsworth thinks it comprised both or portions of both. In regard to this question of the locality of Nineveh, I am indebted for the following note to the Rev. Dwight W. Marsh, whose long residence as a missionary of the American Board at Mosul, entitles his opinion to great weight. "We can hardly limit the term *Nineveh* to the space within the seven-mile wall opposite Mosul. Her kings at times certainly resided in the palaces of Nimrood twenty miles south, and of Khorsabad fifteen miles north. These three-walled inclosures were the strongholds. The Tigris defended the west. The detached mounds of Bahsheika, Karamlis, Karakosh and others on the east, seem to have been unquestionably designed to protect the whole diamond-shaped area, about thirty miles long, and in the centre nearly half as wide, but not larger than we know Babylon inclosed within its walls." — λίθου ξεστοῦ κογχυλιᾶτου, *hewn stone containing shapes of shells*. These shells were petrified.

11. Ἐπὶ δὲ ταύτῃ, upon *this*, i. e. the foundation of variegated stone just spoken of. — ἀπώλεσαν, adopted, on the authority of Steph., by the best critics, for the common reading ἀπώλλουσιν, is here used transitively in the sense of *amittere*, to lose. ὑπὸ Περσῶν is however constructed with it, because it has the sense, *were deprived of the government by the Persians*.

12. ὁ Περσῶν βασιλεύς. See N. on § 8 supra. — οὔτε χρόνῳ—οὔτε βίᾳ, *neither by siege nor by storm*; literally, *neither by time nor by force*. — ἐμβροντήτους. The Schol. explains this, καρδιοπλήκτους, μαινομένους, ἔκφρονας. "*missis fulguribus eos sive in stuporem sive in furorem conjicit, ita ut non resisterent.*" Sturz.

13. τὸν σταθμὸν here denotes time, and hence εἰς is to be explained as in I. 7. § 1. — οὓς τε . . . ἔχων. The full construction would be, ἐκείνους τε ἔχων οὓς αὐτὸς ἔχων ἦλθε. This part of Tissaphernes's force consisted of 500 horse. Cf. I. 2. § 4. — ἦλθεν to Babylon. — τοῦ . . . ἔχοντος. Cf. II. 3. § 23. — οὓς Κύρος ἔχων ἀνέβη βαρβάρους, *the barbarian forces with which Cyrus marched up against the king*. — ὁ βασιλεύς ἀδελφός. Cf. II. 4. § 25. — πρὸς τοῦτοις, *in addition to these*.

14. τὰς . . . καταστήσας, *a part of his troops he opposed to the rear of the Greeks*. εἶχεν—καταστήσας = κατέστησε. Cf. S. § 225. 8. Repeat εἶχεν with παραγαγὼν in the next clause. — εἰς τὰ πλάγια, *in the direction towards the flanks of the Greeks*. — μὲν οὐκ ἐτόλμησεν corresponds to δὲ παρήγγειλε in the following member.

15. οὐδεὶς ἡμάρτανεν ἀνδρός. Every stone and arrow took effect in the dense masses of the enemy. — οὐδὲ γὰρ—βάδιον ἦν, *for it was not easy*. — προθυμοῖτο, sc. ἡμάρτανειν ἀνδρός. — ἔξω βελῶν, i. e. beyond the reach of the missiles.

16. οἱ μὲν, i. e. the Greeks; οἱ δ', the Persians. — ἀκροβολίσει. This word designates a *skirmish*, in which missiles are thrown from a distance. — The τὲ in γὰρ οἱ τε belongs to τῶν Περσῶν. See Bornemann's note. Prof.

Long thinks that this particle is hardly admissible here. — τῶν Περσῶν depends on μακρότερον.

17. καί, *also*, connects τὰ τόξα with μακρότερον—ἐσφενδόνων, the sense being that in addition to the superiority of the Rhodian slingers, the Persian implements of archery, which were *also* superior, being used by the Cretans, gave the Greeks in every respect the advantage, in these skirmishes with missiles at a distance. — τοῖς Κρησὶ limits χρήσιμα. In regard to these Cretan archers, see I. 2. § 9. — διετέλουν χράμενοι, *they were continually using*. Cf. S. § 225. 8; H. § 798. 2; K. § 175. 3. (c); C. § 863. γ. — ἐμελέτων τοξεύειν ἄνω ἰόντες μακράν, *they shot up vertically for practice, sending (their arrows) far up*, i. e. as high as they could shoot them. Krüger conjectures, without sufficient ground, that ἅμα ἰόντες is the true reading.

18. μείων ἔχοντες. See N. on I. 10. § 8. — ἀκροβολιζόμενος, *skirmishing*. Cf. N. on § 16 supra.

19. ὅτι . . . ἐπομένῳν, *that a square* (cf. N. on I. 8. § 9) *was a bad order of march, when the enemy were pursuing*. — συγκύπτῃ signifies *to bend together*. The reason is given in ἡ ὁδοῦ κ. τ. λ. — Ἀνάγκη γάρ ἐστιν—ἐκθλίβεσθαι τοὺς ὀπλίτας, *of necessity the heavy-armed troops must be forced out of their ranks*. For the construction, cf. S. § 222. 2; H. § 769. Notice the construction of ἀνάγκη with the infinitives εἶναι, διασπᾶσθαι, etc., below. — τὰ κέρατα = αἱ πλευραὶ, § 22. — ἅμα μὲν—ἅμα δὲ καί, *both—and also*.

20. διασχῆ signifies *to separate, relax*. — τὸ μέσον is the subject, and κενὸν the predicate of γίνεσθαι. — διάβασιν (literally, *a passing over*) here signifies the place crossed, as a ravine, morass, defile, &c. — βουλόμενος φθάσαι πρῶτος, *wishing to be first to cross over*. — εὐπέδιτον, sc. τὸ πλαίσιον, *it was easy to make an attack upon the wing*. — For τοῖς πολεμίοις after εὐπέδιτον, see S. § 206. 4.

21. ἀνὰ ἑκατὸν ἄνδρας, *of one hundred men each*. — ἐπέστησαν . . . ἐνωμοτάρχας. For the construction, cf. S. § 185; H. § 556. ἄλλους—ἄλλους, *some—others*, are in apposition with λοχαγούς. The order of rank in the Spartan army was, 1. βασιλεὺς; 2. πολέμαρχος; 3. λοχαγός; 4. πεντηκοντήρ; 5. ἐνωμοτάρχης. Cf. Schol. ad. Thucyd. V. 66. § 3. — Οὔτοι δὲ πορευόμενοι οἱ λοχαγοί, *while the lochagi were on the march*. The construction is similar to that in I. 8. § 27, on which see Note. — ἵπέμενον ὕστεροι, *stayed behind*. — ὥστε = ἵνα. — τότε δέ, i. e. after the wings were drawn together.

22. τὸ μέσον ἀνεξεπίμνησαν, *they again filled up the centre*. It appears that the 600, who marched in the centre, halted, when it was necessary to draw in the wings. This brought them in the rear, after which they filed off and marched outside of the wings. When the wings separated again, by an inverted process they (i. e. the 600) resumed their station in the centre. — τὸ διέχον, *the opening, vacancy*. — κατὰ λόχους, *by companies of 100 men*



each, which would be more compact than 12 bodies of 50 each, or 24 of 25 each, as was the method of filling up the centre, when the space was more extended.

23. ἐν τῷ μέρει, *vicissim, in turn, in due order.* — οἱ λοχαγοί, sc. τῶν ἐξ λόχων. — εἴ που δέοι τι τῆς φάλαγγος, supply ἐπιπαρεῖναι from ἐπιπαρήσαν, and if perchance there was a necessity for some part of the phalanx (to be present). φάλαγγος depends upon που. Mt. § 324. 8.

24. Ἦνίκα δὲ τῶν πέμπτον ἐπορεύοντο, *but while they were making the fifth (day's march).* Notice the force of the imperfect, compared with the momentary aorist ἐπορεύθησαν which precedes. — τὴν ὁδὸν is governed by εἶδον. — γηλόφων ὑψηλῶν. "The first hills that are met in proceeding northward from Assyria to Karduchia, are those which constitute the triple range, designated as the Jibel Abyad by the Arabs, and Cha Spi by the Kurds, both signifying 'white hills,' and immediately beyond them is the castle of Zakhu, with valleys around it, like a feudal castle of olden times." Ainsworth. — οἱ καθῆκον ἀπὸ τοῦ ἔρους, *which extended from the mountain (to which the hills belonged), i. e. ran out as spurs from it.* — ὑφ' ἧ, *under which = at the foot of which.* — ὡς εἰκός, *as was natural, with reason.*

25. κατέβαινον, *they began to descend.* — ὡς . . . ἀναβαῖεν, *in order that they might ascend the other, i. e. the second hill.* For ὡς telic, see H. § 875. e. — ἀπὸ τοῦ ὑψηλοῦ, *from the eminence.* — εἰς τὸ πρηνές, *downwards.* Hutch. supplies χωρίον. — ὑπὸ μαστίγων, *under the lash.* Concerning this habit of the Persians, cf. Herod. VII. 22, 56, 103, 223. No wonder that such slaves made worthless soldiers.

26. As the Greek slingers and archers could not cast their missiles or shoot their arrows up the mountain, it showed no want of bravery in them to retire from so unequal a contest to the ranks of the heavy-armed.

28. ταῦτά, *the same things.* — πρὶν is followed by the finite verb, the action being expressed as something really done. See H. § 771. — πρὸς τὸ ἕρος, i. e. the mountain spoken of, § 24.

29. οἱ πολέμοι, i. e. the Persians. οἱ πολέμοι in the next clause refers to the Greeks. — δεδοικότες. Cf. S. § 211. N. 6; H. § 712; C. § 367.

30. οἱ μὲν, i. e. the main army. — τῇ ὁδῷ κατὰ τοὺς γηλόφους, *in the way over the hills (§ 24).* — οἱ δέ, i. e. the targeteers, who had ascended the mountain. — ἐπιπαριόντες, *passing along.* — εἰς τὰς κώμας spoken of, § 24.

32. οὐ πρῶτον, *where first.* — κώμην. There is a Chaldean village now in the plain, called Bidari. The ancient village probably stood where is now found a mound of ruins called Tel Kubbin. — ἔτι, *any longer.* — ἀπόμαχοι, *unable to fight; lit. away from the combatants.*

33. πρὸς τὴν κώμην, i. e. the one in which the Greeks were encamped. — πολὺν περιῆσαν, *were far superior.* — πολὺν γὰρ διέφερον, *for it was far different.*

34. δέιλη. Cf. N. on I. 8. § 8.

35. Πονηρόν, *a useless thing*. — οἱ ἵπποι αὐτοῖς δέδενται = οἱ ἵπποι αὐτῶν δέδενται, *their horses are tied*. C. § 604. 4; S. § 201. 5; H. § 598. b. — ὡς . . . ἔνεκα, *as a common thing are shackled, to prevent them from running away*. For the construction of πεποδισμένοι—μή, see N. on I. 3. § 2. — δεῖ — Πέρσῃ ἀνδρὶ—δεῖ—θωρακισθέντα. The impersonal δεῖ is constructed with the dative (S. § 201. 1; H. § 507. 1), or with the accus. (S. § 153. a; H. § 494. a). Here both constructions are combined. Cf. Mt. § 411. 5. Obs. 2. — ἀπεσκήνουν = ἀπεστρατοπεδεύοντο, *as they had burned their tents* (III. 3. § 1).

36. διαγγελομένους. “Opinor esse: cum inter se hoc denuntiarent, alter alteri (fortasse duces militibus) proficiscendum esse acclamaret.” Weiske, quoted by Krüg. and Born. διαγγελλομένους, *passing along the word of departure*. — ἐκήρυξε, sc. ὁ κήρυξ. N. on I. 2. § 17. — συσκευάζεσθαι, *to put themselves in readiness to march*. — ἀκουόντων τῶν πολεμίων, *in the hearing of the enemy*, is to be taken with ἐκήρυξε. — ἐπέσχον, sc. ἐαυτοῦς. — λύνει (= λυσιτελεῖν) is governed by ἐδόκει. — πορεύεσθαι and κατάγεσθαι form the subject of ἐδόκει.

37. καὶ αὐτοί, *they themselves also*. — ἀναζεύξαντες, *having broke up their encampment*. The Greeks were enabled by this stratagem to proceed three whole days and a part of the fourth unmolested by the enemy. During these three days, the Greeks had been marching across the plain of Zaku, and had now reached the hills which come down from the Jibal Judi to the banks of the Tigris. These heights were therefore necessarily to be passed by the Greeks, and of this the Persians were aware, and had taken their measures accordingly. — ἀκρωνυχίαν ὄρους, *the summit of a hill*. This is in apposition with χωρίον ὑπερδέξιον, *a place on the right over (the way)*, and the same eminence which is called λόφος in §§ 41, 44. — ἧ, *where*. — ὑφ’ ἣν, *under which*. The accusative implies previous motion towards the place mentioned. See N. on I. 1. § 2.

38. προκατειλημμένην, *taken possession of beforehand, preoccupied*. — ἀπὸ τῆς οὐρᾶς, *from the rear*.

39. ἐπιφαινόμενον, *coming in sight*. The Greeks were now in extremities. The hills, at the foot of which lay their route, were preoccupied by a detachment of the enemy. On the right hand were the mountains, on the left the Tigris, while Tissaphernes with the main army of the Persians was hanging on the rear, so that no troops could be spared from that division to assist the van led by Chrisophus. It will soon however appear with what address and gallantry they were extricated from these difficulties. — ἡμῖν, *dat. incomm.* — εἰ μὴ τούτους ἀποκόψομεν, *unless we dislodge these men*.

40. Ὁ δέ, i. e. Xenophon, who is also the speaker in the sentence commencing with Ἀλλὰ μὴν ὦρα. — ἔρημα καταλιπεῖν τὰ ὀπισθεν, *that the rear should be left defenceless*. — τις = ἡμεῖς, like our use of *one* for *we*.

41. τοῦ ὕρους τὴν κορυφήν. This was a higher elevation than the one a little in advance occupied by the Persians. Hence if the Greeks could get possession of this commanding eminence, they could easily drive the enemy from the heights, upon which they had posted themselves. — ὑπὲρ αὐτοῦ τοῦ ἑαυτῶν, *above their very army*. — ἔσθαι. Cf. N. on I. 5. § 8. — τὸ ἄκρον, i. e. τοῦ ὕρους τὴν κορυφήν. — εἰ βούλει, *if you are willing*. — ἐγὼ δέ. The omission of σὺ μὲν with the preceding μένε, imparts emphasis to the willingness of Xenophon to do either of the things here mentioned. — εἰ δὲ χρήζεις, *but if you desire to go*.

42. ἔλσθαι is the object of δίδωμι. — μακρὰν . . . λαλεῖν = τὸ ἀπὸ τῆς οὐρᾶς λαβεῖν ἦν μακρὰν. As it respects the construction of λαβεῖν with μακρὰν, it is usual to give the positive in such cases the force of the comparative, and supply ἢ ὥστε before the infinitive. But Mt. (§ 448. p. 746) says, “properly speaking, the positive is not here used for the comparative, but the infinitive expresses either the respect in which the adjective is to be taken (Mt. § 534), or the effect of the obstacle included in the adjective, so that it is to be taken in a negative sense, *far, so as to prevent bringing*, i. e. too far to bring.”

43. τοὺς τριακοσίους, i. e. half of the ἐξ λόχοι spoken of, § 21 supra.

44. τοῦ λόφου, i. e. the χωρίον ὑπερδέξιον of § 37. — τὸ ἄκρον refers to the higher elevation spoken of, § 41. — ἀμιλλᾶσθαι ἐπὶ τὸ ἄκρον, *to contend for the height*, i. e. to reach it before the Greeks. “In Xenophonte ἀμιλλᾶσθαι semper de summo studio perveniendi aliquo reperitur.” Sturz.

45. στρατεύματος διακελευομένων. Cf. N. on κόπτοντες, II. 1. § 6. — πολλή μὲν κραυγὴ—πολλή δὲ κραυγὴ. The consciousness that they were striving in the sight of both armies, the shouts of encouragement with which they were cheered on, and the great interests at stake, must have exerted a powerful influence upon these rival bands, as they strove for the summit of the mountain. Krüg. thinks that the repetition of κραυγὴ is needless.

46. Ἄνδρες, νῦν εἰς κ. τ. λ. No appeal could be more powerful than this. The repetition of νῦν is exceedingly spirited and emphatic.

47. ἐξ ἴσου—ἔσμέν, “*æquali conditione sumus*.” Krüg. — χαλεπῶς κάμνω τὴν ἀσπίδα φέρων, *I am greatly fatigued with carrying my shield*. S. § 225. 8; H. § 800; K. § 175. 1. (d). Krüg. joins χαλεπῶς to φέρων, *carrying with difficulty*.

48. Καὶ ὅς = καὶ οὗτος. See N. on I. 8. § 16. — ὑπάγειν, *to go forward* before the one, who παρεκελεύετο, i. e. Xenophon. — μόλις, *with difficulty*. — παρίεναι, *to pass by* Xenophon whose progress was retarded by the weight of the soldier's shield in addition to his own cumbrous armor.

49. Ὁ δέ, i. e. Xenophon. — ἀναβάς, sc. ἐπὶ τὸν ἵππον. — ἕως βάσιμα ἦν, *as far as he could proceed on horseback*; lit. *as far as it was accessible to a horse*. βάσιμα. Verbals in the predicate, not referring to a proper subject, are often put in the plural. Cf. Mt. § 443. 1.



## CHAPTER V.

1. ἄλλην ὁδὸν ῥέχοντο. For the construction, cf. S. § 181. 2; H. § 547; K. § 153. 3. (6). — εἰς τὸ πεδῖον, *into the plain*. This plain is found in the one lying between the spur of the Jibal Judi referred to in 4. § 37, and the eminences which block up the plain to the north opposite to Jizirah. — ἀγαθῶν in regard to necessaries for the army.

2. καθ' ἀρπαγὴν, *for plunder*. — καὶ . . . κατελήφθησαν, *for many herds of cattle were taken while being transported across the river*, i. e. while the owners were attempting to pass them over to secure them from the Greeks.

3. ἐννοούμενοι μὴ. Cf. S. § 230. 3; H. § 743; K. § 177. 7; C. § 894. — εἰ καίοιεν (sc. τὰς κώμας) refers to the enemies. ἔχιοιεν refers to the Greeks. — ὁπόθεν, *any place whence*. — λαμβάνοιεν governs τὰ ἐπιτήδεια.

4. τῆς βοηθείας, *the relief* of the foragers, who had been suddenly attacked by the Persians. See § 2 supra. — ἀπὸ τῆς βοηθείας, (returning) *from the relief* (of the foragers). This belongs to οἱ Ἕλληνες, referring to Chirisophus and his party.

5. Ὁρᾶτε . . . εἶναι, *you see that they* (i. e. the Persians) *are acknowledging the country now to be ours*. — ἄ, for ἐκεῖνα ἄ, refers to μὴ . . . χώρας. — αὐτοὶ καλοῦσιν is put for αὐτοὶ ποιοῦσι καλοντες, of which, ποιοῦσι governs ἐκεῖνα, the suppressed antecedent of ἄ. — ὡς ἀλλοτρίαν, *as if it belonged to another* = to us. — ἐάν που = *wherever*.

6. ὡς . . . ἡμετέρας, sc. χώρας, *as if in defence of our country*. A playful remark of Xenophon, not intended as sober advice. His object was to arouse the drooping spirits of the men, and therefore he indulged in a vein of pleasantry. — ἀλλὰ καὶ ἡμεῖς, *but we also* as well as the Persians.

7. ἐπὶ τὰς σκηνάς. As the tents had been burned (III. 3. § 1), this means nothing more than that they retired to their respective stations in the camp. Rennell thinks that they adopted the plan of *bivouacking* after their tents were burned. — οἱ μὲν ἄλλοι, *the rest* (in reference to the στρατηγοὶ and λοχαγοὶ spoken of in the next clause) = *the common soldiers*. — περὶ—ῆσαν, *were engaged about*. The preposition has here a tropical sense. H. § 651. — ἐνταῦθα, i. e. in the council of officers. — Ἐνθεν μὲν—ἐνθεν δέ. See N. on II. 4. § 22. — ὄρη—ὑπερῶψηλα. These were the Carduchian mountains (IV. 1. § 2). — ποταμός, i. e. the Tigris. — τοσοῦτος τὸ βάθος (accus. syndec.), *so much in depth* = *so deep*. — ὡς = ὥστε, *so that*. H. § 875. d. In this use it generally, as here, expresses *result* rather than *purpose*. Cf. Goodwin, § 98. N. 1. — ὑπερέχειν (sc. τοῦ ὕδατος. S. § 189; H. § 583), *stood out above the water*. — πειρωμένοι τοῦ βάθους, *trying the depth*. πειρωμένοι

limits *δόρατα*. S. § 201. 5; H. § 598. b; C. § 604. 4. For the construction of *βάθους*, cf. N. on III. 2. § 38.

8. *κατὰ τετρακισχιλίου*, by 4000 at a time. Cf. Mt. § 581. p. 1017.

9. *Ἄσκων*, bottles made of skins. — *ταῦτα* = *ἐνταῦθα*. S. § 163. N. 2; H. § 678. a. “*οἶτος* and *ὑδε* are often used instead of the adverbs ‘here,’ ‘there,’ the speaker pointing as it were with the finger.” Mt. § 471. 12. — *φουσηθέντα*. “*Brevitatis studio ductus ad bestias refert quod de bestiarum pellibus dicendum erat.*” Krüg. Concerning this mode of crossing rivers, cf. I. 5. § 10.

10. *τούτοις . . . ἀλλήλους*, with these (i. e. οἱ δεσμοί) having fastened the leather bottles together. — *λίθους ἀρτήσας* (sc. ἐκ τῶν ἀσκῶν), having tied stones to these bottles. These participles have the relation of time to *ἐπιβαλῶ* and *ἐπιφορήσω*, when I have fastened—I will cast upon, &c. See H. § 788. a; S. § 225. 2. — *ἀμφοτέρωθεν*, at both ends, i. e. on each bank of the river.

11. *αὐτίκα μάλα*, forthwith = on the very spot. *μάλα* gives emphasis to *αὐτίκα*. — *πάς*, every. — *ἔξει τοῦ μὴ καταδύναι*, will prevent from sinking. S. § 197. 2; H. §§ 580. 1; 838; K. §§ 157; 177. 7. “*ἔχειν*, to prevent, is followed by the infinitive alone, or with the article in the genitive.” Cf. Mt. § 542. γ.

12. *τὸ ἐνδύμημα*, the device. — *τὸ ἔργον*, the execution. — *οἱ . . . ποιῶν*. The order is, *οἱ εὐδὺς ἂν ἐπέτρεπον τοῖς πρώτοις* (i. e. they who attempted first to cross over) *ποιεῖν οὐδὲν τούτων*, sc. *εἰ ἐπεχειροῦν*. Tissaphernes had probably stationed this body of cavalry on the opposite shore of the Tigris, in order to prevent the Greeks from crossing if they should attempt it.

13. *εἰς . . . Βαβυλῶνα*. The best solution of this passage is the one given by Born., “*Postridie via Babylonica* (i. e. ea, quæ e provinciis Babylonem ducebat) *relicta aliam viam ingressi sunt illi contrariam.*” Dind. would reject ἦ before *πρὸς Βαβυλῶνα*. In that case the sense would be, that the Greeks turned back again towards Babylon. But it can hardly be conceived that they would again expose themselves by a retrograde movement to the attacks of the Persians, from whom they had suffered so much in their recent march over the hills. — *κατακαύσαντες*, sc. *τὰς κώμας*. Cf. § 3. — *ὅμοιοι ἦσαν θαυμάζειν*, seemed to wonder, were like persons who were in a state of wonder. This is the reading adopted by Dind. But Born., Pop., and Krüg. make *ὅμοιοι ἦσαν* = *ἐθέκεσαν*, and read *ὅμοιοι ἦσαν θαυμάζοντες*. That this construction is admissible, cf. Mt. 555. Obs. 2. — *ὅποι ποτὲ τρέφονται οἱ Ἕλληνες*, whither the Greeks could possibly be going. *ὅποι ποτὲ* corresponds to our familiar expression, *where in the world*. — *τρέφονται*—*ἔχοιεν*. The indicat. and optat. are here interchanged. Cf. Mt. § 529. 5 (end).

14. *ἀμφί*. See N. on *περί*, § 7 supra. — *ἠλεγχον . . . εἶη* = *ἠλεγχον* (τοὺς αἰχμαλώτους) *τίς εἶη ἡ χώρα ἐκάστη κ. τ. λ.* Cf. N. on II. 3. § 11 (beginning). *ἠλεγχον* takes two accusatives. S. § 184. 1; H. § 553.

15. *τὰ μὲν . . . εἶη*, the regions towards the south belonged (S. § 190; H.

§ 572. e) *to the country* (H. § 509. b) *towards Babylon*. — ἡ δὲ . . . φέροι, *but the way* (ὁδός, H. § 509. b) *eastward would lead, &c.* — διαβάντι, *to one having crossed*. In the construction of the dative denoting one in whose view a thing is true, the participle alone is frequently used. H. § 601. a. — φέροι, sc. ὁδός. — ὅτι is repeated after ἔλεγον to be supplied from the beginning of the sentence. — ἔνθα . . . βασιλεύς. Cf. N. on II. 4. § 25. — εἰς Καρδούχους. See N. on I. 3. § 5 (end). “The Carduchians are the ancestors of the modern *Kourds*, who have extended themselves along the ridges and valleys of Mt. Taurus, from Asia Minor to the neighborhood of Ispahan, and who occupy the country named from themselves *Kourdistan*.” Rennell.

16. βασιλέως οὐκ ἀκούειν (= *did not obey*). H. § 576; S. § 192; K. § 158. 5. (b). — ἀλλὰ . . . μυριάδας. This sentence is grammatically co-ordinate with those which precede and follow. Emphasis is thus given to the size and strength of the invading army. — τὴν δυσχωρίαν = τὰ ὄρη. In the narrow defiles of these rugged mountains a large army would be embarrassed in its movements and easily cut to pieces. — σφῶν = τινὰς σφῶν (Mt. § 323. b), τινὰς being the subject of ἐπιμιγνύναι, which takes in this place the middle signification, *to mingle with*. C. § 542. 2. — ἐκείνων refers to the Carduchians. The sense of this passage is, that there was a friendly intercourse between the mountaineers and the inhabitants of the plain.

17. χωρὶς . . . εἰδέναι, *apart from those* (persons) *who said that they knew the way in every direction*. — διελθόντες refers to αὐτοὺς (i. e. the Greeks), the omitted subject of ἤξειν. — πολλῆς and εὐδαίμονος belong to Ἀρμενίαν, but are attracted to the relative clause. S. § 175. 2; H. § 821; C. § 749.

18. Ἐπὶ τούτοις, i. e. in reference to their contemplated route through the Carduchian country. — ὀπηνίκα καὶ δοκίη τῆς ὥρας, *when it seemed the proper time*. ὥρας limits ὀπηνίκα, *at whatever hour*. S. § 187. 3; C. § 540; H. § 589. — συνεσκευασμένους is middle in signification.



## BOOK IV.

## CHAPTER I.

1. ὅσα is the subject of ἐπολεμήθη. — παραβάντος . . . Τισσαφέρνους, *the king and Tissaphernes violating the league* = in consequence of the violation of the league by the king and Tissaphernes. S. § 226; H. § 790. c; K. § 176. 1 (b).

2. ἔνθα = ἐκεῖσε ἔνθα. — παντάπασιν ἄπορος, *totally impassable*. — ἀλλὰ . . . ἐκρέματο, *but the Carduchian mountains hung precipitous over the very river*. ἐκρέματο, imperf. mid. of κρεμάννυμι, as from a theme κρέμημι. Ainsworth says that this pass of the Tigris is just beyond Jizirah ibi Umar (see Ns. on III. 4. § 37; 5. § 1), where the Carduchian mountains hang precipitously over the stream. The hills over which the Greeks made their way are from six to seven hundred feet in height.

3. τῶν ἀλισκομένων. S. § 192. N. 3; H. § 582. 3. — εἰ διέλθοιεν—ἦν βούλωνται—διαβήσονται. The conclusion has here two conditions, to the second of which it conforms. — τὰς πηγὰς is governed by διαβήσονται. — περιάσι has a fut. signif., and hence is connected with διαβήσονται.

4. ἅμα μὲν λαθεῖν . . . τὰ ἄκρα, *endeavoring both to conceal their movements and anticipate the enemy in taking possession of the mountains*.

5. καὶ . . . πεδίον, *and so much of the night remained as that they could cross the plain in the dark = just enough for them to cross, &c.* Cf. VII. 3. § 22. For ὅσον (= τοσοῦτον ὥστε) διελθεῖν, cf. Mt. §§ 479. *Obs.* 2. b; 545; S. § 223. 1; H. § 815; C. § 858. σκοταίους. See N. on II. 2. § 17. — ἀπὸ παραγγέλσεως, *at the word of command*. παράγγελσις is used of a command issued by the general and passed from one to another, when, as in the present instance, to give orders by the herald would expose their designs to the enemy. ἀπὸ has here a causal sense. H. § 623. c.

6. ἠγείτο τοῦ στρατεύματος, *led the army as commander*. His position was also in the front of the army. — λαβὼν = *with*. — τὸ ἀμφ' αὐτόν, *the (part of the army) about him = his own men*. — ἄνω πορευομένων, sc. αὐτῶν, *while they were ascending the mountains*. — ἐκ τοῦ ὕπισθεν, *from behind, in the rear*.

7. τὸ ὑπερβάλλον τοῦ στρατεύματος, *the portion of the army continually crossing over*. τὸ ὑπερβάλλον (S. § 225. 1; H. § 786) is the subject of ἐφέ-

πετο. The sense is, that the divisions of the army, as they successively passed over the summit, followed on continually after Chirisophus, who commanded the vanguard, and was on his way to the villages. — ἄγκεσί τε καὶ μυχοῖς, *valleys and recesses*. “After the summit is gained, the line of hills and cliffs gradually recedes from the river Tigris, till suddenly from having a nearly horizontal stratification, additional beds of rock make their appearance in front of the cliffs, dipping nearly vertically to the west, and rising in rude, irregular conical summits. The recesses thus left between the hills are in the present day the seat of villages, as they were in the time of Xenophon, and the crags in front and in the rear bristle with the small and rude rock-forts of the Kurds.” Ainsworth.

8. ὑποφειδόμενοι . . . Καρδοῦχοι, *sparing them (to see) whether the Carduchians by some means would be willing*. “Of a future event which is yet doubtful, εἰ is often used elliptically with the omission of πειρώμενος, σκοπῶν. When the doubtfulness of the result is to be strongly marked, the optative is used of present actions.” Cf. Mt. § 526.

9. οὔτε καλούντων ὑπήκουον, *did not listen to their calling* (see N. on III. 5. § 16) = *paid no regard (to the Greeks) when they called to them, i. e. the Carduchians*.

10. σκοταῖοι. See N. on II. 2. § 17. — ὅλην τὴν ἡμέραν—ἐγένετο = *consumed the whole day. ἡμέραν*. S. § 186. 2; H. § 550. a. — τότε corresponds to ἐπεὶ at the commencement of the section. — ὀλίγοι τινὲς ὄντες, *being but few; lit. being some few*. — ἐξ ἀπροσδοκῆτου = *ἀπροσδοκῆτους, unexpectedly*. — τὸ Ἑλληνικὸν = οἱ Ἕλληνες. Mt. § 269. 1.

11. ἐκινδύνευσεν ἂν διαφθαῖναι, *would have incurred the danger of being destroyed*. — πολὺ τοῦ στρατεύματος, *much of the army*. — ἐν ταῖς κώμαις. The villages where the Greeks encamped, are found by Ainsworth at or near the modern village of Fyngk. — πολλά, sc. μέρη. — συνεῶρων ἀλλήλους, i. e. the Carduchians communicated with one another by means of fires and other signals. In this way the alarm could be rapidly given to great numbers. Some erroneously translate the passage as though οἱ Καρδοῦχοι καὶ οἱ Ἕλληνες were the subject of συνεῶρων.

12. τῶν τε . . . δυνατώτατα, *the beasts of burden which were necessary and most able*. ὑποζυγίων depends upon τὰ ἀναγκαῖα and δυνατώτατα. S. § 188. 1; H. § 559. a; K. § 158. 3. R. 1. (c). — καὶ in καὶ ὅποσα corresponds with τε in τῶν τε. — νεωστὶ αἰχμάλωτα = *νεωστὶ ἐαλωκότα*. Krüg.

13. Σχολαίαν . . . πορείαν, *rendered the march slow, retarded the march*. — ἐπὶ τούτοις, *in charge of these*. “With the dat. ἐπὶ is put to express occupations or employments.” Mt. § 586. ζ. — ἀπόμαχοι. See N. on III. 4. § 22. — Δόξαν δὲ ταῦτα, *these things having seemed best or having been determined upon*. For the construction, cf. S. § 226. a; H. § 792; R. § 176. 3; C. § 868. The part. sing. is here joined to the neut. plur., on the same principle that the verb is oftentimes so connected. Cf. Mt. § 437. Obs. 3.

14. ἐν στενῷ, in a narrow pass. From Fynyk to the heights where is the village of Finduk the distance is not more than eight miles, which Ainsworth thinks is the extent of this day's march of the Greeks, as they did not start from Fynyk until after breakfast. Along the line of road thus traversed, there is only one pass adapted for the purpose of scouting, as here related, and that is the ravine of the rivulet of Zawiyah, which is deep and narrow, and to which there is only one descent on either side. — τῶν εἰρημένων, i. e. τούτων ἃ ἀφεῖναι εἶρητο. So Krüg. — μὴ ἀφιέμενον ἀφηροῦντο, they took away from the one who had not given it up. For the construction, cf. S. § 185. 1; H. § 553; C. § 636; K. § 160. 4. (δ). — πλὴν εἰ τίς (see N. on I. 4. § 9) τι ἔκλειπεν, sc. οὐκ ἐπέιδετο. — τῶν εὐπρεπῶν is the partitive gen. — τὰ μὲν τι μαχόμενοι, sometimes fighting a little. τὰ μὲν and τὰ δὲ are synecdochical accusatives, as to some things—as to others = now—now. C. § 711. R. — τι does not belong to τὰ μὲν, but communicates indefiniteness to μαχόμενοι.

15. εἰς τὴν ὑστεραίαν. See N. on I. 7. § 1. — χειμῶν πολὺς, a great storm. "The ascent of the highlands of Finduk is the very place to expect a storm." Ainsworth.

16. ἀναχάζοντες (= ἀναχωρῶντες. Suid.) is found in prose only in the writings of Xenophon. The deponent is the usual form. Cf. IV. 7. § 10; Cyr. VII. 1. § 24.

17. ἄλλοτε μὲν ὅτε, at other times when. — ὅτε παρεγγῶτο, i. e. when the word was passed by Xenophon for him (i. e. Chirisophus) to halt. — τότε δέ, but then, i. e. on the occasion here referred to. — ὅτι πρᾶγμα τι εἶη, that there was some trouble. We are told what this πρᾶγμα was in § 20 infra. — παρελθόντι to the front of the army. — τὸ αἴτιον τῆς σπουδῆς, the cause of the haste (object. gen.). — ὁμοία φυγῆς, similar to a flight. S. § 187. 3. — ὀπισθοφύλαξι limits πορεία. Cf. S. § 201. 5; H. § 598. b.

18. διαμπερές, through and through. A Homeric word.

19. ὥσπερ εἶχεν, just as he was, immediately. — ἀλλ' . . . μάχεσθαι, but (so led them that) they were obliged to flee and fight at the same time; literally, to fight while fleeing. — καὶ νῦν δύο κ. τ. λ. The oratio recta is here employed. H. § 734. b. — τέθνατον. The perf. and pluperf. of θνήσκω are syncopated in the dual and plural. Cf. Butt. Irreg. Verbs, p. 126; Carmichael Gr. Verbs, sub voce. The army in these trying circumstances could ill afford to lose two brave men, and hence no wonder that Xenophon, before he had learnt the cause, was disposed to censure Chirisophus for not halting when the word was passed to him that the rear was attacked.

20. Βλέψον . . . ἴδε, cast your eyes upon the mountains, said he, and see. βλέψον has reference to the mere act of seeing, ἴδε to the actual perception of the object. For the imperat. aor. see N. on II. 1. § 17. — ἔφη after ἀποκρίνεται is in a manner pleonastic. — μία . . . ὄρδια, this which you see is the only way (being) steep. — Krüg. translates ἔκβασιν, exitum in reference to



the valleys and recesses in which it is said (§ 7 supra) the Greeks were inclosed. But Hutch., Sturz., Born., and Pop. interpret it, *aditum ad montis jugum*. At the entrance of this pass, which Chrisophus had endeavored to reach before the enemy, there is now a ferry and villages on either side of the river known as Kulak. By taking possession of overhanging eminences and engaging in several separate conflicts, the Greeks eventually forced their way through, and reached houses filled with abundance of provisions (2. § 22).

21. Ταῦτα, i. e. διὰ ταῦτα. Cf. Mt. § 470. 7; C. § 632. 3. — εἰ πως δυνάμην, (trying) *if in some way I might be able*. For the ellipsis of some such word as πειρώμενος with εἰ, see N. on § 8 supra.

22. ἡμῖν πράγματα παρέιχον. See N. on I. 1. § 11. — ὅπερ . . . ἐποίησε, which also enabled us to take breath. — αὐτοῦ τούτου ἔνεκεν, for this very purpose. τούτου refers to ὅπως . . . χρῆσαιμεθα. Dind., Born., Pop., and Krüg., after Schneid., adopt the reading χρῆσαιμεθα. But that the common reading χρῆσώμεθα is defensible, cf. Butt. p. 375. E. 1; Mt. § 519; Rost, § 122. II. N. 4; S. § 214. N. 1.

23. οὐκ ἔφη, denied that he knew of any other road. Cf. N. on οὐκ ἔφασαν, I. 3. § 1. — καὶ μάλα. See N. on I. 5. § 8. — ὄρωντος τοῦ ἑτέρου, the other seeing = in sight of the other.

24. Ὁ δὲ λοιπὸς = but the second; lit. the one left alive. — παρ' ἀνδρὶ ἐκδεδομένη, with a man (to whom) she had been given (in marriage) = married to a man there. — αὐτὸς . . . ὁδόν, and he said that he himself would lead them, in a road that was passable for even beasts of burden. For αὐτὸς with the infinit. see S. § 222. c; H. § 775. b. — ὑποζυγίους limits δυνατήν. S. § 206. 5; H. § 600. 4. — πορεύεσθαι depends on δυνατήν and has ὑποζυγίους for its expressed subject. ὁδὸν depends on ἡγήσασθαι. C. § 630.

25. δυσπάρσιον, difficult to pass. — ὃ depends upon παρελθεῖν. S. § 163. 2. — τίς. Cf. N. on II. 3. § 23.

26. πελταστὰς is here used as an adjective in agreement with λοχαγούς. — τῶν ὀπλιτῶν, some of the heavy-armed. Cf. S. § 188. 1; K. § 158. 3. R. 1. — τὰ παρόντα, the present state of affairs. — ὑποστὰς ἐδελοῦτης, having offered himself as a volunteer.

27. καὶ οὗτος. Cf. I. 10. § 18; II. 6. § 30. — Ἐγὼ γάρ, ἔφη, οἶδα κ. τ. λ. Notice the change to the *oratio recta*. See N. on § 19 supra; cf. I. 3. § 14.

28. τῶν γυμνήτων would have been joined in the same construction with τῶν μὲν ὀπλιτῶν in § 27, but the writer having paused to notice the noble strife between the captains of the heavy-armed, resumes the narration with a somewhat different construction.

## CHAPTER II.

1. *οἱ δ'*, i. e. Chirisophus and Xenophon. — *συντίθενται*, they (i. e. the generals) *arrange with them* (i. e. Aristonymus and his associates). This verb, from the idea of command contained in it, is followed by the infinitives *φυλάττειν*, *σημαίνειν*, and *λέγειν*. — *τὴν νύκτα* qualifies *φυλάττειν*. H. § 550. a; S. § 186. 2. — *τοὺς μὲν*, i. e. Aristonymus, Agasias, etc. — *ἄνω ὕτας*, *being above*, i. e. having reached the eminence spoken of, § 25 of the preceding chapter. — *τὴν φανεράν ἔκβασιν*. Cf. IV. 1. § 20. — *αὐτοὶ δὲ* refers to the generals. See N. on 1. § 24.

2. *πλῆθος*, *in number*. S. § 182; H. § 549. b; C. § 637; K. § 150. 3. (7). — *ἕδωρ—ἐξ οὐρανοῦ*, *rain*; literally, *water from heaven* (i. e. the clouds). Cf. the Lat. *cælestis aqua*. — *ἔκβασιν* in reference to the escape of the Greeks from their dangerous position. — *ὕπως . . . περιόντες*, *in order that the enemy might turn their attention that way, and that those going around might escape (their) notice as much as possible*.

3. *ἐπὶ χαράδρᾳ*. Cf. III. 4. § 1. The common reading is *χαράδραν*, yet the dat. is the more usual construction, and has in this place the approbation of the best critics. — *ἦν . . . ἐκβαίνειν*, *which it was necessary for them to cross in order to go forth to the ascent* (lit. *the steep place*). — *ὄλοιτρόχους*. Suid. defines *ὄλοιτρόχους*, *στρογγύλους*, Hesych. *στρογγύλους λίθους*. — *ἄμαξιαίους*, *suitable for a wagon*, i. e. very large. — *μείζους καὶ ἐλάττους* than the stones just mentioned. — *πρὸς τὰς πέτρας πταίοντες*, *dashing against the rocks*. — *διεσφενδονῶντο*, *leaped about in every direction*. Hutch. renders, "*tanquam e funda contorquebantur*." The word happily expresses the impetuosity and force with which the splintered fragments of these rocks were hurled about in their descent to the valley below. — *οὐδὲ πελάσαι οἶόν τ' ἦν τῇ εἰσόδῳ*, *nor was it possible to approach the entrance*. S. § 223. 1; K. § 814; C. § 858; K. § 182. R. 3.

4. *εἰ . . . δύναιτο* (sc. *πελάσαι*), *when they were unable to proceed this way*. "When *εἰ* accompanies an action often repeated in past time, it takes an optat. like the proper particles of time followed by the imperf. or aor. indic." Mt. § 524. 5; cf. N. on I. 5. § 2. — *ἐποίουν*. Cf. S. § 211. N. 10; H. § 701; K. § 152. R. 4. (c). — *μέχρι σκότος*, *until dark*. — *φοβούμενοι δῆλον ὅτι*. These words have been added from the Paris and Eton MSS. by Schneid., and after him by Dind. and Born., but are regarded as suspicious by Zeune, Krüg., Pop., and some other respectable critics. — *ἐπαύσαντο . . . λίθους*. Krüg. reads *ἀνεπαύσαντο*, followed by a comma, and gives as the sense: *ne somnum quidem ceperunt, per totam noctem lapides devolventes*. But this erroneously makes the deprivation of sleep in the Carduchian army the main object of attention to the reader, whereas, the simple idea intended

to be conveyed is the uninterrupted descent of stones during the whole night. For the construction of *επαύσαντο—κυλινοῦντες*, see S. § 225. 7; H. § 798; K. § 175. 1. (e). *ἀνεπαύσαντο* is never found in construction with the participle. — *τῷ ψόφῳ* is dat. of means.

5. Οἱ δ', i. e. the party under Aristonymus, &c. — *ὡς τὸ ἄκρον κατέχοντες*, supposing that they had possession of the height, i. e. the eminence spoken of, I. § 25. For the use of *ὡς*, *de re sperata*, cf. N. on I. 1. § 10.

6. *παρ' ὧν*, near which. — *ἐφ' ἧς*, where. *ἧ* refers to *ὁδοὺς* going before. — *ἐκάθηντο*, were sitting. Cf. S. § 133. K; H. § 406. 2; C. § 309. 4. — *αὐτόθεν*, from that place, i. e. where the Greek detachment was passing the night.

7. *ὥστε . . . προσελθόντες*, so that unperceived they came close to them. — *ἐπεφδέξατο*, "ad aggrediendum sonavit." Krüg. The vulgar reading is *ἐφδέξατο*, which Pop. supports on the ground that *ἐπεφδέξατο* is opposed to the *usus loquendi* of Xenophon, and that the idea *insonandi ad aliquid* does not suit in this place. — *ἔεντο*. Cf. N. on I. 5. § 8. — *φεύγοντες ὀλίγοι ἀπέδνησκον*, few while fleeing were killed. *ὀλίγοι* is in apposition with *οἱ δ'*. Cf. N. on *ἔνιοι*, II. 4. § 1. — *γὰρ* in the next clause introduces the reason why the Greeks succeeded in killing but few of the enemy.

8. Οἱ δ' ἀμφὶ Χειρίσοφον, but Chirisophus and those with him. — *ἔεντο . . . ὁδὸν*, went up in the plain way. Opposed to *κατὰ τὴν φανεράν ὁδὸν* is *κατὰ ἀτριβεῖς ὁδοῦς*, in unfrequented paths; as we say, *in by-paths*. — *ἀνίμων . . . δόρασι*, they drew up one another with their pikes. *ἀνίμων* (from *ἰμάς*, a thong or leather strap) signifies to draw up (= *ἀνειλκον*. Suid.) with a cord, as water from a well. The word in this place finely expresses the steepness of the ascent, the soldiers above drawing up with their spear-handles those below, in some respects as a bucket of water is drawn up from a well.

9. Καὶ οὗτοι, i. e. those who *κατὰ ἀτριβεῖς ὁδοῦς ἐπορεύοντο*. — *ἔχων τῶν ὀπισθοφυλάκων τοὺς ἡμίσεις* = *τοὺς ὀπισθοφύλακας τοὺς ἡμίσεις* (cf. Mt. § 442. 1), having half the rear guard. See N. on I. 9. § 26. — *ἐπορεύετο ἦπερ οἱ τὸν ἡγεμόνα ἔχοντες*, proceeded the same way as those having the guide; i. e. the detachment spoken of, § 1. — *εὐδοωτάτῃ γὰρ ἦν*, sc. *ὁδός*.

10. Καὶ . . . ἄλλοι, but these (i. e. the part of the army led by Xenophon) would have marched the same way which the others had taken. "The use of *ἂν* in past actions to express ability, is founded on a suppressed condition." Mt. § 599. 2. b. Cf. also S. § 215. 3; H. § 752; Goodwin, § 52. 1. — *ἄλλῃ ἢ ταύτῃ*, any other way than this, viz. the way under the hill possessed by the barbarians. For the construction, cf. S. § 159. 1; H. § 586. a; C. § 672.

11. *ὀρθίους τοῖς λόχοις*, "rectis ordinibus." Krüg. "ita ut lochi singuli procederent, non latam frontem facerent." Weiske. The expression *ὀρθίους* answers to our military term, *in columns*, i. e. a body of troops drawn up, with the divisions so arranged behind one another as to present a narrow front to the enemy. Accordingly as the intervals between the divisions are compressed



or extended, the column is said to be in close or open order. — οὐ κύκλω, i. e. not entirely surrounding the hill, as that would have rendered the enemy desperate.

12. *τέως*, as long as. — ὅπη ἐδύνατο ἕκαστος, where they each could. ἕκαστος is in partitive apposition with the omitted subject of ἐδύνατο. S. § 150. N. 3; H. § 514. b. — ἐγγὺς δ' οὐ προσίεντο = but they did not wait for the Greeks to approach very near them. — κατεχόμενον by the Carduchians. — ἀῖδις, forthwith.

13. Ἐννοήσας—μή. Cf. N. on III. 5. § 3. — τὸν ἠλωκότα λόφον, the hill which had been taken. Cf. S. § 207. N. 2; H. § 408. 12. — ἐπὶ πολὺ . . . πορευόμενα, for the beasts of burden formed a long line, inasmuch as they were passing along a narrow way. ἐπὶ πολὺ, "in longum explicata." Sturz. ἄτε (i. e. ἄ, τέ)—πορευόμενα. S. § 226. a; H. § 795. d.

14. πολὺ ὀρδιώτατος, by far the steepest. Steph. conjectures ὀρδιώτερος ἢ, on the ground that the eminence, at the foot of which the Carduchians were surprised (cf. §§ 6, 7), was already taken by the Greeks. But a reference to those sections will show that the barbarians were only said to be driven from the open road, and not from the eminence. — ὁ ὑπὲρ τῆς . . . φυλακῆς, the one above the guard which had been surprised at the fire. See § 5 supra.

15. ἐγένοντο οἱ Ἕλληνες. The common reading is ἦγον (sc. τὴν στρατιάν) οἱ Ἕλληνες, which Mt. (§ 496. 1) approves. — θαυμαστὸν πᾶσι, wonderful to all. — ὑπώπτευεν, sc. πάντες elicited from the preceding πᾶσι. The order is ὑπώπτευεν αὐτοὺς ἀπολιπεῖν δείσαντες μὴ κυκλωθέντες. — Οἱ δὲ ἄρα—καθορῶντες, but they then looking down. ἄρα introduces an explanation of the abandonment of their position by the enemy, and is here = the fact was. — τὰ ὀπισθεν γιγνόμενα refers to what is detailed in § 17 infra.

16. ὑπάγειν. See N. on III. 4. § 48. — ἐν τῷ ὀμαλῷ, sc. χωρίῳ, in a level place, where they could be drawn up. — θέσσαι τὰ ὕπλα. See N. on I. 5. § 14.

17. τεθνήσκει. Cf. N. on I. § 19. — καὶ ἄλλοι, and others. — κατὰ τῆς πέτρας, down from the rock.

18. ἐπ' ἀντίπορον λόφον. This seems to have been the second hill spoken of, § 12 (end). — τῷ μαστῷ, i. e. the elevation which Xenophon ascended σὺν τοῖς νεωτάτοις (§ 16). μαστῷ limits ἀντίπορον. S. § 196. 1.

19. ἐφ' ᾧ (= ἐπὶ τούτῳ ὡς. Butt. § 150. p. 440; H. § 813; C. § 858; Goodwin, § 99), on condition that. — καίειν. S. § 223. 1; H. § 813; R. § 186. R. 3. — ἐν ᾧ. Cf. N. on I. 10. § 10. — ἄλλο στράτευμα refers to the division of the heavy-armed, who marched in the rear to protect the baggage. See § 9 supra. — οἱ δὲ refers to Xenophon and his company who were parleying with the enemy. — πάντες . . . πολέμιοι. The text follows the reading adopted by Dind. and Born. But Pop., Krüger, and Long edit πάντες οἱ, the reading of the MSS., and place a full stop after συνεβήσαν,

which perhaps gives a better solution of the passage. Born. places a comma after both πάντες and συνεβρύησαν.

20. ἤρξαντο, i. e. the Greeks with Xenophon. — ἄλλους . . . ἔκειντο refers to those who were drawn up ἐν τῷ δμαλῷ, § 16. The same band is referred to in τοὺς συντεταγμένους, § 21 infra. — ἔνθα, where. — κατέαξεν, aor. act. of κατάγνυμι. On the augment, see S. § 93. 1; H. § 312. — ἔχων τὴν ἀσπίδα ἀπέλιπεν, having his shield (i. e. carrying off his shield) left him. Perhaps from apprehension of no attack, he had gone to some other part of the army, but it is, however, more natural to refer his absence to fear, inspired by the sudden assault of the enemy.

21. πρὸ ἀμοῦν προβεβλημένος, holding (his shield) before them both. Cf. I. 2. § 17.

22. πᾶν . . . Ἑλληνικόν, i. e. Chirisophus and Xenophon reunited their forces. — ἐν constructed with ἐπιτηδεῖσις is to be taken in the sense of in the midst of. — λάκκοις κονιατοῖς, plastered cisterns. This shows the great abundance of the wine.

23. διεπράξαντο ὥστε, brought about that. — πάντα ἐποίησαν τοῖς ἀποθανούσιν, i. e. they buried them with all military honors. — ἐκ τῶν δυνατῶν, according to their ability. — ὥσπερ νομίζεται (sc. ποιεῖν from the preceding member), as is customarily done.

24. For the construction of ὅπη εἶη, cf. Mt. § 527. 2; S. § 217. 1; H. § 758. — προκαταλαμβάνοντες, preoccupying it. This participle and μαχόμενοι denote the means. — ἐκώλουν. The imperf. is here used of an attempted action. — τὰς παρόδους, their passing along; a secondary signification of the word.

25. ὁπότε—κωλύειν. Cf. N. on ἐπεὶ τις διώκοι, I. 5. § 2. — τοὺς πρώτους, the van of the army. — ἔλυσεν τὴν ἀπόφραξιν τῆς παρόδου, removed the obstruction of the way, i. e. drove the barbarians from the passes, where they had posted themselves in order to obstruct the march. — τοῖς πρώτοις. S. § 202. 1; H. § 595. a. — πειράμενος ἀνωτέρω γίγνεσθαι, endeavoring to be above, i. e. to ascend some eminence which commanded the pass occupied by the enemy. In the next verse we find that Chirisophus in like manner assisted the rear, when they were pressed by the enemy. — τῶν κυλούντων. S. § 198. 1; H. § 585; C. § 522.

26. ἐβοήθησαν ἀλλήλοις, they furnished aid to one another. S. § 201. 1; H. § 595. b. — ἰσχυρῶς . . . ἐπεμέλοντο, were very attentive in rendering assistance to one another. Cf. S. § 193; H. § 576; C. § 558. δ; K. § 158. 6. I. (b).

27. Ἦν—ὁπότε, sometimes. Cf. Ns. on I. 5. § 7; II. 6. § 9. — καί, also. — αὐτοῖς limits παρείχων. — ὥστε καὶ ἐγγύθεν φεύγοντες ἀποφεύγειν, so as to escape when fleeing from (a point) even near (at hand). ἐγγύθεν, i. e. ἐξ ὀλίγου, "cui oppositum est ἐκ πολλοῦ." Krüg. Cf. ἐκ πλέονος, I. 10. § 11. The idea is, that the Carduchians were so agile that they could ap-

proach very near to the Greeks for the purpose of annoying them, and yet easily escape, although having very little the start of their pursuers.

28. ἐγγὺς τριπήχη, *well nigh three cubits long*. Cf. VII. 8. § 18. — πρὸς τὸ κάτω κ. τ. λ. This passage has puzzled critics not a little. Hutch. reads *προβαίνοντες* and interprets, "*nervos cum sagittas missuri essent, ad imam arcus partem adducebant, sinistrum pedem promoventes.*" But this position is so usual for archers when about to discharge their arrows, that we can hardly suppose Xenophon would gravely tell his countrymen that such was the posture of the Carduchians. Besides, if πρὸς . . . τόξου is connected with any thing in the sentence, it must be with *προσβαίνοντες*, and not, as Hutch. and Belfour suppose, with *εἶλκον τὰς νευράς*, which seems to make no conceivable sense. The various solutions given to the passage, by Leun., Amas., Brod., Weiske, &c., are all unsatisfactory. Schneider's interpretation seems to be the best of any yet given, and is cited approvingly by Born., Pop., and Krüg. "Difficultatem omnem facile explicabit si mecum et cum interprete germanico, Halbkart, statuas arcum affixum fuisse fusti canaliculato, qualem medium ævum *arcubalistam* vocabat, unde Gallicum *arbalete* originem duxit, quod telum *Armbrust* appellare solemus. Retinaculum retinet nervum summa cum vi tensum; impulsus vero manu ejaculatur telum canali impositum. Ita apparet quomodo nervus summa cum vi, pede sinistro arcui imo imposito, adductus retineri potuerit in arcu sublato." A very convenient way of fitting the arrow to the *arbalist* or *cross-bow*, would be to place the left foot upon the bow where it was joined to the stock, and with both hands to draw the string home to the notch, at the head of the groove in which lay the arrow. — ἐχρῶντο αὐτοῖς—ἀκοντίοις, *used them* (i. e. the arrows) *for darts*. χράσμαι is here followed by two datives. See N. on πιστοτάτοις, I. 4. § 15. — ἐναγκυλῶντες, *fixing the ἀγκύλη upon them*. Yates (Smith's Dict. Gr. and Rom. Antiq. p. 50) shows conclusively that the ἀγκύλη must have been different from the *amentum* or leather thong fastened to the lance. It was probably, as its name imports, something crooked or curved, which was fixed to the middle of the shaft as a rest for the hand, when with the aid of the *amentum* it was about to launch the spear.

### CHAPTER III.

1. ὑπὲρ τοῦ πεδίου, *over the plain*. — Κεντρίτην. This river separates the country of the Carduchians from Armenia. It is now called Buhtan-chai. Layard thinks that the Greeks attempted to cross the river at Tilleh or Til, but, as Xenophon relates, found a more practicable ford higher up. Ainsworth finds the place where the first attempt was made to ford the river, higher up than Tilleh, where it is hemmed in by low hills, and the actual crossing-place



a little above these hills. — ὅς ὀρίζεται, *which bounds*. — ὀρέων. Cf. N. on I. 2. § 21. — τῶν Καρδούχων is to be taken with τῶν ὀρέων, from which it is separated, either to avoid the termination ων in so many successive words, or for the sake of a rhythmical ending of the sentence.

2. μάλα ἡδέως, *very gladly*. — πολλὰ . . . μνημονεύοντες. Cf. Cic. de Fin. Lib. II. 32. “Jucundi acti labores.” — “Sua vis laborum est præteritorum memoria.” A similar sentiment is found in Virg. Æn. I. 201–3:

“ — revocate animos, moestumque timorem  
Mittite; forsán et hæc olim meminisse juvabit.”

Ἐπτά γὰρ ἡμέρας. If we make the first of these days embrace the events detailed, IV. 1. §§ 4–11; the second, IV. 1. §§ 12–14; the third, IV. 1. § 15. — 2. § 7; the fourth, IV. 2. §§ 8–23; the fifth, IV. 2. §§ 24–28, there will be wanting two days, which Rennell supplies from the time given to rest, IV. 2. §§ 22–23. But Krüg. more correctly supposes three days to have been consumed in what is narrated IV. 2. §§ 24–27, the writer having omitted to mention the particular events of each day. — ὅσα . . . Τισσαφέρνης, *more than all the evils put together which they had suffered from the king and Tissaphernes; literally, as many evils as were not all* (i. e. as all did not equal which they had suffered) *from the king, &c.* — ἡδέως ἐκοιμήθησαν. They little knew what dreadful sufferings awaited them in the snows of Armenia.

3. ὄχθαις; literally, *banks of a river*. Here it designates the eminences pertaining to the Centrites, yet some distance from the stream. Cf. § 5. — ἄνω τῶν ἰππέων, *above the cavalry*. This explains more definitely the locality of these foot forces.

5. ἀπὸ τοῦ ποταμοῦ ἀπειχόν. Cf. S. § 223. — χειροποίητος, *artificial; literally, made with the hand*.

6. ὑπὲρ τῶν μαστῶν, *above their breasts*. — τραχὺς . . . ὀλισθηροῖς, *the river* (i. e. its bed) *was rough with large and slippery stones*. — εἰ δὲ μή, *otherwise*, i. e. if they attempted to hold their shields in the water. Cf. Butt. § 151. IV. 7; C. § 901. 6; H. § 753. a. — γυμνοὶ in reference to the shield, i. e. *unprotected, exposed*. — τὸς is collective, and hence is referred to, as in I. 4. § 8 (on which see N.), by the plur. — αὐτοῦ, *there, in that very place*.

7. Ἐνθα . . . ἦσαν, *but where they had been the preceding night*. Cf. N. on ἦσαν, I. 1. § 6. — Notice the anaphora in ὀρώσι μὲν—ὀρώσι δὲ—ὀρώσι δέ. — τὴν δυσπορίαν, *the difficulty of passing*. — ὀρώσι . . . ἕπισθεν, *and saw the Carduchians behind waiting to attack them when they had crossed over*.

8. ἐν πέδαις δεδέσθαι, *to have been bound in fetters*. — αὐταὶ δέ. Supply ἔδοξαν (*they seemed*) from the preceding clause. — αὐτόματοι περιβῆναι, *to fall from him of their own accord*. The 2 aor. pass. of ῥέω is used by the Attics in an act. signif. Cf. Butt. § 114. P; Sophocles, Gr. Verbs, p. 229.

The word is here tropically applied to the parting asunder and falling off of fetters, to express the ease and suddenness of the act, as it appeared in the dream. — διαβαίνειν, "*divaricatis pedibus stare.*" Born. The word happily expresses the long and irregular strides with which a prisoner, in the first moments of his freedom, assures himself that he is really free from the chains which have so long restrained his movements. — ἐλπίδας ἔχει καλῶς ἔσεσθαι, *he had hopes that all would be well.* Adverbs sometimes follow εἶμι and other such verbs in the predicate. Cf. Mt. § 309. c.

9. ὡς τάχιστα ἕως ὑπέφαιεν, "*quam primum aurora illucere cœpisset.*" Porson. ὡς τάχιστα in the sense of *as soon as*, is usually disjoined by one or more words. — ἐπὶ τοῦ πρώτου, sc. ἱερείου, which is added, VI. 3. § 2.

10. προσέτρεχον δύο νεανίσκω, *two young men came running to.* This union of the plural and dual numbers is not uncommon. C. § 503. — ἐξείη αὐτῷ, *any one might go to him.* — εἰπεῖν . . . πόλεμον, *to communicate whatever intelligence he might have respecting matters pertaining to the war.*

11. καὶ τότε, *and then*, i. e. on the occasion here referred to. — ὅτι . . . πῦρ, *that they happened to be gathering brushwood for the fire.* — ἐν τῷ πέραν, *on the other side.* — καθηκούσαις . . . ποταμόν, *extending down to the very river.* Cf. S. § 160. a; H. § 669; C. § 732; K. § 169. R. 1.

12. οὐδὲ . . . τοῦτο, *for this place could not be approached by the enemy's horse*, on account of the rocks καθηκούσαις ἐπ' αὐτὸν τὸν ποταμόν. — ἐκδύντες, *putting off*, sc. their clothes. — ὡς νευσούμενοι, *supposing that they would have to swim across.* Cf. N. on ὡς, I. 1. § 10. νευσούμενοι is the Dor. fut. mid. of νέω, a form which in some verbs is employed by the Attics. Cf. Mt. § 183. Obs. 3; S. § 109. N. 1; H. § 377. 4 (end); C. § 326. 3. — πορευόμενοι to cross over. — βρέξαι, aor. infin. of βρέχω. — πάλιν ἦκειν, *had come back.* Cf. S. § 211. N. 5; H. § 698; K. § 152. 4; C. § 806. ε.

13. ἔσπενδε, sc. οἶνον. — τοῖς νεανίσκοις ἐγχεῖν ἐκέλευσε, *he ordered the young men to pour out wine into the cup.* Some with less propriety render: *he ordered (his attendants) to pour (into the cup) for the young men.* — For the construction of εὔχεσθαι—θεοῖς, cf. C. § 576.

14. τοὺς τε ἔμπροσθεν, i. e. the army of Orontas and Artuchus. Cf. § 4. — τῶν ὑπισθεν refers to the Carduchians.

15. ἡγεῖσθαι, *lead the way, take the lead.* — διαβαίνειν. The pres. infin. is here used, because the passage of the army is regarded in the aspect of a continual crossing over of its parts, while the aor. infin. διαβῆναι (§ 12) indicates the mere act of passing the river without reference to its continuance or repetition. Cf. Butt. § 137. 5; S. § 211. 1. 6; H. § 695; C. §§ 792. 1; 797 (a); K. § 152. 12.

16. Ἐπεὶ . . . εἶχεν, *when these things (i. e. the disposition of the troops and the baggage) were well arranged.* — ἡγούντο as guides. — ὁδός = distance.

17. ἀντιπαρήσαν, *marched along on the opposite shore*, in order to inter-

cept the passage of the Greeks if they should attempt it higher up. — *ἔδειντο τὰ ὕπλα*. See N. on I. 5. § 14. — *ἀποδὸς* of his outer garments. — *παρήγγελλε*. Supply from the preceding clause *ἀποδύντας λαμβάνειν τὰ ὕπλα*. — *ἄρθλους*. Cf. N. on 2. § 11.

18. *ἑσφαγιάζοντο εἰς τὸν ποταμόν*. Sacrifices were frequently offered to the divinities supposed to inhabit rivers. Sometimes the animals were slain during the passage of the stream. Alexander is said to have sacrificed, in the middle of the Hellespont, a bull to Neptune and the Nereids. The Trojans offered bulls and horses to the Scamander. Cf. Hom. Il. XXI. 130. See also Herod. VII. 113. For the use of *εἰς*, cf. N. on *εἰς ἀσπίδα*, II. 2. § 9.

20. *ἐπὶ . . . ὄρη*, to the ford opposite the way leading to the Armenian mountains. Cf. § 5 supra. — *προσποιοῦμενος*. See N. on I. 3. § 14. — *τοὺς . . . ἵππεις*. These horsemen had gone up the river to oppose the passage of the Greeks (§ 17), but when they saw Xenophon hastening back to the principal ford of the river, supposing it was done with the intention of crossing over and cutting them off from the main army, which was stationed upon the eminences (§ 3), they returned with all speed, and thus enabled Chrisophus and his men to pass over without molestation.

22. *Λύκιος*. Cf. III. 3. § 30. — *μὴ ἀπολείπεσθαι*, that they (i. e. Lycius and his party) must not be left behind = must not give up the pursuit. These encouraging shouts were not lost upon Lycius and his company, as many be seen, § 25.

23. *εὐδὸς . . . ἐξέβαινον*, but forthwith both proceeded along (*κατὰ*) up the high banks extending to the river. — *προσηκούσας ὄχθας* corresponds to *πέτραις καθηκούσαις*, § 11. — *τοὺς ἄνω*, i. e. the infantry drawn up on the banks above the enemy's horse, § 3.

24. *τὴν ταχίστην*. "Sine ὀδῶν est celerrime." Krüg.

25. *τὰ ἄνω* = *τὰ ἄκρα*, § 23. — *ἐπιχειρήσας ἐπιδιῶξαι*, continuing the pursuit.

26. *ἀκμὴν διέβαινε*, were just passing over = in the very acme of crossing. *ἀκμὴν* is the adv. accus. — *κατ' ἐνωμοτίας*. Cf. III. 4. § 22. — *παρ' ἀσπίδας . . . φάλαγγος*, having extended each company to the left in the form of a phalanx, i. e. in a line fronting the enemy, without any space between the ranks. *παρ' ἀσπίδας*, to the left, the shield being on the left arm. So *ἐπὶ δόρυ* (§ 29 infra), to the right, the spear being in the right hand. — *πρὸς τῶν Καρδούχων*, facing the Carduchians. — *καταστήσασθαι*, to stand, to station themselves. This intransitive use of the aor. mid. of *ἵστημι* is rare, its sense being almost invariably transitive. Cf. Butt. Irreg. Verbs, p. 135; Sophocles, Gr. Verbs, p. 165. — *πρὸς τοῦ ποταμοῦ*. Cf. N. on II. 2. § 4.

27. *τοῦ ὄχλου* depends on *ψιλομένους* (cf. I. 10. § 13), diminished (in number) by the camp followers having now crossed the river. — *ὀλίγους ἤδη φαινομένους*, appearing now (comparatively) few. — *ᾄδας τινάς*, certain (war) songs.



28. διαβαίνοντας, i. e. on the point of crossing over. — αὐτοί, i. e. Xenophon and the rear guard. — ἐναντίους . . . διαβησομένους, *they should descend (into the river) on each side (ἔνθεν καὶ ἐνθεν) opposite to them (i. e. Xenophon and his men), as if designing to cross over.* ἐναντίους—σφῶν. S. § 198; H. § 587. f. — διηγκυλισμένους, *holding the javelin by the thong in readiness to throw.* See N. on IV. 2. § 28. This participle is the perf. mid. See Butt. § 136. 3. — ἐπιβεβλημένους (perf. mid.), *having their arrows on the string, i. e. being prepared for action.* — μὴ . . . προβαίνειν, *but not to advance far into the river.* Cf. § 540.

29. ἀσπίς ψοφῆ, *the shield should ring, with the stones, darts, etc., thrown against it by the enemy = should be within reach of their missiles.* Hutch. renders ἀσπίς ψοφῆ, “*cum scuta pulsata (by the Greeks as a signal for the charge) sonarent.*” So Weiske, Zeune, and Sturz. But this interpretation does not so well accord with σφενδόνη ἐξικυῖται, and is rejected by Born., Pop., and Krüg.

30. τοὺς λοιπούς. Schneid. supplies τοὺς ὀπισθοφύλακας from § 27. — ἔχοντο . . . ὑποζυγίων, *had gone away, some to take care of their beasts of burden.* ἔχοντο has here the force of the pluperf. Cf. N. on I. 4. § 8. — ἐνταῦθα δὴ is used, as though ἐπεὶ ἐώραν, instead of ὄρωντες, had preceded. So Krüg.

33. καὶ . . . φεύγοντες, *even when the Greeks were on the other side (of the river), were seen still to flee.*

34. Οἱ δὲ ὑπαντήσαντες, i. e. the troops sent by Chirisophus. Cf. § 27 supra. — προσωτέρω τοῦ καιροῦ, *farther than was proper; lit. further than the occasion (demanded).*

## CHAPTER IV.

1. λείους, *gently rising, i. e. not steep or uneven.* Krüg. following Morus interprets, *non asperos virgultis aut lapidibus.* πρὸς = *carried on against.*

2. Εἰς δὲ . . . ἦν, *but the village into which they came was both large.* “This spot, by the distance given, would appear to correspond with the town now called Sa’art or Se’ert.” Ainsworth. κώμην here stands for κώμη, and is attracted by, and put after, its relative. Cf. N. on I. 2. § 1. — βασιλείων εἶχε τῷ σατράπῃ, *contained a palace for the satrap (i. e. Orontas).* For the dat., see S. § 201. 1; H. § 597. 1. — τύρσεις. Probably the houses were turreted as a defence against the Carduchians.

3. ὑπερήλθεν, *they passed over.* — τοῦ Τίγρητος ποταμοῦ. Not the Tigris proper, but the eastern branch called Arzen. — Τηλεβόαν. This river is doubtless the Kara-su, and the place where the Greeks crossed the stream is found by Col. Chesney at the village of Arisban near Mush. Layard makes

the Teleboas to be the river of Bitlis, but the best authorities are against this view. — περί τὸν ποταμόν, *around* (i. e. on both banks of) *the river*.

4. τόπος, *region*. — Ἀρμενία . . . ἐσπέραν. This was the western section of Armenia Major, separated from Armenia Minor by the Euphrates. ἡ πρὸς ἐσπέραν, *that* (lying) *towards the west* = *western*. C. § 692. 2. — ἀνεβαλλεν = ἀνεβίβαζεν. Cf. Cyr. VII. 1. § 38.

6. ἐφ' ᾧ. Cf. N. on 2. § 19. — αὐτὸς—ἀδικεῖν. Cf. N. on αὐτὸς ἀπιέναι, II. 2. § 1. ἐκείνους does not refer to the subject of the principal verb, and hence is put in the accusative. — μήτε—τέ. Cf. N. on II. 2. § 8.

9. ἱερεῖα. The Greeks called any animal they slaughtered for food ἱερεῖον, because a part was always burnt on the altar. — Τῶν δὲ ἀποσκεδαννυμένων τινές, *some of those who had straggled away*.

10. In the common editions, a full stop is put after στρατεύμα, and thus πάλιν is made to commence the subsequent sentence. But after Holz., the best editors place the period after πάλιν. Adverbs are often found at the close of a sentence, especially when emphatic. — διαιδριάζειν, *to clear up*. Some interpret it, *to encamp in the open air, sub dio agere*.

11. νυκτερεύοντων δ' αὐτῶν, *while they were passing the night*. — ὕκνος—ἀνίστασθαι. Cf. S. § 222. 6; H. § 767; C. § 849. (b); K. § 172. 3. — ἀλεεινὸν (sc. χρῆμα) . . . παραρρῦειη. The idea is, that the snow served as a warm covering to those upon whom it lay undisturbed as it fell.

12. ἐτόλμησε, *dared*, i. e. had the courage and energy to do the thing here spoken of. — ἐκείνου ἀφελόμενος, sc. τὴν ἀξίτην. Cf. S. § 184. N. 2; H. § 580. a.

13. ἐχρίοντο, "ut artus frigore torpentes redderentur agiles." Zeun. — ἐκ τῶν πικρῶν, sc. ἀμυγδάλων. — Ἐκ δὲ τῶν αὐτῶν, sc. τερεβίνθων.

14. ὅτε τὸ πρότερον ἀπήεσαν refers to what is said, § 10 supra. — ἰπὸ τῆς αἰθρίας, *in the open air*. The Paris and Eton MSS. read ἰπὸ ἀτασθαλίας, *ob stultam petulantiam*.

15. Ἐντεῦθεν = ἐκ τούτου, *then, after this*. — ἀνδρας δόντες, *having given* (him) *men as attendants or followers*. — τὰ ὄντα κ. τ. λ., *things being as being, and things not being as not being* = the truth exactly as it was. τὰ μὴ ὄντα = *if a thing was not*, and hence the negative μή.

17. ποδαπὸς εἶη, *of what country he was* (cf. S. § 76. 1), is the accus. of the thing after ἐρωτώμενος. S. § 177. 3; H. § 553. a; C. § 636. — τὸ στρατεύμα is the accus. after ἠρώτων (S. 184. 1; H. § 553), being proleptically drawn from its position in the dependent clause. H. § 726. ὄψσον . . . συνειλεγμένον is a subst. sentence in explanatory apposition with στρατεύμα. — ἐπὶ τίνι συνειλεγμένον, *for what purpose it had been collected*.

18. εἶη ἔχων, *was having* = *had*. C. § 867. II; H. § 788; S. § 89. 1. — Χάλυβας. If, as Strabo asserts, the Chalybes of his time had changed their name to that of Chaldæi, these mercenaries of Teribazus are probably the same people who are called Χαλδαῖοι, 3. § 4. Cf. 5. § 34; 7. § 15. Rennell

says that the name Chalybians here appears to be a mistake, the Chaldæans being certainly intended. However this may be, these people are not to be confounded with those of the same name, mentioned, V. 5. § 1, who are represented as few in number and subject to the Mosynœci. — Ταόχους. Cf. 7. § 1; V. 5. § 17. — ἡπερ μοναχῇ εἶη πορεία, *the only direction in which the road lay*. — ὡς is to be constructed with ἐπιδησόμενον. Cf. N. on ὡς ἀποκτενῶν, I. 1. § 3. — τοῦ ὄρους is the obj. gen. See N. on I. 2. § 25. — ἐνταῦθα is added for the sake of perspicuity.

19. Sophænetus was left in charge of the camp, probably on account of his age. Cf. V. 3. § 1.

20. ἤλωσαν, *were taken*. Cf. N. on III. 4. § 8. For the lengthening of the radical vowel, cf. S. § 126. 1; H. § 400. 4. n. Xenophon writes ἤλων and ἐάλων. H. § 408. 12; C. § 420. 1. The latter is the Attic form. Cf. Butt. § 114. p. 224. — ἡ σκηνή. The tents of eastern princes and commanders were often filled with articles of luxury. Cf. Herod. IX. 80. — φάσκοντες εἶναι, *professing to be*.

## CHAPTER V.

1. συλλεγῆναι—πάλιν, *assembled again, reassembled*. — τὸ στρατευμα refers to the enemy. — τὸ στενά. Cf. § 18 of the preceding chapter. τὸ ἄκρον below refers to the same pass.

2. Εὐφράτην. This was the eastern branch called Arsanias, the modern name of which is Murad Chai. Rennell, however, makes the Teleboas answer to the Arsanias. — βρεχόμενοι πρὸς τὸν ὀμφαλόν, *being under water up to their middle*. Butt. (Lexil. p. 208) says that βρέχεσθαι is used of objects which are not merely wetted but quite in the water.

3. παρασάγγας πεντεκαίδεκα. A distance, in the estimation of Rennell, too great for a march through deep snow, and hence he suspects an error in the text. The numeral may have crept in from the preceding section. — βορρᾶς contr. from βορέας, *the north wind*. — ἐναντίος ἔπνει, *was blowing against them*, i. e. in their face. — ἀποκαίων, *parching*. “Quia idem fere vehementis frigoris est effectus qui caloris, tropus hic, præsertim apud poetas, non est rarus, ut frigore perdita dicantur *ambusta*.” Weiske.

4. σφαγιάζεσθαι τῷ ἀνέμῳ, *to sacrifice to the wind*, i. e. to Boreas (see § 3). — πᾶσι δὴ . . . πνεύματος, *to all now the fury of the winds seemed evidently to abate*. The neut. adj. with the art. is oftentimes put for the abstract noun. τὸ χαλεπὸν = ἡχαλεπότης. C. § 653. a.

5. οὐ . . . ὀψίζοντας, *would not permit those coming late to approach the fire*. — μεταδοῖεν—πυροῦς. Cf. Mt. § 326. Obs. This verb is more commonly followed by the gen. of the thing imparted. Cf. S. § 191. 1; C.



§§ 621; 546; H. § 574. a. — See also *μετεδίδουσαν ἀλλήλοισ ὦν* (i. e. *ἐκείνωσ* α), § 6 *infra*.

6. *Ἐνθα δέ*, *but where*. — *ἔστε ἐπί*, *as far as*. — *οὐ δὴ παρῆν μετρέϊν*, *where indeed they could measure*. *οὐ* refers to the place where the snow had been melted by the fire.

7. *ἔβουλιμίαςαν*, *fainted through excessive hunger*. Fisch. remarks of the *βουλιμία*, that “it afflicts the patient with an insatiable appetite, so that he is debilitated, loses his color, faints, and experiences a coldness at the extremities.”

8. *διέπεμπε δίδοντας*. Cf. S. § 225. 5. — *ἐπειδὴ δέ τι ἐμφάγοιεν*, *but as soon as they had eaten something*. The optat. here denotes indefinite frequency. See N. on I. 2. §§ 2, 7.

9. *ἀμφὶ κνέφας*, *about dusk*. — *ἐκ τῆς κόμης—γυναῖκας*, *women belonging to the village*. The village here spoken of is put by Ainsworth in the Khanus district. This will be seen by a reference to the map. The westerly direction which the army took, resulted probably from a desire to avail themselves of the valley through which flowed the river of Khanus. — *πρὸς τῇ κρήνῃ*, *at the fountain*.

10. *Περσιστί*, *like a Persian* = *in the Persian tongue*. S. § 134. 5. — *ὅσον παρασάγγην*, *as much as a parasang*. See N. on I. 8. § 6.

12. *οἱ τε διεφθαρμένοι—τοὺς ὀφθαλμοὺς = ἐκείνοι οἷς* (i. e. *ἦν*. S. § 201. 5; H. § 598. b) *οἱ ὀφθαλμοὶ διεφθαρμένοι ἦσαν*; or *ἔχοντες τοὺς ὀφθαλμοὺς διεφθαρμένους*. *τοὺς ὀφθαλμοὺς* is a synecdochical accus. — *τοὺς . . . ἀποσσηπότες*, *whose toes were rotted off*. *τοὺς δακτύλους* is synecdochical. The 2 perf. of *ἀποσῆπω* is used intransitively as a pres. Cf. S. § 207. N. 2; H. § 417.

13. *τοῖς ὀφθαλμοῖς* limits *ἐπικούρημα* the *dat. com.* See N. on I. 2. § 1; 6. § 2. II. 3. § 15. — *ἐπικούρημα τῆς χιόνος*, *protection against the snow*. The gen. is that of separation. — *τῶν δὲ ποδῶν*, *sc. ἐπικούρημα*. Notice the change of construction in *τοῖς ὀφθαλμοῖς—τῶν ποδῶν*, the *dat.* in the first instance being employed to avoid the limitation of the noun *ἐπικούρημα* by two genitives. — *εἰ τὴν νύκτα ὑπολούιτο*, *if he took off* (lit. *unloosed*) *his shoes at night*. Cf. *ὑποδεδεμένοι* (*infra*), *with their shoes on*, lit. *bound on*.

14. *πόδας* is limited by *τούτων* the omitted antecedent of *ὅσῳ*. — *οἱ ἱμάντες*, *the thongs* by which the shoes were fastened to the feet. — *καρβατίναι*, *brogues*. — *νεοδάρτων βοῶν*, (the hides of) *newly skinned oxen*.

15. *ἀνάγκας*, *difficulties, troubles*. — *εἵκαζον τετηκέναι*, *they conjectured that it had melted away*. The 2 perf. of *τήκω* has the intransitive sense, *I melt away, I have melted*; 2 pluperf., *I had melted*. S. § 207. N. 2; H. § 417; C. § 387. 1. — *τετῆκει*. So Dind. and Pop. read for the vulgar *ἐτετῆκει*. — *ἦν ἀτμίζουσα = ἤτμιζεν*, *was exhaling vapors*.

16. *πάσῃ τέχνῃ καὶ μηχανῇ*, *by every art and contrivance* = *in every way*. — *τελευτῶν*, *at last*. H. § 788. a; C. § 665. a. — *δύνασθαι*, *sc. ἔφασαν*, suggested by the preceding context.

17. τοῖς κάμνουσι, *those who were tired out*. They are called οἱ ἀσθενούντες in § 19, their excessive labor and privations rendering them as helpless as though they were sick. — ἀμφὶ ὧν (i. e. ἐκείνων ἃ) διαφερόμενοι, *quarrelling about the booty* (cf. § 12 supra) *in their possession*.

18. ἄτε ὑγαίνοντες, *inasmuch as they were well*, i. e. not exhausted by the sufferings which they had undergone from cold and fatigue. — ὅσον ἠδύνατο μέγιστον, *as loud as possible*. — ἤκαν (aor. of ἵημι) ἑαυτοῦς, *threw themselves*, is finely descriptive of their precipitate flight over the banks of snow into the valley.

19. ἐπ' αὐτούς, *for them*, i. e. in order to conduct them to the rest of the army. — πρὶν τέτταρα στάδια διελθεῖν, *before they had completed four stadia*. πρὶν has here a prepositional force. C. § 887. N. — ἐγκεκαλυμμένοις, *wrapped up* in their garments. Some incorrectly translate, *covered up* with snow. — ἀνίστασαν αὐτούς, *they endeavored to make them rise up*. Cf. N. on I. 3. § 1.

21. πρὸς ἡμέραν, *towards day*. Mt. § 491. ε. — ἀναστήσαντας ἐκέλευσεν ἀναγκάζειν προΐεναί, *he ordered (them, i. e. the youngest men) to rouse up (the sick), and compel them to go forward*; lit. *having caused (the sick) to stand up, to compel, &c.*

22. πέμπει τῶν ἐκ τῆς κώμης σκεφομένους, *sends some from the village* (i. e. some of his men who were quartered in the village) *to see*. For the construction of πέμπει τῶν, cf. S. § 191. 1; H. § 574; C. § 544. I. — κομίζειν. S. § 222. 5; H. § 765.

23. οἱ δὲ ἄλλοι, sc. στρατηγοί. — διαλαχόντες, *having divided by lot*. "More pervagato." Krüg. — τοὺς ἑαυτῶν, *their own men*.

24. Πολυκράτης. This Athenian captain seems to have been a zealous and active friend of Xenophon. — εἰλήχει, 3 pers. sing. plup. of λαγχάνω. — ἑπτακαίδεκα. This number is evidently too small, since we are told, § 35, that Xenophon gave a young horse to each of the generals and captains. — ἐννάτην ἡμέραν γεγαμημένην, *having been married nine days*. Cf. S. § 186. N. 2; H. § 550. a; K. § 159. 3. (b). γαμεῖν is said of the man contracting marriage, γαμείσθαι of the woman. — ὄχετο δηράσων. See N. on II. 6. § 3.

25. κατὰ γειοί, *subterranean*. — στόμα, sc. ἔχουσαι. Cf. Mt. § 427. b. — αἱ δ' εἰσοδοὶ τοῖς μὲν ὑπόζυγιοις ὀρυκταί, *passages into (them) were dug for the cattle*. — ἐπὶ κλίμακος, *by a ladder*. Perkins (Residence in Persia, p. 117) says that "the villages now in this region are just like those described by Xenophon. They are constructed mostly under ground, i. e. the houses are partially sunk below the surface, and the earth is also raised around them, so as to completely imbed three sides, the fourth remaining open to afford a place for the door." A fine testimony to the fidelity of Xenophon's narrative.

26. οἶνος κρίθινος, "*barley wine*, i. e. beer." Boise. — ἐνήσαν . . . ἰσοχειλεῖς, *and the barley itself was also in (the vases) even to the brim*. Hence the contrivance for drinking by means of reeds, the wine being sucked up from

the bottom part of the jar, from which the barley had risen to the surface. — γόνατα. These joints would have closed up the tube, and rendered the reed useless for the purpose here designated.

27. ἄκρατος ἦν, sc. ὁ οἶνος. — συμμαθόντι, to one accustomed to its use.

28. στερήσοιτο—ἅπιασιν. For the interchange of mood, see N. on III. 5. § 13. — ἀντεμπλήσαντες, having in return filled. For the construction of τῶν ἐπιτηδείων, cf. S. § 200. 3; H. 580. a. — ἔστ' ἂν ἐν ἄλλῳ ἔδνει γένωνται, until they should come to another people. There is a constructio pregnant in γένωνται followed by the preposition of rest (S. § 225; H. § 618. a). ἔστε with εἶμι has the sense as long as.

29. φιλοφρονούμενος = as an instance of his good-will. — οἶνον. “haud dubio κρέθινον.” Krüg. Others think with good reason, that wine of the grape is meant. — οἶνον . . . κατορωρυγμένον. Cf. N. on I. 2. § 21. — ἐν φυλακῇ, under guard. So in the next clause ἐν ὀφθαλμοῖς, under their eye = having an eye upon them.

30. τοὺς refers to the Greeks who were quartered in the villages. — πρὶν παραθεῖναι. The optat. or subjunct. is usually found with πρὶν, when the leading clause, as here, is negative. See N. on I. 4. § 13. — αὐτοῖς, i. e. Xenophon and his companions.

31. οὐκ . . . τράπεζαν, there was no place where they did not put upon the same table. The two negatives in this sentence constitute an emphatic affirmative. Cf. S. § 230. 2; H. § 844.

32. φιλοφρονούμενος, in token of friendship. — εἶλκεν, he drew him, i. e. he used a kind of friendly compulsion, such as is employed with those who, when solicited to drink, manifest a reluctance to do so. — ἔνθεν is a relative adverb referring to κρατῆρα. — βοφούντα—ὡσπερ βόυν, sucking it in like an ox. This was done by means of the reed (cf. § 27), although some think that when they pledged one another, they applied their mouth to the liquor, as the ox does to water, instead of sucking it up through the tubes of cane.

33. σκηνοῦντας, in their quarters, here = feasting and banqueting in their quarters. — τοῦ ξηροῦ χιλοῦ. They were unable to procure flowers and green plants at this season of the year, and therefore used hay as a substitute. — ἐνεοῖς, deaf-mutes.

34. περσίζοντος, speaking the Persian language. — βασιλεῖ δασμός, a tribute for the king. Dat. Com. See N. on I. 2. § 1. — τὸν ὄδδν ἔφραζεν. For the prolepsis, see N. on I. 2. § 21.

35. ὃν εἰλήφει refers to what is detailed, III. 3. § 19. — παλαιότερον. For this form of the comparative, cf. Butt. § 65. N. 3. Krüg. and Pop. follow the common reading παλαιότερον. — ἀναθρέψαντι καταθύσαι, to sacrifice (S. § 222. 5; H. § 765) after having recruited him. — ἱερὸν εἶναι τοῦ Ἥλιου. Zeune remarks on Cyr. VIII. 3. § 12, that horses were most frequently offered in sacrifice to the Sun.



## CHAPTER VI.

1. τὸν μὲν ἡγεμόνα, *the guide*. — ἄρτι ηβασκοντος, *now approaching the age of puberty*. — εἰ καλῶς ἡγήσοιτο (sc. ὁ κωμάρχης), *if the bailiff guided them faithfully*.

2. αὐτῷ ἐχαλεπάνθη (aor. pass. S. § 208. N. 1; H. § 694. c), *became angry with him*.

3. Ἐκ δὲ τούτου, *on account of this*. The common reading is ἀπὸ δὲ τούτου. — ἀποδρὰς ἔχετο, *he ran away*. On the meaning of ἀποδιδράσκω, see N. on I. 4. § 8; on ἔχετο with the participle, see N. on II. 6. § 3. — τοῦτο refers it to ἡ τοῦ . . . ἀμέλεια. See Mt. § 472. 2. c. — ἠράσθη τε τοῦ παιδός, *fell in love with the boy*. The verb ἔράω takes its tenses solely from the pass. form. Cf. Butt. § 114. p. 237. For the construction of τοῦ παιδός, cf. S. § 193; H. § 576; C. § 558; K. § 158. 6. I. (a). — πιστοτάτω, *as most faithful*. The pron. with which this adjec. agrees is understood.

4. ἀνὰ πέντε παρασάγγας τῆς ἡμέρας, *at the rate* (S. § 231; H. § 636. c) *of five parasangs a day*. — παρά, i. e. *along the bank*. — τὸν Φᾶσιν. Cf. N. on I. 4. § 19. This river is now called Arras, and from the rapidity of its current, well deserves the epithet "pontem indignatus," applied to it, Virg. *Æn.* VIII. 728. Prof. Malden (*Class. Mus.* Vol. III. p. 39) conjectures that the name of this river led the Greeks to suppose that it was the same as the Phasis of Colchis, and that they followed the course of the stream in the hope that it would lead them toward the Euxine, till, seeing that it continued to flow eastward, they resolved to try a more direct line. Ainsworth, admitting the correction *along* instead of *to* the river Phasis, which would reduce the number of marches between the Euphrates and the Phasis from fourteen to seven, thinks that the Greeks were rendered sensible of their mistake by coming to a large river flowing into the Arras from the north, at the same time that the supposed Phasis took a bend rather to the south of east. They would thus be induced, having crossed the Arras, to turn away from it and follow the new river northward to its sources.

6. ἐπαύσατο πορευόμενος. Cf. §§ 225. 7; 798. 2; H. § 798. 2; C. § 863; K. § 175. 1. (e). — κατὰ κέρας = ἐπὶ κέρας, *in a line, longo agmine*. — ἐπὶ φάλαγγος. Cf. N. on 3. § 26.

10. σώματα ἀνδρῶν, a circumlocution for ἀνδρας or στρατιώτας.

11. Τὸ μὲν . . . στάδια, *this mountain which is in sight, is more than sixty stadia in length*. Hutch. supplies ἐκτεινόμενον. — ἀλλ' ἢ follows a negative in the sense of *other than, except*. Cf. Vig. p. 177; C. § 901. 2. — πολὺ οὖν κρεῖττον—μᾶλλον. This apparently pleonastic use of μᾶλλον is not uncommon, as may be seen in the numerous citations of passages where it occurs, made by Mt. (458). Krüg. explains it, *e duplici dicendi forma, κρεῖττον κλέ-*

ψαι τι ἢ μάχεσθαι, and ἀγαθὸν κλέψαι τι μᾶλλον ἢ μάχεσθαι. Cf. C. § 671. 2. — τοῦ ἐρήμου ὄρους—τι, *some unguarded part of the mountain*. ἐρήμου, *deserted*, belongs *ad sensum* to τι. ὄρους is the part. gen. — κλέψαι, *to secretly get possession of*. — ἀρπάσαι φθάσαντες, *to anticipate (the enemy) in seizing it*.

12. ὄρειον, sc. χωρίον. Synecdochical accus. — ἔνθεν καὶ ἔνθεν, *on this side and that, on both sides*. — τὰ πρὸ ποδῶν, *what is before him*; literally, *the things before the feet*. — τραχεῖα, sc. ὁδός, *a rough way*. — εὐμενεστέρα is used tropically in the sense of *smoother, more even*.

13. ἀπελθεῖν τοσοῦτον (accus. of space), *to go away so far from this place*. So Krüg. But Weiske, cited approvingly by Schneid., Born., and Pop., understands μέρος στρατεύματος with τοσοῦτον, preferring however the reading τοσοῦτους. — ἂν in ὃ ἂν μοι, belongs to χρῆσθαι, and is repeated after ἐρημοτέρῳ, in consequence of the interjected clause, ταύτη . . . προσβάλλειν. — ἐρημοτέρῳ . . . χρῆσθαι, *that we should find the other part of the mountain more deserted*. — μένοιεν. Repeat ἂν from the preceding clause.

14. Ἄτάρ . . . συμβάλλομαι, *but why do I discourse about theft?* — ὅσοι refers to ὑμᾶς, and hence takes the verb in 2 pers. plur. — ὁμοίων depends on ἔστέ, *as many as belong to the peers*. S. § 190; H. § 572. a; K. § 158. 3. (a). The ὅμοιοι constituted the first class of citizens in Sparta, and were opposed to the ὑπομεινόνες, *inferiors*, who from birth, degeneracy of manners, or other causes, had undergone some kind of civil degradation. Cf. Smith's Gr. and Rom. Antiq. p. 237. — εὐθὺς ἐκ παίδων, *immediately from children* = from very boyhood.

15. καὶ πειρᾶσθε λανθάνειν, *and practise concealment*. — νόμιμον ἔρα ὑμῖν ἔστιν, *it is accordingly a law with you*. — τοῦ ὄρους. Cf. S. § 191. 1; H. § 574; K. § 158. 3. (b). — πολλὰς πληγὰς. As the Spartan youth were whipped if caught in the act of stealing, so Xenophon pleasantly warns Chirisophus of the consequences of being detected by the enemy in seizing upon the mountain.

16. δεινοῦς—κλέπτειν τὰ δημόσια, *skilful in peculating the public money*. — καὶ . . . κλέπτοντι, *although the peculator incurs great danger*; lit. and *that too, when there is such great danger to the one who steals*. — τοὺς κρατίστους. Chirisophus humorously repays Xenophon for the ὅσοι ἔστέ τῶν ὁμοίων of § 14. — For the construction of ὑμῖν, cf. S. § 206. 4; H. § 600. 4.

17. τοίνυν, *now then, therefore*. — δὲ corresponds with μέν, hence καί, *also*, connects Xenophon's declaration that he had guides, with his readiness (ἔτοιμος) to perform the service here spoken of. — κλωπῶν. This epithet was given to them by Xenophon, because they followed the Greeks for the sake of plunder (IV. 5. § 12). — ἐνεδρεύσαντες denotes the means. S. § 225. 3; H. § 789. b. — τούτων is the gen. of the remote (S. § 192. N. 3; H. § 582. 3), and ὅτι . . . ὄρος the accus. of the immediate object of πυνθάνομαι.

18. ἐν τῷ ὄρει, i. e. in a place as elevated as the one they occupy. — εἰς τὸ ἴσον, i. e. into the plain, where they will contend with us on equal footing.

19. Ἄλλά, rather. — ἐθελοῦσιοι, voluntarily. Butt. § 123. 6.

22. αὐτοῦ, i. e. in the very spot where they were. — ἐχόμενον τὸ ὄρος, that the mountain (i. e. the part of the mountain to which the detachment was sent) was taken possession of. — ἐγρηγόρῃσαν, were watching (S. § 211. N. 6; H. § 712. a). On the authority of Porson, this reading has been substituted by all the more recent editors, for ἐγρηγόρησαν, found in the MSS. Cf. Butt. Irreg. Verbs, p. 75. — ἔκαιον πυρὰ πολλὰ διὰ νυκτός, burned many fires through the (whole) night.

23. κατὰ τὴν ὁδόν, along the way. — οἱ δέ, i. e. Aristonymus and his party. — Construct καταλαβόντες with τὸ ὄρος, and ἐπήρῃσαν with κατὰ τὰ ἄκρα, referring to the heights occupied by the enemy.

24. τὸ πολύ. See N. on I. 4. § 13. — ὄμοῦ = ἐγγύς. — κατὰ τὰ ἄκρα here refers to the eminence occupied by Aristonymus and his associates, and which they were leaving (§ 23) to attack the barbarians upon the eminence which overlooked the main road. Probably these parties met in conflict about midway between the two eminences. — τοὺς πολλούς, i. e. the main bodies of the Greeks and barbarians.

25. οἱ ἐκ τοῦ πεδίου, those in the plain. Cf. N. on I. 2. § 18. — βάδην ταχύ, with quick step, gradu pleno.

26. οἱ ἐπὶ τῇ ὁδῷ, i. e. the main body. — τὸ ἔνω (sc. μέρος) refers to μέρος δ' αὐτῶν, § 24. — οὐ πολλοί. The MSS. read, with two or three exceptions, οἱ πολλοί. But aside from the nature of the contest, which renders it improbable that many were slain, the emendation οὐ πολλοί is justified by the adversative clause, γέβρα δὲ πάμπολλα ἐλήφθη, which follows.

## CHAPTER VII.

1. Ἐκ τούτων, sc. τῶν κωμῶν, spoken of in 6. § 27. — Ταόχους. Ainsworth says that traces of the name of Taochi are supposed to be found in the Taok or Taok of the Turks, and the Tuchi or Taoutchie of the Georgian districts. Their country corresponds to that occupied in part by the Suwauli or Sughauli Tagh. — τὰ ἐπιτήδεια ἐπέλιπε, the provisions failed. When the things denoted by the collective noun are taken in the gross, the verb is often put in the plural. — εἶχον ἀνακεκομισμένοι = ἀνακεκομισμένοι ἦσαν with the middle signification. Mt. § 493; C. § 867.

2. συνελθούσες δ' ἦσαν αὐτόσε, in which had assembled. For the constructio pregnans, see N. on I. 1. § 3. — πρὸς . . . ἦκων, as soon as he came, attacked it. — ἡ πρώτη that were led to the attack. — οὐ γὰρ ἦν ἀδρόσι



περιστῆναι, for it was not possible to surround it in a body. — ἀλλὰ ποταμός. The common reading is ἀπόταμος, which on the authority of Leun., has been changed by Zeune and some others to ἀπόταμον, referring to χωρίον. But why should it be said of such a place, οὐ γὰρ ἦν ἀδρόοις περιστῆναι?

3. Εἰς καλόν, opportunely. — χωρίον αἰρετέον. S. § 178. 2; H. § 494. a; K. § 168. 2.

4. ἐρωτῶντος τί τὸ κωλύον εἶη εἰσελθεῖν, inquiring what it was which hindered them from entering; lit. what the hindrance to their entering might be. For the construction of the infin., see S. § 222. 6; H. § 764. b. — οὕτω διατίθεται, is thus served. — Ἄμα δ' ἔδειξε, and at the same time he showed.

5. ἄλλο . . . παρίεναι, is there any thing else whatever which can hinder our approach? ἄλλο τι ἤ; lit. what else is there than = is it not true? Cf. N. on II. 5. § 10.

6. βαλλομένους, exposed to danger from the stones. — τούτου . . . μεγάλας, of this (distance) as much as a plethrum (is) thickly covered with large pine trees (standing) at intervals, i. e. in groups. πίτυσι shows in what respect δασὺ is to be taken. C. § 611. 3. — ἀνθ' ὧν, behind which.

7. Αὐτὸ ἀν—τὸ δέον εἶη, this would be the very thing we want. ἀναλώσσοι follows in the indic. because it denotes the certain result of their prodigal waste of stores. The protasis, εἰ φέρωνται οἱ λίθοι πολλοί, is to be mentally supplied. — Ἄλλά, now then. — ἔνθεν. See N. on II. 3. § 6 (end). — μικρόν τι, i. e. τὸ λοιπὸν ἡμίπλευρον, § 6.

8. καθ' ἓνα, one by one. — ἕκαστος φυλαττόμενος. Cf. N. on I. 8. § 27.

10. μηχανᾶται τι, made use of a kind of stratagem. — ὑφ' ᾧ, under which = behind which. — εὐπετῶς, easily. — πλέον is the grammatical, and πλέον . . . πετρῶν is the logical subject of ἀνηλίσκοντο.

11. τὸν Καλλιμάχον ἃ ἐποίει = ταῦτα ἃ ὁ Καλλιμάχος ἐποίει. For the prolepsis, see N. on I. 2. § 21. — παραδράμοι refers to Agasias. — χωρεῖ has ὁ Ἀγασίας for its subject to which αὐτὸς (alone) refers. Cf. S. § 160. N. 5; H. § 680.

12. ἐπιλαμβάνεται αὐτοῦ τῆς ἵτιος, lays hold of his shield-rim. S. § 192. 1; H. § 574. b. — πάντες γὰρ οὗτοι κ. τ. λ., for all these were rivals in valor. For the gen. after verbs signifying to aim after, to strive for, see C. § 552; S. § 193; H. § 577. c. See also N. on II. 1. § 11. Callimachus, Agasias, and Aristonymus, are spoken of as rivals, IV. 1. § 27; and are probably those to whom allusion is made, V. 2. § 11. — ἐρίζοντες with one another. — Ὡς γὰρ ἅπαξ, for when once = as soon as.

13. ὡς βίβοντα ἑαυτόν, in order to cast himself down, sc. the precipice.

14. Ὁ δ', i. e. the barbarian. — πάνυ ὀλίγοι, very few.

15. Οὗτοι ἦσαν κ. τ. λ. The order and construction is οὗτοι ἦσαν ἀλκιμώτατοι ὧν (i. e. τούτων οὗς) διήλθον. — εἰς χεῖρας, to close quarters. — θώρακας λινοῦς. The linen cuirass was commonly used by the Asiatics (cf. Cyr. VI. 4. § 2; Plut. Alex.), a defence much inferior to the cuirass of metal worn

by the Greeks and Romans. — πτερύγων. “*Sunt loricee partes extremae.*” Krüg. — ἐστραμμένα, *twisted.*

16. μαχαίρον ὅσον ξυήλην Λακωνική (= τοσοῦτον, ὅση ἐστὶ ξυήλη Λακωνική), “*a knife about the size of the Spartan small sword.*” — ἄν—ἐπορεύοντο, *would march about.* Cf. N. on ἄν, I. 3. § 19. — ἀποτέμνοντες ἄν τὰς κεφαλὰς ἔχοντες ἐπορεύοντο, *they would cut off their heads and carry them away.* Jelf (§ 429. 3) cites this as an example of the pres. particip. with ἄν used for the iterative imperf. with ἄν. — ὁπότε . . . ἔμελλον, *whenever (they thought) the enemy would see them.* — μίαν λόγχην. The Grecian spear often had at the lower end a pointed cap of bronze, which being forced into the ground, the weapon was made to stand erect. Cf. Virg. XII. 130.

18. Ἄρπασον. Supposed to be the northern branch of the Arras, now called Arpa-chai. Ainsworth doubts its identity with this river, and with Col. Chesney and Layard thinks that Xenophon applies the name to the river now called Juruk-su, and which in later times was called Asparus and Acampsis. — Σκυθινῶν. Kiepert thinks that the Scythini may be the same as the Hesperitæ who dwell in the valley of Dschoroch.

19. Γυμνίας is considered by Rennell to be the same with the Comasour or Coumbas, a large village situated on the northern bank of the Arras, about 35 miles below its source.

21. Θήχης, *Theches*, now called Takiya Tagh, lying between the Juruk-su and the Kurash Tagh.

22. φήθησαν, 1 aor. pass. of οἶμαι. — γέρρα—δασείων βοῶν. Cf. γέρρα λευκῶν βοῶν δασέα, V. 4. § 12; and more fully καρβάτιναι πεποιημένοι ἐκ τῶν νεοδάρτων βοῶν, 5. § 14.

23. οἱ αἰεὶ ἐπίοντες, *those for the time being coming up = as fast as they came up.* — ἐπὶ τοὺς αἰεὶ βοῶντας, *to those who were continually shouting.* — καὶ πολλῶ . . . ἐγίγνοντο, *and the shouting became greater as the numbers increased.* — μείζόν τι, *something greater than of ordinary occurrence.*

24. Καί, *and so.* — Θάλαττα. This was the Pontus Euxinus, now called the Black Sea. Perkins (Resid. in Persia, p. 100) says that he was unable to obtain a view of the Euxine on any summit he crossed within ten or twelve miles from the village of Tekeh, near which it is supposed the Greeks crossed the Teches. — παρεγγυῶντων to those in the rear, that they should hasten on. — τὰ ὑποζύγια ἠλαύνετο. See N. on τὰ ἐπιτήδεια ἐπέλιπε, § 1.

25. περιέβαλλον ἀλλήλους, *they began to embrace one another.* — ὅτου is attracted to an omitted antecedent, the verb of the complementary clause being omitted = *some one, whosoever it might have been, suggesting it.* Render, *some one or other suggesting it.* Cf. Butt. § 149.

26. κατέτεμνε τὰ γέρρα, in order to prevent their being afterwards of service to the enemy.

27. ἀπὸ κοινού, *from the common stock.*

CHAPTER VIII.

2. οἶον χαλεπώτατον, *extremely difficult of access*. οἶον strengthens the superlative. S. § 159. 5; H. § 664. — δ ὀρίζων, sc. ποταμός. See the preceding section. — δι' οὗ refers to the boundary river. — μὲν οὖ—δέ. Mt. (§ 608. p. 1078) says that μὲν οὖ is often found at the end of a proposition followed by another with δέ. — ἔκοπτον. They cut down these trees in order to make temporary bridges. See § 8 infra.

3. τριχίνους, *made of hair*. — λίχους . . . ἐρρίπτουν. By standing on these stones thrown into the stream, they hoped to be able to reach the Greeks with their missiles.

5. διαλέγου . . . εἰσίν, *converse (with them) and learn who they are*. Notice the continued action of the imperf. διαλέγου, and the momentary action of the aor. μάθε. — ἐρωτήσαντος, sc. αὐτοῦ. See N. on I. 6. § 1. — ἀντιτετάχεται. An Ionic ending for the 3 pers. plur. perf., sometimes adopted by Attic writers. S. § 132. 2; H. § 353. e.

6. Ὅτι καὶ ὑμεῖς κ. τ. λ. The καὶ after ὅτι gives this turn to the sentence: because you *also* wish to be our enemies by coming thus against our country. The words of the quotation are here without change.

9. κατὰ φάλαγγα. Cf. N. on IV. 6. § 6.

10. λόχους ὀρθίους. See N. on IV. 2. § 11. — τῇ μὲν—τῇ δέ, *in one place—in another*. — ἄνοδον, *difficult of ascent*. So εὐοδον, *easy of ascent*.

11. ἐπὶ πολλούς, *with many in depth*, i. e. with depth of column. So ἐπὶ ὀλίγων signifies, *with few in depth*, i. e. with an extended line having little depth. Cf. N. on I. 2. § 15. Notice the interchange of cases in ἐπὶ πολλούς and ἐπὶ ὀλίγων. Cf. Mt. § 584. 2 (second paragraph). — περιπτεύσουσιν ἡμῶν, *will surpass us in extent of line*. — τοῖς περιπτοῖς, i. e. the parts of the line outreaching the Greeks. — εἰ δέ πη, *but if in some part*.

12. ὀρθίους . . . κεράτων, *that having drawn up our columns in separate companies, we should occupy with these columns so much space that the extreme companies may be beyond the wings of the enemy*. διαλιπόντας belongs to ὀρθίους τοὺς λόχους. Construct τοῖς λόχοις with κατασχεῖν. S. § 206. 1; H. § 607; C. § 608; K. § 161. 3. — ὅσον—γενέσθαι. See N. on I. § 5. — οἱ ἔσχατοι λόχοι is in apposition with ἡμεῖς, the omitted subject of ἐσόμεθα. Cf. N. on III. 1. § 46.

13. τὸ διαλείπον, *the interval between the companies*. — ἔνθεν καὶ ἔνθεν. See N. on 3. § 28. — ὀρθιον προσίοντα, *advancing in column*.

14. ἐπόιουν ὀρθίους τοὺς λόχους, *they threw the companies into columns*.



— οὔτοι, *here*. S. § 163. N. 2; H. § 678. a. — τὸ μὴ ἦδη εἶναι. The common reading is τοῦ μὴ ἦδη εἶναι. Both readings are admissible. Cf. Mt. § 543. Obs. 3. For μὴ after ἐμποδῶν, see S. § 230. 3; H. § 838. — ἐνθα, i. e. Greece. — ὠμούς δεῖ καταφαγεῖν = *we ought wholly to destroy*. Cf. Hom. II. IV. 35, ὠμὸν βεβρώδοις Πρίαμον Πριάμοιό τε παῖδες.

18. κατὰ τὸ Ἀρκαδικόν, *in the Arcadian division*. It appears by this that the Arcadians occupied the centre, while Chirisophus and Xenophon, with their respective divisions, were upon the right and left wing. — τὸ Ἀρκαδικὸν ὀπλιτικόν, ὧν ἦρχε Κλεάνωρ, *the Arcadian heavy-armed force, whom Cleonor led*. “A pron. of reference, referring to a collective, may be in the plur.” H. § 514. c.

19. ἦρξαντο δεῖν, *sc. οἱ πελτασταί*. — ἄλλος ἄλλῃ. See N. on ἄλλοι ἄλλοθεν, I. 9. § 13.

20. οὐδὲν . . . ἐθαύμασαν = *there was nothing new or strange*. — τῶν κηρίων . . . στρατιωτῶν, *as many of the soldiers as ate of the honey-combs*. S. § 191. 1; H. § 574. e; K. § 158. 5. (a). Perkins (Residence in Persia, p. 97) says, that “one of the most common bushes of the undergrowth, is that from whose flowers this honey is extracted. It is a bush resembling what is called in America, *honey-suckle*.” — οἱ μὲν ὀλίγον ἐδηδοκότες, *those who had eaten little*. ἐσθίω has from ἔδω the 2 perf. with reduplication ἐδήδοκα. “From ἔδω came regularly ἦκα; the reduplication ἐδηκα would not have been a true one; the second δ, therefore, which otherwise must have been lost before the termination, was separated from the κ by the ο; and as κα is a pure termination, this was following the true analogy.” Butt. Lexil. No. 21. p. 140. — σφόδρα μεθύουσιν ἐφέκεσαν (S. § 211. N. 6; H. § 712), *were like men very drunk*. — οἱ δὲ πολὺ. Supply ἐδηδοκότες ἐφέκεσαν from the preceding proposition.

21. ὥσπερ τροπῆς γεγεννημένης, *as if there had been a defeat*. Cf. S. § 226. a; H. § 790. d; K. § 152. R. 2; C. § 806. δ. — ἀμφι . . . ἀνεφρόνουν, *almost the same hour, in which they had been seized the previous day, they began to recover their senses*. ἀμφι—που, *somewhere about* = nearly.

22. Τραπεζοῦντα, *Trapezus*, now called Trebizond, situated about 600 miles from Constantinople, on the great highway between Europe and Central Asia. — ταῖς τῶν Κόλχων κόμαις is expegetical of ἐνταῦθα.

24. Συνδιεπράττοντο . . . Κόλχων, *they negotiated with (the Greeks) in behalf also of the neighboring Colchians*.

25. ἱκανοί, *sufficient in number*. — ἐνθαπερ, *where*, is a relat. adv. referring to ὕρει. — παῖς ἔτι ὢν, *while yet a boy*. — ἄκων, *unintentionally*. — ἐπιμεληθῆναι depends upon εἶλοντο.

26. ὅπου . . . εἶη, *to the place where he had prepared the course*. — ἐν σκληρῷ καὶ δασεῖ οὔτω, *in a place thus rough and bushy*. The wrestlers usually contended on ground that was soft or covered with sand. — Μᾶλλον

τι ἀνίσταται ὁ καταπεσών, *he that falls will suffer somewhat more.* To the disgrace of being thrown, there would be an additional inducement to avoid a fall, from the danger of being hurt thereby.

27. στάδιον. The foot-race course at Olympia was just a stadium. Hence the word is used to designate not only a measure of length, but a *race-ground, foot-race, &c.* — δόλιχον. The δόλιχος is differently stated at 6, 7, 8, 12, 20, and 24 stadia. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 894. — ἕτεροι, sc. ἡγωνίζοντο. — κατέβησαν = entered the lists.

## BOOK V.

## CHAPTER I.

1. *θάλατταν* is rendered definite by the adjunct *τὴν ἐν τῷ Εὐξείνῳ Πόντῳ*. — *ἃ εὗξαντο*. See III. 2. § 9. — *σωτήρια*, *thanksgiving sacrifices*. — *λόγῳ*. See N. on III. 1. § 1.

2. *ἔλεξεν*—*ἔφη*. See N. on IV. 1. § 20. — *ἀπείρηκα ἤδη*, *I have now become tired*. The causes of his fatigue are denoted in the participles which follow. The *καὶ* which accompanies each of these participles, gives emphasis to the enumeration. — *πανσάμενος*—*πόνων*. Cf. S. §§ 197. 2; 209. 2; H. § 580. 1; 688. 1. — *ἐκταθῆς* (1 aor. pass. part. of *ἐκτείνω*), *stretched out* = lying at ease. — *ὡσπερ Ὀδυσσεύς*. Cf. *Odyss.* XIII. 116.

4. *πέμψητέ με* to Anaxibius. He was then at Byzantium. See VII. 1. § 3.

5. *ἐπὶ πλοῖα*, *for ships*. See N. on *ἐπί*, II. 3. § 8. — *καιρὸς*—*ποιεῖν*. S. § 222. 3; H. § 767; C. § 849. b. — *ἐν τῇ μονῇ*, *during our stay* = *while we remain here*. — *ἔτου ὠνησόμεθα*. Cf. N. on III. 1. § 20.

7. *προνομαῖς*, "*regular foraging parties*." Belf. — *ἄλλως*, *heedlessly*. So Hesych. defines *ἄλλως* · *ματαίως*, *ὡς ἔτυχεν*. — *ἡμᾶς*, i. e. the generals.

8. *Ἐτι τοίνυν*, *now still further*. Having gained their assent to his first proposition, he goes on to offer an additional item of advice. — *γὰρ*, *doubtless*. — *ἡμῖν . . . ἐξιέναι* = *ἐκείνον ὃς μέλλει ἐξιέναι εἰπεῖν ἡμῖν*. — *δὲ καὶ ὑποί*, *and also whither he is about to go*. — *ἐὰν τις τῶν ἀπειροτέρων*, *if any one of the more inexperienced*. The object of the comparison is frequently implied. — *ἐφ' οὗς* = *τούτων ἐφ' οὗς*. — The plural form of *ἴωσιν* is referable to the collective idea of *τίς*.

9. *Ἐννοεῖτε δὲ καὶ τὸδε*, *consider this also*. — *τὰ ἐκείνων*, *their effects*. *ἐκείνων* refers to the Colchians whose forces had been routed on the mountains, and whose well-stocked villages the Greeks had plundered. Cf. IV. 8. § 19, et seq. — *κατὰ μέρος*, *by turns*. — *θηρᾶν*; literally, *to hunt, to capture* as a hunter his game. But as game is often taken by snares, toils, &c., this verb often signifies *to take or overcome by stratagem*.

10. *ὦν*, i. e. *ἐκείνων* ἄ. — *αὐτόθεν* = *from the people in this region*. — *Ἦν μὲν γὰρ ἔλθῃ*, *for if he comes with ships*. Opposed to this is *ἐὰν δὲ μὴ ἔγῃ*, *if he brings none*. — *ἐν ἀφθονωτέροις* (sc. *πλοίοις*), *in a greater number of ships*. — *τοῖς ἐνθάδε* = *such as we find or can procure here*.



11. μακρὰ πλοῖα, *ships of war*; literally, *long ships*, in distinction from the round merchant ships (στρογγύλα πλοῖα), which were better adapted to carrying freight than to quick sailing. — κατάγομεν, *we should bring into port*. — τὰ πηδάλια παραλύμενοι, *taking away the rudders* in order to prevent the sailors from escaping, if they should wish to do so. The πηδάλιον was like an oar with a broad blade, and instead of being attached directly to the stern, was placed on one side of it. Each ship had commonly two rudders, which, if the vessel was small, were held by the same steersman.

12. ναῦλον συνδέσθαι, *to agree with them for the passage-money*. In this proposal we see the same regard for the demands of justice which characterized the whole conduct of Xenophon.

13. ἦν ἄρα, *if then*. See N. on II. 4. § 6. — τὰς ὁδοὺς—ὀδοποιεῖν, *to repair the roads*. — ἐντείλασθαι is the subject of δοκεῖ. — διὰ . . . ἀπαλλαγῆναι, *through fear and a desire to be rid of us*. S. §§ 197. 2; 177. 3; H. §§ 580. 1; 553. a.

14. ἀνέκραγον, *they cried out*. — τὴν ἀφροσύνην, *their want of consideration* in deciding not to proceed by land. — ἐπεψήφισε μὲν οὐδέν, *put nothing* (pertaining to travelling by land) *to vote*. He prudently waved for the present the consideration of that point. — ἐκούσας, *voluntarily*. — ἀπαλλάσσονται = fut. pass. S. § 209. N. 5. b; H. § 694. c.

15. περίοικον. For a full and satisfactory account of the position in the Spartan state, occupied by the περίοικοι, *Periœci*, see Smith's Dict. Gr. and Rom. Antiq. p. 739. — Οὔτος . . . ἄχετο, *so far from collecting* (literally, *neglecting to collect*) *ships, he went away*. — πολυπραγμονῶν τι = intermeddling with a certain affair in which he had no concern. — ἀπέθανεν, *died* = *was killed*. C. § 414.

16. τοῖς δὲ . . . παραγωγῆν, *they used* (i. e. had in readiness for using) *the ships for transporting the army homeward*.

## CHAPTER II.

1. ὥστε ἀπανθημερίζειν, *so as to return the same day*. — Δρίλιας. Danville says that this region is now called Keldir. — ἄτε ἐκπεπτωκότες, *inasmuch as they had been driven out of*.

2. αὐτοῖς refers to the people occupying the region suggested to the mind of the reader by ὁπόθεν.

3. ὅποια . . . ἐμπιπράντες, *the Drilians setting fire to such places as they thought pregnable*. ἐμπιπράντες, pres. act. part. of ἐμπίπρημι. For the omission of μ in πίμπρημι, when in composition another μ stands before the first syllable of the verb, see S. § 133, *sub voce* πίμπλημι.

5. ἀναβεβλημένη. The verb ἀναβάλλω signifies *to throw up*, as earth from

a ditch. Hence the phrase *to throw up a ditch* = *to dig a ditch* or *trench*. Cf. Thucyd. IV. 90. § 2. — ἀναλοβῆς, *mound*; literally, *a throwing up*, as earth, stones, &c. Upon this bank or mound formed from the earth thrown out of the ditch, sharp stakes were driven and other defences erected. — ξύλιναι πεποιημένα, *made of wood*. — οἱ δέ, i. e. the enemy.

6. ἐφ' ἐνός. The place of descent to the ravine was so narrow, that the soldiers were obliged to pass along *one by one*. — ὅς = ἵνα, *in order that, that*. H. § 822.

8. ὡς . . . χωρίου, *with the hope of being able to take the place*. On ὡς, cf. N. on I. 1. § 10. — ἂν gives to the participle potentiality. See N. on I. 1. § 10.

9. ἀπάγειν. Repeat τοὺς διαβεβηκότας. — ἀποδεδειγμένοι ἦσαν = perf. mid. Mt. § 493. — καλόν, *fortunate, successful*.

11. ὡς . . . ἀγωνιείσθαι. Opportunity was thus given for the daring deeds which the rivalry of these captains (cf. IV. 1. § 27: 7. § 9) would prompt them to perform on such an occasion as this.

12. διηγκυλωμένους. Cf. N. on IV. 3. § 28. In regard to the construction, see N. on λαβόντα, I. 2. § 1. — ὡς—ἀκοντίζειν δεῖσον, *since it will be necessary to throw the javelins*. — τούτων ἐπιμεληθῆναι = to see that these orders were obeyed.

13. οἱ ἀξιούντες . . . εἶναι, *those who thought themselves not inferior to these* (i. e. their leaders). — μνηοειδής, *curved like the moon, crescent-shaped*, so that the wings faced each other.

14. ἦσαν δὲ οἳ, *there were some who*. S. § 172. N. 2; H. § 812; C. § 747. 3.

15. ἄλλος ἄλλον εἶλκε, *one drew up another*. — ἀναβεβήκει without assistance. — ἠλώκει. S. § 207. N. 2; H. § 447. 1; K. § 150. 2. — ὡς ἐδόκει, *as they thought*.

17. Οὐ . . . γενομένου, *not a long time intervening* = in a short time. — οἱ μὲν . . . πετρωμένοι, *some having the booty which they took, and some* (not many) *being even wounded perhaps* (τάχα). τῖς here = τινές.

18. νικῶσι . . . ὠδοῦμενοι, *those within* (i. e. οἱ πελτασταὶ καὶ οἱ ψιλοί, § 16), *being pushed* (by those rushing in from without), *drove back* (νικῶσι) *the enemy who were sallying forth*. Dind. reads οἱ εἰσωδοῦμενοι. This would make τοὺς ἐκπίπτοντας refer to the Greeks who were retreating from the fort.

19. ἐξεκομίσαντο, sc. αὐτά. Mt. § 428. 2; Butt. § 131. 5. — ἐπὶ τὴν ἄκραν φέρουσαν, *leading* (a tropical use of φέρω) *to the citadel*.

20. ἐσκόπου, *viewed*, has reference to the external act, σκοποῦμενοις, *considering*, to the corresponding internal or mental action. C. § 786. 1. — οἶόν τ' εἶη. Cf. N. on I. 3. § 17. — οὕτω (i. e. if they took the citadel) is opposed to ἄλλως. — παντάπασιν ἀνάλωτον, *in all respects impregnable*.

21. ἄφοδον, *retreat*. — τοὺς μὲν σταυρούς, κ. τ. λ. They took away the stakes, each in front of himself (καθ' αὐτούς), in order to facilitate the egress of

the army. — τοὺς ἀχρείους, *the disabled* for fighting. These with the greater part of the ὀπλίται were sent forward, while a few of the bravest remained behind to cover the retreat.

22. ἐπὶ τὰς οἰκίας. The flat roofs of eastern houses furnished great facilities for doing injury to an enemy in the streets below.

23. φοβερὰ. An epithet, which might well be applied to a night spent by the Greeks in such a place.

24. ὅτου δῆ. Cf. N. on IV. 7. § 25. — ἐν δεξιᾷ = ἐπὶ δεξιᾷ. Cf. VI. 4. § 1. See also Butt. Lexil. No. 49.

25. τῆς τύχης, *casu quodam*, is here opposed to πρόνοια, *forethought, previous calculation*.

26. στόμα, *the front*. — ἔξω—τῶν βελῶν, *out of reach of the enemy's weapons*. — ἀμφὶ ταῦτα ἔχοιεν, *might be employed about these things*, i. e. the fires which were consuming their dwellings.

28. πρᾶνῆς γὰρ ἦν καὶ στενὴ. A hill overhangs Trebizond called Bas Tepeh, i. e. *Azure Hill*. — ψευδενέδραν, *a false ambuscade*.

29. προσποιεῖτο . . . λανθάνειν, *pretended to be trying to escape the notice of the enemy*. τοὺς πολεμίους depends on λανθάνειν. S. § 184. N. 2; H. § 544. a; K. § 121. 13.

30. ὡς ἐνέδραν οὖσαν, *as though it were a real ambuscade*. Cf. N. on I. 1. § 2. — ὑπεληλυθέναι, sc. τοὺς Ἕλληνας.

31. ἀλίσκεσθαι γὰρ ἔφασαν τῷ δρόμῳ. Portus, with the approbation of Schneid. and Poppo, gives to ἔφασαν the sense of *ἂν φωντο*. But the context shows that the idea of *speaking, relating*, is to be retained in the verb. Krüg. explains it: ἔφασαν (on their return to the camp): ἠλισκόμεθα (ἂν) τῷ δρόμῳ, the protasis εἰ μὴ ἐξεπέσομεν ἐκ τῆς ὁδοῦ being omitted. Cf. S. § 215. 3; H. § 752.

32. ἐπὶ πόδα, *backwards*. A military expression.

### CHAPTER III.

1. εἰς μὲν τὰ πλοῖα is opposed to οἱ δὲ ἄλλοι ἐπορεύοντο, sc. πεζῇ. The arrangement is slightly confused.

2. Κερασοῦντα. This has generally been considered the same place as Kerason, lying S. W. of Trebizond. But Hamilton finds its site at the rivulet of Kirasun Darah-su, about eight miles from Cape Yurus and not quite forty from Trebizond. — τριτῆται, *on the third day*. See N. on σκοταῖοι, II. 2. § 17. — Σινωπέων ἄποικον, *a Sinopian colony*.

3. ἐν τοῖς ὅπλοις (sc. πάντων fully written, Cyr. II. 4. § 1), *of all in arms*. — ἐκ τῶν ἀμφὶ τοὺς μυρίους, *out of about ten thousand*. — ἀπόλοντο, *were destroyed*. The mid. of some verbs supplies the place of the pass. — εἴ τις "is used," says Mt. (§ 617. 1. f), "elliptically without a verb for the simple



τις, &c., only with an expression of doubt." Here the sense is, *now and then one*.

4. διαλαμβάνουσι . . . γενόμενον, *they divided the money raised from the sale of captives*. — διέλαβον . . . θεοῖς, *and the generals took each a part, to keep for the gods* (i. e. Apollo and Diana). φυλάττειν depends upon διέλαβον. S. § 222. 5; H. § 765.

5. ἀνάδημα, *a votive offering*. Persons frequently testified their gratitude to the gods for some deliverance, by *anathemata*, consisting of shields, chaplets, golden chains, candlesticks, &c. — θησαυρόν, *depository*. The θησαυροὶ at the temple Delphi contained the *presents* or *dedications* of the nation or tribe, expressed by the adnom. gen.

6. εἰ δέ τι πάθοι = *if he should die*. By a similar euphemism we say, 'if any thing should befall me;' 'if I should never return.'

7. ἔφυγεν. Laërtius says that Xenophon was banished ἐπὶ Λακωνισμόν, i. e. on account of his alleged adherence to the Lacedæmonian interests. — Σκιλλοῦντι, *Scillus* in Elis, where Xenophon composed most of his literary productions. — θεωρήσων, *in order to see the games*. — ἀνείλεν, sc. ὠνείσθαι from the preceding clause. — ὁ θεός, i. e. Apollo.

8. Σελινοῦς (contr. from Σελινώεις) is properly an adj., signifying *abounding in parsley*. — πάντων ὅποσα ἐστὶν ἀγρευόμενα θηρία = πάντων τῶν θηρίων ὅποσα ἀγρεύονται (*are usually hunted*).

9. δεκατεύων, *consecrating a tenth part*. — ὠραῖα = ἐκείναι ἃ αἱ ὠραι φύουσιν.

11. ἧ . . . πορεύονται, *where they go from Lacedæmon to Olympia = on the road that leads from, &c.* — ὡς (about) εἴκοσι στάδιοι is the predicate of ἔστι. — ἔνι = ἔνεστι. S. § 234. d; H. § 615. a; C. § 882. ε. — ἄλση . . . μεστά. The Greeks cultivated their sacred groves with much care, although ornamental horticulture seems not to have received much attention from them, probably owing to the small number of flowers with which they were acquainted. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 489. — ὥστε . . . εὐωχεῖσθαι, *so that the beasts of those (persons) going to the festival have an ample supply of food*.

12. ἡμέρων, *cultivated, bearing fruit*. — δένδρων depends upon ἐφυτεύθη. S. § 200. 3; H. § 575; C. § 529. a. — ὅσα ἐστὶ τρακτὰ ὠραῖα, *such as when ripe may be eaten raw*, viz. apples, nuts, &c. — ὡς μικρὸς μεγάλη, *as far as a small (temple can be compared) with a great (one)*.

13. ΤΟΝ ΔΕ ΕΧΟΝΤΑ — ΚΑΤΑΘΥΕΙΝ. S. § 223. 6; H. § 784; C. § 854.

## CHAPTER IV.

2. Μοσσυνοίκων, *of the Mossynæcians; literally, dwellers in wooden towers* (μόσσυν, *a wooden tower; οἰκέω, to dwell*). — εἰς αὐτοῦς. See N. on I. 3.

§ 5. — *πρόξενον*. The *proxenus* was a person who officially watched over the interests of all persons coming from the state connected by hospitality. The office was very similar to that of a modern consul or minister-resident. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 491. — *ὅτι οὐ διήσοιεν* (3 pers. plur. fut. opt. of *δίημι*), *that they would not permit (the Greeks) to pass through*.

3. *αὐτοῖς* refers to the Mossynœcians who were hostile to the Greeks. — *οἱ ἐκ τοῦ ἐπέκεινα* (i. e. *ἐπ' ἐκείνα*, S. § 135. 3), *they who dwell beyond these, "those of the country beyond."* Crosby. — *ἐκείνους*, i. e. the more remote Mossynœcians. — *εἰ βούλονται*. Cf. N. on IV. 1. § 8.

5. *διασωθῆναι πρὸς τὸν Ἑλλάδα*, *to reach Greece in safety*. — *οὔτοι* refers to the hostile Mossynœcians.

7. *Εἰ δὲ ἡμᾶς ἀφήσετε*, *but if you send us away*, i. e. reject our proposal.

9. *Ἄγετε δὴ*, *well then*. — *χρήσασθαι*, sc. *ἡμῖν* elicited from the preceding *ἡμῶν*. — *ὑμεῖς . . . διδόν*, *will you be able to co-operate with us somewhat in respect to the passage?*

10. *ὅτι ἱκανοὶ ἐσμέν*, *we are able*. — *ὅτι* here introduces a direct quotation. S. § 213. 1; H. § 738. b. — *εἰσβάλλειν* limits *ἱκανοί*. — *ἐκ τοῦ ἐπὶ δάτερα* (i. e. *τὰ ἕτερα*), *on the other side*.

11. *Ἐπὶ τούτοις*, *upon these conditions*. — *μονόξυλα*, *canoes*. — *ὧν οἱ μὲν δύο—δ δὲ εἷς*, *of whom two—but the other (lit. the one)*.

12. *ὥσπερ οἱ χοροί*, *as bands of dancers*. — *ἀντιστοιχοῦντες ἀλλήλοις*, *drawn up in rows facing one another*. — *γέρρα—λευκῶν βοῶν δασέα*, *shields made of the hides of white oxen with the hair on*. Cf. N. on I. 8. § 9; IV. 7. § 22. — *ἐν τῇ δεξιᾷ*, sc. *χειρὶ*.

13. *πάχος . . . στρωματοδέσμου*, *about the thickness of a linen sack, in which bed-clothes are packed*. These sacks were often made of leather. — *κρόβυλον*, *a tuft of hair drawn up from all sides of the head, and fastened in a bow at the top*. — *σαγάρεις*, *double-edged battle-axes*.

14. *ἐν βυθμῷ*, *in time*. *ἐπιμαχώτατον*, *very easy to be taken*.

15. *τὸ ἀκρότατον*, "*castellum in celsissimo loco situm*." Krüg. — *ὁ πόλεμος ἦν* among the Mossynœcians. — *οἱ γὰρ ἀεὶ τοῦτ' ἔχοντες*, *for those who, for the time being, were in possession of this*. Cf. N. on III. 2. § 31. — *κοινὸν . . . πλεονεκτεῖν*, *by seizing on what belonged to them in common, they (i. e. the Mossynœcians hostile to the Greeks) had obtained the ascendancy*.

16. *τέως*, *as yet*, i. e. up to the time designated by *ἐπει* in the next clause. — *ἐκδραμόντες τρέπονται αὐτούς*, *sallying forth put them to flight*. The issue of this engagement was what might have been expected from so ill-concerted an attack.

17. *νόμῳ τινί*, *a certain measure*.

18. *μάλ' ὄντες συχοί*. The flight of so many Greeks rendered the defeat still more disgraceful.

19. τοῦ κακοῦ. S. § 198. 1; H. § 585. h; C. § 522. — γεγένηται has the signification of the pres. Cf. S. § 211. N. 6; H. § 712.

20. τῷ ὄντι, in reality. — καὶ ἡμᾶς ἀνάγκη, sc. πολεμίους εἶναι from the preceding clause. — ταῦτά, the same things. S. § 160. 5; H. § 538. b. — ἄπερ after ταῦτά may be rendered as. — ἦπτον . . . ἀπολείφονται, they will be less disposed to leave our lines. τάξεως here refers to the army drawn up in a regular order of battle.

21. καὶ ὅτε, as when. S. § 236. N. 2; H. § 856. c.

22. ἐπεὶ ἐκαλλιερῆσαντο, when they had offered a sacrifice attended with favorable omens. — κατὰ ταῦτά, in the same order, i. e. in columns. — ὑπολειπομένους κ. τ. λ., but a little behind the front.

23. ἀνέστελλον, attempted to drive back. Cf. N. on I. 3. § 1.

24. Τοὺς μὲν οὖν κ. τ. λ. Butt. (§ 137. 4) cites this passage to exemplify the use of the imperf. alternately with the aor. whenever the fact narrated is to be represented as having had some duration, instead of being momentary or transient. See also C. § 797. a.

26. φυλάττουσιν is Brunck's emendation, of which Krüger says, "justo audacior est." It is however approved by Porson, Dindorf, and Bornemann. The common reading is φυλάττοντα, with which it is usual to supply τὸ χωρίον. The reading suggested by Brunck refers to what Pomp. Mela I. 19. says, that the Mossynœcians elect their king, and having closely confined him in a wooden tower, punish him for any misconduct by withholding his daily food. — οὐδὲ οἱ. Krüg. reads οὐδὲ ὁ referring to some inferior ruler, who was in the place first taken.

27. θησαυρούς, store-rooms, cells. — νενημένων, perf. pass. part. of νέω, to heap up. Cf. Butt. Irreg. Verbs, p. 180. — σὺν τῇ καλάμῃ. So we say, 'grain in the sheaf.' — ἦσαν δὲ ξεῖα αἱ πλείσται, and the greater part was spelt.

29. Κάρυα—τὰ πλατέα (of the broad kind) οὐκ ἔχοντα διαφυὴν οὐδεμίαν, i. e. chestnuts. — Τούτῳ refers to κάρυα, and is put in the singular by a kind of attraction with σίτῳ. — καὶ πλείστῳ σίτῳ = as the most usual article of food. — κερασθεῖς, being mixed, i. e. diluted with water.

30. εἰς τὸ πρόσω. See N. on I. 3. § 1.

31. ἀναβοώντων . . . πόλεως. *Credat Judæus Apella.*

32. τῶν εὐδαιμόνων = τῶν πλουσιωτάτων. — οὐ πολλοῦ . . . εἶναι, almost equal in thickness and length = nearly as broad as they were long. — ἐστιγμένους ἀνδέμιον, marked (i. e. tattooed) with flowers. Such is the usual method of interpreting this passage. "Mihi vera videtur vulgaris interpretatio." Krüg. For the construction of ἀνδέμιον, see S. §§ 182; 177. 3; H. § 549; K. § 159. 3. (7).

33. ἐταίραις αἷς by attraction for ἐταίραις ἄς. What a revolting picture is here furnished of a savage state of society.

34. ἄπερ ἄν. Supply from the context ποιήσειαν ἄνθρωποι. — ἄπερ =



ἐκείνοις, ἄπερ, of which the antecedent limits ὅμοια. S. § 202. 1; H. § 603. 2; C. § 587.

## CHAPTER V.

2. πολὺ ἦν πεδινωτέρα than the country through which the Greeks had previously passed. — ὀνηθῆναί τι, *might derive some advantage* = might obtain some booty. ὕνασθαι is the more usual form. Cf. Butt. Irreg. Verbs, p. 189.

3. ὅτι . . . πόλεμον, *that the gods by no means permitted the war.* — Κοτύωρα, *Cotyora*. Hamilton identifies the site with a place now called Ordu or Urdu. In this Col. Chesney concurs. — ἀποίκους refers to πολίτας implied in πόλιν. Cf. N. on II. 1. § 6.

4. Μέχρις ἐνταῦθα, *thus far.* — ἐπέξευσεν, *travelled on foot* — ἐν Βαβυλῶνι, i. e. in the vicinity of Babylon. — μάχης. Cf. N. on II. 2. § 6. — ἄχρι εἰς. So we have ἔστι ἐπί, IV. 5. § 6; μέχρις εἰς, VI. 4. § 26. — χρόνου πλήθος, *space of time.*

5. ἀγῶνας γυμνικούς. The persons who engaged in these *gymnic games*, were either entirely naked or covered only with the short χιτῶν.

7. τὲ before πόλεως corresponds with καὶ in καὶ περὶ τῆς χώρας. — ἔφερον. Notice the change of subject from ἡ πόλις to οἱ πολῖται. — δεινὸς — λέγειν. See N. on II. 5. § 15.

8. τὲ after ἐπαιέσοντας is in correspondence with ἔπειτα δὲ in the next member. — συνηθροσμένους, *to congratulate you.* — διὰ πολλῶν — σεσωμένοι, *having been preserved through (= from) many, &c.*

10. διό, for δι' οὗ, *wherefore.* Butt. § 115. N. 5.

11. ὑμᾶς — ἐνίους = ὑμῶν ἐνίους. Mt. § 319; C. § 533. 2.

12. Ταῦτ' οὖν οὐκ ἀξιοῦμεν, *now we think that these things are unbecoming.* οὐκ ἀξίον = ἀνάξιόν τι εἶναι φημι. Mt. § 608. 1. — φίλον ποιείσθαι est sibi alicujus amicitiam conciliare, at φίλον ποιεῖν est alteri alicujus amicitiam conciliare." Zeune.

13. ὑπέρ, *for, in behalf of.* — ἀγαπῶντες, *contented.*

14. ἀνθ' ὧν. Cf. N. on I. 3. § 4. — τίς — τούτων. See N. on I. 4. § 8.

15. ὁποίων τινῶν ἡμῶν ἔτυχον, *what kind of men they found us to be.* Cf. Mt. § 328. 5.

16. Construct ἂν before ἐλθόντες with ἔχωμεν. — ἂν τε — ἂν τε, *whether — or.* — οὐχ ὕβρει, *not from wantonness.*

17. φοβερὸς, *fearful to be encountered.*

18. τῶν ἐκείνων, *of those things which were theirs.* ἐκείνων depends upon τῶν. Cf. Mt. § 380. Obs. 2.

19. Κοτυωρίτας. It is usual to explain this accus. by *quod attinet ad*, as it respects the *Cotyrians*. But Matthiæ (§ 427. Obs. 3) regards such accusa-

tives as resulting from the interruption of the proposition by a parenthesis, after which it is resumed with a different construction. With this explanation, Born. in his note on this passage substantially concurs. Cf. Mt. § 631. 1. The best and most simple solution, however, is to regard Κοτυωρίτας as put in the accus. by inverted attraction with its relative οὗς. Cf. S. § 175. 2; H. § 809; K. § 182. 6. 7.

20. Ὁ δὲ λέγεις, as to what you say. Cf. Mt. § 478. — ἀνέφωγον. S. § 93. 1; H. § 312. — τὰ ἐαυτῶν δαπανῶντες, being at their own charges.

21. Οἱ δὲ ἄλλοι is in apposition with ἡμεῖς, the omitted subject of σκηνοῦμεν. — ὑπαίθριοι, in the open air. See N. on σκοταῖοι, II. 2. § 17.

22. Ἄ δὲ ἠπέλιθσας refers to what is detailed in § 12 supra. — φίλον ποιήσομεν. The difficulty suggested by the criticism of Zeune (see N. on § 12 supra), may be avoided by constructing ἡμῖν with this clause. So Born. and Poppo. — τὸν Παφλαγόνα, i. e. Corylas, who at that time governed Paphlagonia. Cf. VI. 1. § 2.

24. τοῖς εἰρημένοις, sc. ὑπ' αὐτοῦ. — τοὺς ἐνθάδε, i. e. the Cotyriorians.

25. ἐπιτήδεια, things of mutual interest. — τὰ τε ἄλλα καί, especially; literally, among other things. Butt. § 150. p. 441.

## CHAPTER VI.

1. περὶ, by land, opposed to κατὰ θάλατταν. — ἔμπειροι, acquainted with. For the genitive Παφλαγονίας, see N. on ἄπειροι αὐτῶν, III. 2. § 16. — ἱκανοί—παρασχεῖν, able to furnish. ἂν belongs to εἶναι.

2. Ἑλληνας ὄντας Ἑλλησι. Cf. S. § 239. 4. Ἑλλησι depends upon εὔvous. — τούτω refers to τῶ . . . συμβουλεύειν, by being friendly to the Greeks and giving them the best advice.

3. ὅτι οὐχ . . . εἶποι, "that he said what he did, not because they were going to make war upon the Greeks." S. § 226. a; H. § 790; K. § 176. 2; Goodwin, § 110. N. 1. — ἐξόν, while it was in their power. S. § 226. a (accus. absolute); H. § 792. a.

4. πολλά μοι κἀγαθὰ γένοιτο, may many good things be to me = may I be prospered. — αὕτη γὰρ . . . παρεῖναι, "i. e. tanti momenti res agitur ut nunc potissimum illud iερὸν ἢ συμβολῆ cogitandum esse videatur." Krüg.

5. ἡμᾶς . . . πορίζειν, for we shall be under the necessity of furnishing you with ships. — ἦν—στέλλησθε, if you set out. For citations in proof of this sense of the pass. στέλλομαι, see Carmichael, Gr. Verbs, p. 264.

6. λεκτέα ἃ γινώσκω = δεῖ με λέγειν ἐκεῖνα ἃ γινώσκω.

7. ἢ ᾧ, than where. — τὰ κέρατα, the horns, i. e. the points or projections of the mountain. — κρατεῖν, to defend. — οἱ πάντες ἄνδρωποι, all the men

everywhere; or, as we say, *all the men in the world*. On the force of the article before πάντες, cf. Mt. § 266.

8. ἰππείαν. The Paphlagonians were distinguished for their skill in horsemanship and for their excellent cavalry. On these plains, to which Hecatonymus refers, cavalry could act to great advantage. — μείζον φρονεῖ, *is too haughty* to obey the summons of the king.

9. Θερμώδοντα. On the banks of this river, now called Thirmah-su, the Amazons were located by the poets. — ἄλλως τε καί, *especially*. — Ἴριον. This river is now called Yishil Irmak — Ἄλυν. The Halys, now called Kizil Irmak, like the Thermodon and Iris, rises in the mountains of Armenia, and after flowing westerly a considerable distance, takes a north-easterly direction and empties into the Euxine. — ὡς δ' αὐτως = ὡσαύτως δέ. — ὁ Παρθέμιος. The Greeks derive the name of this river from the fondness of Diana to hunt along its banks.

10. οὐ χαλεπήν, *not difficult* merely. So Cicero, Arch. Poet. 4. 8, "qui se non opinari, sed scire," &c.

11. Οἱ δὲ οὖν. Cf. N. on I. 3. § 5.

12. οὕτω δ' ἔχει, *but it is thus*, i. e. the matter stands thus. — εἰ μὲν . . . ἐνθάδε, *if ships are to be furnished sufficient in number, so that not a man is left here*. — εἰ δὲ . . . καταλείψασθαι (= καταλειφθήσεσθαι. S. § 209. 3. b; H. § 412. b), *but if some of us are to be left behind*.

13. ἐν ἀνδραπόδων χώρᾳ, *in the situation of slaves* = we shall be reduced to servitude.

15. ἱκανούς, *skilful, well-disciplined*. — οὐκ ἂν ἀπ' ὀλίγων χρημάτων, *not at small expense* = *not without great expense*. — τοσαύτη δύναμις, *so great a force* as the one now there, viz., the Greek army. — αὐτῷ refers to Ξενοφῶντι, which is separated by intervening clauses from ἐδόκει upon which it depends. — πόλιν κατοικίσαντας, *having founded a city*. From the expression λαβόντας πόλιν, § 30 infra, it would seem that Xenophon had in mind the occupation and enlargement of some city then existing, perhaps Cotyora.

16. αὐτῶν refers to the Greek army, τοὺς περιουκοῦντας to the Greeks living in Pontus.

17. ἑαυτῷ is annexed to περιουήσασθαι for the sake of emphasis. S. § 209. N. 2; H. § 688. a. The perfidy of Silanus arose, not from love of country or friends, but from a mean desire to display his wealth in Greece, in which he would have been disappointed had the army remained on the shores of the Euxine.

18. θυόμενος Κύρῳ, i. e. offering sacrifice in the name of Cyrus.

19. τοῖς δὲ πολλοῖς, *to the greater part*. — ὅτι—ὅτι. This repetition results from the intervening clause. — κανδυνεύσει μείναι, *would be in danger of remaining* = it was to be feared that τοσαύτη δύναμις would remain. — βουλευέται γὰρ κ. τ. λ. Notice the change to the *oratio recta*.



20. ἀπόρους ὄντας—ἔχειν, *being at loss how to obtain.* — χάρας, to which οἰκουμένης belongs, depends on ἐκλεξάμενοι. S. § 191. 2; H. § 574. e; C. § 544. — πλοῖα δὲ commences the apodosis.

21. αὐτὰ ταῦτα, i. e. the things reported by οἱ ἔμποροι. — ὅπως ἐκπλεύσει. The future more commonly follows ὅπως. See Mt. § 519. p. 885.

22. προσέχειν (sc. τὸν νοῦν) μονῇ, *to think of staying.* — τινὰς δύεσθαι. The plur. is used in order to give indirectness to the charge against Xenophon.

23. νομηνίας, *the new moon; lit. new month* (νέος, μῆν). The Greeks began the month with the day on the evening of which the new moon first appeared. Hence νομηνία was the name given to the first day of the month. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 175. — Κυζικηνόν. The Cyzicene stater was a gold coin = 28 Attic drachmæ (= \$4.926. See N. on I. 4. § 13) or 180 grains, although none of the existing coins of that name come up to this weight. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 896. — ὑπάρξει ὑμῖν. Cf. N. on I. 1. § 4.

24. διὰ τὸ ἐκεῖθεν εἶναι, *because I am from those parts.*

25. τῷ βουλομένῳ is in apposition with αὐτοῖς.

26. ὥστε ἐκπλεῖν, *on condition that the army sailed away.* ὥστε = ἐφ' ᾧτε.

27. ἰδία, *privately.* — μὴ κοινούμενον τῇ στρατιᾷ. This assertion by the negative of what is affirmed in ἰδία, makes Krüg. doubt the genuineness of these words. But the repetition of a sentiment by an affirmative and negative form, is often done for the sake of emphasis or perspicuity. Cf. Mt. § 636 (end).

28. ἢ . . . πράγματος, *or in no respect whatever to touch the affair; as we say, to have nothing to do with the thing.*

29. τὸ μὲν μέγιστον. Cf. N. on I. 3. § 10. — ἀπειρον ὄντα, sc. τῶν ἱερῶν.

30. ἀφ' οὗ ἂν γένοιτο, *whence it might be = how it might be brought to pass.* — ὑμᾶς—τὸν μὲν βουλόμενον = ὑμῶν τὸν μὲν βουλόμενον. Cf. N. on V. 5. § 11.

31. ἄνδρας, i. e. Timasion and Thorax. — ἔνθα, i. e. Greece.

32. ἐν γὰρ τῷ . . . ἠττόνων, *for in victory lies the power to take what belongs to the vanquished.* — κατὰ μικρά, *in small bands.* — χαίροντες. "Where χαίρειν signifies *to escape with impunity*, its participle is generally used." Vig. p. 110.

33. τινὰ is bracketed by Dind. in his lesser edition. "Ineptum τινὰ non dubitare ejicere." Krüg.

35. τὰ δὲ χρήματα limits ἐψευσμένοι ἦσαν. S. § 182; H. § 549; C. § 637. — τῆς μισθοφορᾶς is put by Hutch. and Weiske in dependence upon τὰ χρήματα, but Krüg. suspects that it has crept into the text by way of explanation.

## CHAPTER VII.

1. ἀνεπίθοντο, *received intelligence*; as we familiarly say, *got wind of what was going on* (πραπτόμενα).

2. σύλλογοι ἐγίγνοντο, *were collected in groups*. σύλλογοι is used of seditious gatherings in which plans of action are discussed and matured. Cf. Thucyd. III. 27. § 3. — κύκλοι συνίσταντο, *were standing in circles*, the usual way in which persons group together to talk of real or supposed wrongs. — καὶ . . . ἦσαν, *and they excited* (in Xenophon) *great apprehension*. — ἀγορανόμους. The duties of these functionaries corresponded in some degree to those of the Roman *ædiles*. They had the inspection of the market, including the things sold there (with the exception of corn, which was under the jurisdiction of the *σιτοφύλακες*), with the care of all the temples, fountains, &c., in the immediate vicinity of the market-place. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 24.

3. ἀγορὰν = ἐκκλησίαν.

4. οἱ ἦλθον πρὸς αὐτὸν = *that they were the authors of the project* complained of by the soldiers.

5. μέλλω, *have it in mind* = am intending. Cf. Cyr. I. 4. § 16. — οὕτως . . . ἄξιον = *punish them as they deserve*.

6. τοῦτο limits ἐξαπατήσαι (S. § 182; H. § 549; K. § 159. 3. (7), and refers to ὡς ἥλιος κ. τ. λ.

7. ὡς . . . Ἑλλάδα, *how favorable is the navigation* (i. e. the wind for sailing) *into Greece*. — τοῦτο . . . ἐξαπατήσαι, *is there then any way in which* (lit. *how*) *one could deceive you in respect to this?*

8. Ἀλλὰ γὰρ . . . ἐμβιβῶ. The ellipsis may thus be supplied: *But it may be objected, that I can still deceive you, for, waiting a while, I shall cause you to embark when there is a calm*. — Οὐκοῦν, *therefore*. Herm. ad Vig. p. 794, remarks: οὐκοῦν est ergo sine interrogatione; οὐκουν, 1. non ergo, 2. non sane, 3. nonne ergo? 4. nonne?

9. Ποῖά δ' ὑμᾶς—ἦκειν, *but I will suppose you to have come* (S. § 211. N. 5; H. § 698; C. § 806. e). — καὶ δὴ καί, *grant that even*. “καὶ δὴ is employed in stating something for the sake of argument.” Vig. p. 198. XI. But Matthiæ (§ 510. 7) has cited examples which show that this hypothetical power resides in the indicat. — ἐγὼ μὲν ἔσομαι ὁ ἐξαπατηκῶς εἷς, *I, the one who deceived you, will be one only*. In strong antithesis to ἐγὼ is ὑμεῖς in the next clause. — ἐγγὺς μυρίων; as we say, *nigh on to ten thousand*. — ἢ οὕτω—βουλευόμενος, *than by thus forming plans*.

10. Τί γάρ; *what then?* The phrase is elliptical, some verb like ἐστίν, or here perhaps λέγετε, being understood. — Παρήμι, *I resign*. — ἀρχέτω. He seems to have Thorax in view.

11. Ἄλλὰ γάρ. Cf. N. on III. 2. § 26. — εἰ δέ τις . . . ταῦτα, *but if any one of you thinks that he could have been deceived in regard to this matter.* ἂν belongs here to the infinit. C. § 844. 2. — ταῦτα refers to the charge against Xenophon spoken of, § 5 supra.

12. Ὅταν . . . ἔχητε, *but when you have had enough of these things; i. e. when you are satisfied in respect to these things.* — οἶον ὑποδείκνυσιν, *such as it foreshows itself.* S. § 207. N. 1.

13. ἀπελθεῖν. Dindorf. reads ἀπῆλθον. But the construction, δοκοῦσι δέ μοι—ἀπῆλθον is so harsh that it seems best, with Poppo and Krüger, to adopt ἀπελθεῖν as the true reading.

14. νομίζω, sc. τοὺς ἐνοικούντας.

16. ἡμέρα γενομένη, *the day coming on.* — ἰσχυρῶν τόπων, i. e. the mountains. See § 13 supra.

17. ἦ. Supply ἐν from ἐν τῇ ἡμέρᾳ. The relative is found without the preposition, when it refers to a noun or pronoun with which the proposition is joined. Cf. Mt. § 595. 4. — οὐπω ἀνηγμένοι, *not yet having got under weigh.* — ἀφικνουῦνται . . . γεραιτέρων, *three men of the more aged came from the place.* ἐκ is accommodated to the verb of motion. See N. on I. 1. § 5. — τὸ κοινὸν τὸ ἡμέτερον, *our common assembly.*

18. σφεῖς λέγειν, ἔφασαν—ἠδεσθαί τε αὐτοῦς. “I know no other example of this (i. e. the pers. pron. in the nom. before the infin.) than the case where two infinitives with different subjects are dependent on the same verb, of which one only has the same subject with the verb.” Butt. § 142. 4. N. 3. — αὐτοῦς refers to τρεῖς ἄνδρας (§ 17), and is the subject of κελεύειν, which verb is connected by καὶ to ἠδεσθαί τε καὶ μέλλειν, and depends upon ἔφασαν. Poppo, however, suspects that αὐτοῦς stands for ἡμᾶς αὐτοῦς, i. e. the Greeks. — τοὺς τούτου δεομένους, *those who wish this,* i. e. to bury their slain.

19. ἔτυχον . . . Κερασούντι, *happened to be still in Kerasus.*

21. Συγκαθήμενοι, *while we were sitting together in consultation.* Cf. Thucyd. V. 55. § 1.

22. ὡς ἂν . . . πῶμα, *as they would (naturally) be, having seen what took place among them,* i. e. the death of their countrymen, spoken of § 19 supra. The idea is that they were frightened, because they had just witnessed a similar scene. ὡς ἂν belongs to a verb to be supplied from δέισαντες.

25. ἐπνίγετο, “*was near drowning.*” Belfour.

26. τοιαῦτα is in the predicate.

27. Xenophon now shows the sad effects which would result from such insubordination. — τῶν πρὸς ὑμᾶς ἰόντων as ambassadors.

28. ἐν οὐδεμιᾷ χάρᾳ = *without authority.* — ἦν . . . ἐγένετο, *if there be those who will render him the obedience which just now (i. e. when the mob collected) was given.*

29. ὑμῖν. S. § 201. 4 (end), 5; H. § 598. b; C. § 604. 4. — αὐθαίρετοι (αὐτός, αἰρέομαι), *self-chosen.*



30. ἀφικνεῖσθαι is the subject of εἶναι. — τούτους refers to νεκρούς. Cf. N. on τοῦτο, III. 2. § 20. — κηρυκίῳ, the caduceus, a staff or mace borne by heralds and ambassadors in the time of war. σὺν κηρυκίῳ = a caduceator being sent. Similar to this is our modern expression, 'to send under a flag of truce.'

31. Ἀλλὰ ἡμεῖς κ. τ. λ., but we (thinking that no one would willingly undertake the embassy) have requested, &c. — καὶ . . . σκηνοῦν, and endeavor to pitch his tent on strongly fortified and advantageous places, i. e. take every precaution to defend himself against the violence of a mob.

32. ἡδέως, with gladness such as results from a hope of acceptance.

33. τὰ μέγιστα, things of the greatest moment, i. e. good faith towards heralds, a just regard for the rights of others, &c. — Οἱ δὲ δῆ. Dind., Born., and Pop. translate οὗ, ubi, referring to Greece. Cf. VI. 6. § 16. But Krüg. makes οὗ a pronoun referring to ἐπαίνου, and after Lion adopts the order: τίς ἂν ἡμῶν—ἐπαινέσειε τὸν ἐπαινον οὗ πάντων οἰόμεθα τεύξεσθαι. This is forced and unnatural. Render the passage: being such (i. e. so lawless), who would bestow praise upon us, where (i. e. in Greece) we hope to be praised by all?

## CHAPTER VIII.

1. δίκην ὑποσχεῖν, should be tried. — χρόνου. S. § 196; H. § 567; K. § 158. 4. — ᾧφλε (2 aor. of ὀφλισκάνω) . . . μνᾶς, was fined for negligently guarding the cargoes of the transport-ships (1. § 16) the deficit, 20 minæ. For the construction of τῆς φυλακῆς, which Krüg. rightly translates *secors custodia*, see S. § 194. 1; H. § 577. a; K. § 158. 6. χρημάτων depends on φυλακῆς. τὸ μείωμα, with which μνᾶς is in apposition, follows ᾧφλε, and refers to the deficiency in the cargoes, resulting from the negligence of those who kept guard over them. — ἄρχων of the ships (3. § 1). — κατημέλει. Sturz supplies τῆς ἀρχῆς, in the sense of *munus*, duty. — φάσκοντες, asserting. On the use of φάσκω, cf. Butt. § 109. I. 2; Mt. § 215. 2.

2. λέξαντα has ποῦ καὶ ἐπλήγη for its object. — τῷ βίγει. Cf. IV. 4. § 11.

3. οἶον is put in the gen. by attraction with its omitted antecedent. S. §§ 175. 1; 76. 1; H. § 808; C. § 751. — οἶνον . . . παρόν, and when it was not possible for us to catch the scent of wine (S. § 192. 1; H. § 576; C. § 555). This expression shows the extreme scarcity of the article. — οἷς . . . ἐγγίγνεσθαι, who are said to be insensible to fatigue, on account of their viciousness. Xenophon means to say, that if unmoved by the dreadful sufferings of the soldiers, he was abusive and insolent, he must have evinced a viciousness unsurpassed by that of the ass, which no amount of labor could subdue. — μεθύων παρήνησα; did I abuse you when I was intoxicated? This does not im-

ply that Xenophon was ever guilty of drunkenness, any more than the previous interrogatory proves him to have been addicted to pæderasty.

5. εἰ δπλατεύοι = εἰ εἴη δπλίτης. — Οὐκ ἔφη, *he said, No.* The negative properly belongs to δπλατεύειν understood.

6. Ἦ . . . ἀπάγων; *are you the man who was carrying a sick person?* — Ναὶ μὰ Δ', *yes indeed.*

7. σὺ before ἐμοὶ is strongly emphatic. — καὶ γὰρ ἄξιον, *for now it is worth while.*

8. κατελείπετο, *was on the point of being left behind.* S. § 211. N. 12; H. § 702; K. § 152. R. 4. (d). — τοσοῦτον = τοσοῦτον μόνον. — ὅτι = ὅσον τοῦτο, ὅτι. C. § 757.

9. Συνέφη, *assented to.* — προῦπεμψα by crasis for προέπεμψα.

10. Ὅποσα γε βούλεται is a phrase of indifference = *just as he pleases.* — Ἐνταῦθα . . . λέγεις = *it is true, as you say, that then I struck you.* — εἶδοτι εἰκέναι, *to appear like one who knew.*

11. Τί οὖν, *what then?* — ἤττόν τι ἀπέθανεν, *lit. did he any the less die,* i. e. nothing was gained by this trouble, since after all the man died. — τοῦτου, i. e. our being subject to death.

12. ὀλίγας (sc. πληγὰς), *few blows* in comparison with what he deserved. Hence ὀλίγας is here = *too few.*

13. ὅσοις . . . ἤρκει, *as many as were content to be saved.* — ἰόντων καὶ μαχομένων. Matthiæ (§ 556. Obs. 3) refers these participles to ἡμᾶς, the change of case resulting from a kind of *anacoluthon*. Perhaps it is better to regard them as *gen. absolutes*, thrown in for the sake of giving emphasis to the thought. Cf. Mt. § 561. — ἐποιούμεν. S. § 211. N. 10; H. § 701; K. § 152. R. 4. — ἀπωλόμεθα. The aor. here confines the result to a single case = (each time that we did thus) *we should have all been destroyed.* See Mt. § 508. b (end).

14. καθεζόμενος συχνὸν χρόνον, *having sat a considerable time.* On this aoristic use of καθεζόμενος, cf. Butt. § 114. p. 242; also Butt. Irreg. Verbs, p. 130. — κατέμαδον ἀναστὰς μόλις, *I perceived that I could scarcely rise.* When the participle, after verbs of knowing, hearing, seeing, &c., has the same subject as that of the verb, it is put in the nom. (Butt. § 144. 6; Mt. § 548); and if it denotes an action, coinciding in time with the finite verb and completed along with it, the participle is in the same tense. Mt. § 559. p. 975.

15. ὑγρότητα, *suppleness, flexibility* of the limbs. — τὸ δὲ καθῆσθαι . . . δακτύλους, *but I saw, that sitting down and remaining still, produced congelment of the blood and rotting off of the toes.*

17. Καὶ γὰρ οὖν. Cf. N. on I. 9. § 8. — παρὰ τὸ δίκαιον, *contrary to what is just, unjustly.* — τί μέγα . . . λαμβάνειν, *what injury so great could they have suffered, as that they could hope to obtain satisfaction for it?* — ἀπλοῦς, *simple, ingenuous*, when used of an oration is opposed to διπλοῦς, *double, artificial, ambiguous.*

19. ἐν εὐδίᾳ (εὐ, Διός), *in fine weather* = free from perils and hardships.

20. θάλαττα μεγάλη (= magnum mare, Lucret. II. 554), *a high sea, swelling waves*. — νεύματος μόνου = the least departure from duty. — πρῶρεύς. This officer who was next in rank to the helmsman, commanded in the prow, and had the oversight of the rowers. — κυβερνήτης. He had the chief management of the ship, and sat as helmsman, on an elevated seat in the stern. — ἐν τῷ τοιούτῳ, *at such a time*. For the use of the article, see Mt. § 265. 7.

21. ἔχοντες ξίφη οὐ ψήφους, i. e. not being restricted to the mere declaration of opinion, but having ample means to punish Xenophon for ill-timed or excessive severity.

22. ἐξουσίαν, *license*. — ὑβρίζειν ἐῶντες αὐτούς, *by permitting them to be insolent*. — τοὺς αὐτοὺς . . . ὑβριστοτάτους, *you will find that the same persons who were then most remiss, are now the most insolent*.

23. διεμάχετο . . . φέρειν, *refused to carry his shield under pretence of sickness*. For the construction of διεμάχετο—μὴ φέρειν, cf. N. on I. 3. § 2 (beginning). — ἀποδέδυκεν, *he has stripped*, i. e. plundered.

24. τοῦτον . . . ποιούσι, *you will treat him contrary* (τὰναντία. S. § 198. 2; H. § 587. f.) *to the manner in which they treat dogs*. — διδέασι, pres. 3 pers. plur. of δίδημι (a poetic form of δέω), as τιδέασι is formed from τίδημι (S. § 123; H. § 400. 2. h). Carmichael *sub hac voce* quotes Porson's remark: "the Attic bee (i. e. Xenophon) does not dislike words and phrases both poetic and Doric, of which no trace is found in other Attic writers, when they give elegance and vigor to his style."

25. ἀπηχθόμεν. The aor. is here used for the perf. Cf. S. § 211. N. 14; H. § 706; C. § 807; K. § 152. R. 6. — μέμνησθε. S. § 211. N. 6; H. § 712; K. § 152. R. 2. — εἰ δὲ . . . ἐπεκούρησα, *but if I protected any one from the storm*. Mt. § 411. 5. — τούτων οὐδεὶς μέμνηται, *no one remembers these things*, i. e. makes no mention of these services.

26. περιεγένετο, *he was superior to his accusers*, i. e. he was honorably acquitted. Some give this as the sense: *and the result was that things turned out well; the affair had a favorable termination*.



## BOOK VI.

## CHAPTER I.

4. κατακείμενοι after the Oriental manner. — στιβάσιν, couches made of grass, straw, or leaves. — ἐκ κερατίνων ποτηρίων, out of cups of horn.

5. σπονδαί, libations. The Greeks at feasts, before drinking, made a libation to the good spirit (ἀγαθοῦ δαίμονος) of unmixed wine, of which each guest drank a little. This ceremony was accompanied with the singing of the pæan and the music of flutes. Afterwards mixed (i. e. diluted) wine was brought in, and with the first cup the guests drank to Διὸς Σωτήρος. After the σπονδαί were made, the δεῖπνον, dinner, closed, and at the introduction of the dessert (δεύτεραι τράπεζαι) the συμπόσιον commenced. At the symposia, music and dancing with various other amusements were introduced, and sprightly conversation, sallies of wit, and the discussion of the subjects of the day, enlivened and gave interest to the entertainment. Cf. Smith's Dict. pp. 321, 832, 926. — πρὸς αὐλόν = to the music of the flute. πεπληγέναι, to have been killed. — τεχνικῶς πως, by some kind of trick.

6. ἀνέκραγον. They thought the man was really slain. — Σιτάλκαν, i. e. a song in which were sung the praises of Sitalcas, one of their kings, celebrated for his goodness. — ἐξέφερον ὡς τεθνηκότα, bore him forth (for burial) as if he were dead.

7. καρπαίαν, *karpaia*, a mimetic dance. S. § 181. 2; H. § 547. b; K. § 159. 2; C. § 630.

8. σπείρει καὶ ζευγηλατεῖ. This was done in pantomime. — ληστής, i. e. a pretended robber. — ἐν ῥυθμῷ πρὸς τὸν αὐλόν, rhythmically to the flute, i. e. in time with the music of the flute. — τῷ χεῖρει. S. § 157. 1. b; H. § 521.

9. καὶ τοτὲ—τοτὲ δέ, at one time—at another. — ὡς δύο ἀντιπατομένων, as if two were opposed to him. — ἐξεκβίστα, threw himself head foremost, i. e. he performed a kind of somerset.

10. Περσικόν, sc. ὄρχημα, a Persian dance, which, from the genuflexions with which it was performed, was called ὄκλασμα. Cf. Cyr. VIII. 4. § 12.

11. προσόδοις, solemn thanksgivings, when pæans were sung to Apollo and the other gods.

12. Πυρρίχην. The movements of this war-dance were very light and

rapid. Hence the name of the Pyrrhic foot (υυ). In the Doric states, where its origin is to be traced, it served as a preparation for war, but at Athens and other of the non-Doric cities, it was merely mimetic to entertain company. It was introduced to the public games at Rome by Julius Cæsar.

13. αἱ τρεψάμεναι. A sportive exaggeration of what is narrated, I. 10. § 3.

15. Ἀρμήνην, now called Ak-Liman, i. e. the White Harbor. — μεδίμνος. The *medimnus* was the principal dry-measure of the Greeks, and contained 11 galls. 7.1456 pints. — κεράμια. This was a liquid-measure containing 5 galls. 7.577 pints. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 616.

18. νικώσης, sc. γνώμης, the prevailing opinion, i. e. the will of the majority.

20. πῆ μὲν corresponds with ὁπότε δ' αὖ, § 21 infra. Cf. N. on III. 1. § 12. — νομίζων, when he reflected. — τυχόν, accus. abs. used adverbially, perchance, possibly. S. § 226. a; H. § 792. a; C. § 643.

21. αὐτοκράτορα γενέσθαι ἄρχοντα, to be commander-in-chief. — τὴν προεργασμένην δόξαν, the glory which he had previously obtained in conducting the retreat of the army.

22. δύο ἱερεῖα. Zeune remarks, that two or more victims were brought to the altar, so that if auspicious omens did not attend the sacrifice of the first, another might be slain.

23. δεξιόν. "When the Greeks were seeking omens from the flight of birds, they stood with the face to the north. Hence the favorable quarter of the heavens was on their right. The Romans, on the contrary, when taking auguries of this sort, looked towards the south, and therefore the propitious region of the heavens was on their left. This will account for the apparent disagreement in the writings of the two people, the Roman omen on the left being fortunate, which to the Greek would have been unlucky, and *vice versa*. As it respects the kind of omens, sometimes the mere appearance of a bird was deemed sufficient (especially if it appeared to a traveller on his road); thus the Athenians always considered the appearance of an owl as a lucky sign; hence the proverb, γλαυξ ἵπταται, the owl is out = we shall have good luck." Smith's Dict. Gr. and Rom. Antiq. p. 348. — ὅτι μέγας μὲν οἰωνός is conformed to ἔλεγεν, the construction suited to ὥσπερ being μέγαν μὲν οἰωνόν. — μέγας, i. e. portending great things. — οὐκ ἰδιωτικός. The omen was to a person of official dignity, inasmuch as the eagle was the bird of Zeus. — επίπονος, portentous of great toil. — χρηματιστικόν, relating to an increase of wealth. — μᾶλλον, sc. ἢ καθήμενον, rather than while in a sitting posture.

25. προεβάλλοντο αὐτόν, they proposed him (i. e. Xenophon).

26. εἶπερ ἄνθρωπος εἶμι = since I have all the feelings of a man, in respect to an appointment so honorable. — ἐμοὶ . . . τοῦτο, nor furthermore do I think it at all safe for me.

28. *πέρα*, *beyond*, is here taken absolutely (Butt. Lexil. No. 91), somewhat in the sense of *ὑπὲρ τὸ μέτρον*. — *ἄκυρον*, *without authority* = null and void.

29. *εἴ τινα*. He seems to refer to Chirisophus, and therefore, in order to give no offence, employs *ἀχθόμενον* instead of *στασιάζοντα*.

31. *πλείονος ἐνδέον*, *there was need of a more cogent reason*, viz., that drawn from the will of the gods. — *ὀμνῶ . . . πάσας*. The same formula of swearing is found, VII. 6. § 18; Cyr. VI. 4. § 6. So Demosth. de Cor., *τοῖς θεοῖς εὐχόμεαι πᾶσι καὶ πάσαις*. — *ἢ μὴν* confirms the oath. — *ἐμοὶ before ὑποστήναι* limits *βέλτιον*. — *ὥστι . . . γνῶναι* = *διαφανῶς*, § 24. — *ιδιώτην* signifies in this place one who is *unskilled* in the science of divination.

32. *οὐδ' ἂν ἐγώ γε ἐστασίαζον*. A similar protestation to the one made by Xenophon, § 29. — *Ξενοφῶντα . . . ἐλόμενοι*, *yet, said he, you have done a favor to Xenophon by not choosing him*. What is here said shows that the worst fears of Xenophon would have been realized, had he accepted the command offered to him. — *καὶ μάλα . . . σιγάζοντος*, *and that too in spite of my efforts to silence him*. — *Ὁ δέ*, i. e. Dexippus. — *αὐτὸν* refers to Xenophon.

## CHAPTER II.

1. *Θερμῶδοντος—Ἰριος*. See N. on V. 6. § 9. Xenophon inadvertently makes these rivers to have been passed on this journey, whereas they lie between Cotyora and Sinope.

2. *ἐπὶ τὸν Κέρβερον—καταβῆναι*. “Male vertit Hutchinsonus *ad Cerberum descendisse*, quod esset, *πρὸς Κέρβερον*. Verte *ad Cerberum petendum descendisse*.” Porson.

3. *Λύκος*, *Lycus* (Wolf), now called the Kilij-su or Sword river, names given it doubtless from its sudden and destructive risings.

4. *Θαυμάζω—τῶν στρατηγῶν*. The gen. in this case, shows in whom a certain quality is found, which quality is contained in the proposition beginning with *ὅτι οὐ*. *I wonder at the generals* = I wonder at this (i. e. *ὅτι . . . σιτηρέσιον*) in the generals. Cf. Mt. § 317. Obs.; S. § 193; H. § 577. a; C. § 551.

5. *Ἄλλος . . . μυρίους*, *another said*, ‘not less than ten thousand.’ The ellipsis of *ἐκέλευσε αἰτεῖν* gives life to the passage. — *ἡμῶν καθήμενων*, *while we are sitting* here in consultation.

6. *προϋβάλλοντο*, *they began to nominate*. — *Οἱ δ' ἰσχυρῶς ἀπεμάχοντο*, *but they wholly declined the service*.

8. *τὴν ἀγοράν*, *the market*, i. e. provisions sold in the market.



9. διαφθείρειν τὴν πρᾶξιν follows ἠτιῶντο as the gen. denoting the crime. S. § 194. 4; H. § 577. b; C. § 553; K. § 158. 6. II.

10. ἕνα Ἀθηναίων. They considered Xenophon as the real leader, although Chirisophus had been chosen to the office. — τὸ δ' . . . εἶναι, *but that the rest of the army was nothing comparatively.* — καὶ ἦν δὲ κ. τ. λ. An explanatory clause thrown in by the historian.

11. αὐτοὶ refers to Chirisophus and Neon. — διὰ ταῦτα, i. e. for the reasons just mentioned. — τοῖς γεγενημένοις, i. e. his loss of the chief command, and the desertion of his soldiers.

15. ἔτι μὲν, *for some time.* — παραμείναντας refers to the third division of the army, spoken of in the following section.

17. κατὰ μέσον πῶς τῆς Θράκης, *about the middle of Thrace.*

### CHAPTER III.

1. Ὀν μὲν οὖν κ. τ. λ. Schneid., Krüg., and some others, make this exordium to commence the sixth book. It is omitted in the Eton MSS., and bracketed by Dind., Born., and Poppo.

2. Οἱ μὲν Ἀρκάδες, i. e. the division which followed Lycon and Callimachus, and were now led by ten generals. — τὸ αὐτοῦ λάχος, *his own division* (literally, *lot, portion*), consisting of 450 men.

3. Συνεβάλοντο δὲ καὶ λόφον, *they agreed also upon a hill.*

4. τὸ συγκείμενον, sc. χωρίον, *the place of rendezvous.*

5. τέως, i. e. until they came to the ravine. — τρέπονται, sc. οἱ Θράκες. — ἀποκτινύουσι, 3 pers. plur. pres. of ἀποκτινύμι. S. § 123; H. § 402. 2. h. — λόχου limits στρατιώτας understood, with which ὀκτὼ μόνους agrees.

6. ἀεὶ πλείονες συνέβρεον, *the numbers were continually increasing.*

7. οἱ δὲ refers to the Thracians. — ἐπίοιεν, sc. οἱ Ἕλληνες.

8. τῶν μὲν refers to the Greeks, τῶν δὲ to the Thracians. — τελευτῶντες, *at last.*

10. τὰ μὲν ἄλλα, i. e. the other conditions of the treaty. — οὐκ ἐδίδοσαν, *were unwilling to give*, “usu in hoc verbo frequentissimo.” Krüg. — ἐν τούτῳ ἴσχυετο, *in this thing the treaty hung*, i. e. the disagreement respecting the giving of hostages put a stop to the treaty.

11. Ξενοφῶντι—πορευομένῳ, *while Xenophon was marching.* Cf. Butt. § 145. 5; Mt. § 562. 2.

12. εἰ ἐκείνοι. The common reading is εἰ καὶ ἐκείνοι ἀπολοῦνται, *also if they perish*, a sense not suited to the context.

14. στρατοπεδεύμεθα. S. § 218. 2; H. § 720. a; K. § 153. (a); C. § 525. — καιρὸς refers to time, i. e. *time for supper.* Some refer it to a place suitable for pitching a camp, and at a convenient distance from the

enemy. Weiske thinks that reference is had to a due amount of exercise, so that the army might partake of their repast before becoming greatly fatigued.

15. This section is parenthetic. — *εἰς τὰ πλάγια*, i. e. the parts lateral to their march. — *καίειν* in order that these numerous fires might strike the Thracians with terror. Cf. § 19 infra.

16. *Χρυσόπολιν*, *Chrysopolis*, the Golden city, now called Uskudar or Scútari, the Asiatic suburb of Constantinople, on the eastern shore of the mouth of the Bosphorus.

17. *κάκιόν ἐστι διακινδυνεύειν*, *it is more hazardous to encounter danger*. — *εἰς ταῦτον ἐλθόντας*, *having come into the same place* = having united our forces. — *κοινῇ . . . ἔχεσθαι*, *to make common cause in effecting our safety*. *ἔχεσθαι* with the gen. signifies, *to cleave to, to keep hold of*. Cf. Mt. § 330. 6; S. § 192. 1; H. § 574. b. — *παρασκευασαμένους τὴν γνώμην*, *having come to the determination*. — *ὡς νῦν—ἔστιν*, *that now is the time*.

18. *τοὺς μεγαληγορήσαντας ὡς πλεόν φρονούντας*, *those who boasted of having wisdom superior to us*. — *ταπεινώσαι*, *to humble*. This beautiful sentiment reminds us of a letter of the Sultan Barsebai, quoted by Stocker (N. on Herod. VII. 10. § 5) from De Sacy's *Chrestom. Arab.* "These are the words of the Most High: 'How many times has it not happened by divine permission, that a small troop has vanquished a numerous army!'" — *ἀπὸ τῶν θεῶν ἀρχομένους* = beginning every enterprise by asking counsel of the gods.

19. *ἐφ' ὅσον καλῶς εἶχεν*, *as far as it was proper*. — *ἐπιπαριόντες*, *going up*. Cf. Thucyd. V. 10. § 8, with Bloomfield's note. — *ἡ στρατιὰ = οἱ ὀπλιταί*, by its opposition to the preceding *οἱ πελτασταί*.

22. *ἐλάνθανον . . . γινόμενοι*, *found themselves unawares upon the hill*. *ἐπολιορκούντο* has the force of the pluperfect.

23. *τῶν καταλειμένων*, i. e. the old men and women, spoken of in the preceding section.

24. *κατὰ . . . ὁδόν*, *in the way leading to Calpe*. — *ἀφίκοντο εἰς τὸ αὐτό*, i. e. *συνέμιζαν ἀλλήλοις*. Krüg.

25. *τοῦτο*, i. e. an attack upon them by night.

26. *τὰ παρ' ἡμῖν*, *our situation*.

## CHAPTER IV.

1. *τῇ ἐν τῇ Ἀσίᾳ*. The Thracians had long before this crossed over on the Asiatic side of the Bosphorus, and spread themselves in the fertile plains of Mysia and Phrygia.

2. Καὶ τριήρει . . . πλοῦς. The idea is, that the distance from Byzantium to Heraclea could only be rowed by a galley in one of the longest days. *ἡμέρας πλοῦς* is like our expression, 'a day's sail.' — *ἐκπίπτοντας*, being *shipwrecked*.

3. ἐν τῇ θαλάττῃ προκείμενον, *extended into the sea* = a promontory. — τὸ μὲν—καθῆκον, ὃ δὲ ἀχὴν, and τὸ δ' ἐντὸς—χωρίον are in apposition with *προκείμενον χωρίον*, as parts subjoined to a whole. Mt. § 432. 3. ἐστὶ, however, may be supplied after these nominatives. — ἀχὴν, *neck of land*. The foundation of this metaphor is obvious. — ἐντὸς τοῦ ἀχένος = comprised within the limits of the promontory. — ἀνθρώποις limits *ἱκανόν*, and the infin. *οἰκῆσαι* is referable to S. § 222. 5.

7. εἰς δὲ . . . γενόμενον. The usual interpretation, and one which is adopted by Weiske, Zeune, Born., Pop., and Krüg., is "*in loco qui facile futurus fuisset oppidum.*"

8. ἐπὶ ταύτην τὴν μισθοφορὰν = *for the sake of hire merely*. The demonstrative pronoun here expresses emphasis. Cf. Mt. § 472. b. — οἱ μὲν καὶ ἄνδρας ἄγοντες, οἱ δὲ καὶ προσανηλωκότες χρήματα. The text is so obscure, and the efforts of distinguished critics have proved so fruitless in restoring what may be deemed the true reading, that I shall only adduce Bornemann's solution, which on the whole seems preferable, viz., to reject ἄνδρας from the text, and read οἱ μὲν καὶ ἄγοντες, οἱ δὲ καὶ προσανηλωκότες χρήματα, *some bringing their fortunes (with them), and others having already spent theirs*. — τούτων ἕτεροι, *others of these*. Krüger regards ἕτεροι as here implying comparison, *others than these*. Cf. Mt. § 366. d; S. § 198. 2; H. § 585. h. πολλὰ καὶ ἀγαθὰ πράττειν = *had amassed great fortunes*.

9. συνόδου depends upon *ἑστέρα*. See N. on τούτων ἕτεροι, § 8. — τοὺς νεκροὺς, i. e. those who had been slain by the Thracians. — καὶ οὐχ οἶον κ. τ. λ. Decomposition had so far progressed that the bodies could not be removed from the place. — ἔθαψαν . . . κάλλιστα, *they buried with all the honors their circumstances would permit*. ἐκ τῶν ὑπαρχόντων, *according to their means*. Cf. ἐκ τῶν δυνατῶν, IV. 2. § 23.

11. κατὰ χώραν . . . στρατεύμα, *that the army should resume the same order which it had before the defection of the Arcadians*.

12. Ἦδη, *immediately*. — Ἡμεῖς, i. e. the generals. — εἴ ποτε ἄλλοτε, *if ever at any other time you were prepared to fight*.

13. μισθωσάμενος, *having hired*. "μισθῶ, *I let out*; μισθοῦμαί τι, *I cause to let out to myself*, i. e. *I hire*." Butt. § 135. 8.

16. εἰς τρίς, *as many as three times*. Cf. Vig. p. 226. XIV. — ἃ ἔχοντες ἦλθον, *which they had when they came*.

18. ὡς . . . ὅτι. Matthiæ (§ 539. 2) cites this passage as illustrative of his remark, that "sometimes the construction of a proposition, which properly is independent, is connected with a parenthesis," ὅτι here depending upon *ἡκου-*



σα. Poppo and Krüger, however, find here two modes of construction combined in one proposition, the writer proceeding with *ὅτι*, as though he had not commenced with *ὥς*. Cf. Mt. § 632.

19. *μὴ* . . . *ἱερῶν*, since the sacrifices were not propitiious.

20. *σχεδὸν* . . . *στρατιά*, almost all the army. — *διὰ* . . . *πᾶσιν*, because it concerned all.

21. *ἴσως* . . . *ἡμῖν*, perhaps the victims may be favorable to us. Cf. Thucyd. V. 54. § 2.

22. *προθυμεῖσθαι εἴ τι ἐν τούτῳ εἴη*. Of the various solutions given to this troublesome passage, that seems most satisfactory which supplies *σκοπεῖν* before *εἰ* (Mt. § 526), and refers *τούτῳ* to *τῷ θύματι* understood from *ἐθύοντο*: to pay close attention to the circumstances attending this sacrifice.

24. *οὐ μείον πεντακοσίου*. Bornemann, following the common reading, inserts *ἦ* after *μείον*. For its omission, cf. Mt. § 455. *Obs.* 4.

25. *τριάκοντα*. Krüger edits *πεντήκοντα*, on the ground that *τριάκοντα* would make the number too small. But it should be remembered that prompt assistance was needed, and hence the young and active were selected for the relief-party.

## CHAPTER V.

2. *ἐπεξόδια*, sc. *ἱερά*. This sacrifice was offered by generals before setting out on an expedition, in order to ascertain from the accompanying signs whether the enterprise would be successful or not.

4. *Ἐπεὶ δ'* . . . *αὐτοῦς*, when the captains and soldiers (of Neon) had left (Weiske, *vellent relinquere*, but Born. more correctly, *reliquissent*) them, i. e. Neon and *τὸν δὲ ὄχλον καὶ τὰ ἀνδράποδα*.

7. *ἔξω τῶν κωμῶν*, outside of the villages so as not to be molested by the enemy. — *ἐντὸς τῆς φάλαγγος*, within the phalanx. No parties were permitted to leave the lines for the sake of plunder.

9. *λόχοις φύλακας*, companies of reserve. — *οἱ πολέμοι* . . . *ἀκεραίου*, the enemy, when thrown into disorder (by the main body of the Greeks), may meet these bodies (of reserve being) in good order and vigorous. *ἀκεραίου*, literally, not having mixed with the combatants; hence fresh, vigorous for action.

10. *ὥς μὴ ἐστήκωμεν*, so that we may not be standing still, which would appear to the enemy the result of fear.

13. *ὃ τι* . . . *πορείαν*, what it was which stopped the march. S. § 225. 1; H. § 786; K. § 148. 6.

14. *οὐδένα* . . . *ἐδελοῦσιον*, have never led you into unnecessary (literally, voluntary) danger. *προξενέω*, to be the *πρόξενος* of one, to introduce one to

another, as a *πρόξενος* would, the citizen of a state connected by hospitality; hence tropically, to lead one into a place or situation. As parallel to *κίνδυνον ἐδελοῦσιον*, cf. *έκουσίων κινδύνων*, Thucyd. VII. 8. § 3; *αὐθαιρέτους κινδύνους*, VIII. 27. § 3. There are some, however, who prefer to join *ἐδελοῦσιον* to the preceding *μέ*. — *οὐ γὰρ . . . ἀνδρείότητα*, for *I see you in no want of glory as it relates to bravery*, i. e. glory resulting from bravery.

16. *μεταβαλλομένους*, sc. *τὰ ὄπλα*, with weapons turned away (literally changed) = with the back to the enemy.

18. *Τὸ δὲ . . . ἄξιον*; since we must fight, is it not an advantage worth seizing upon, to cross over and place a valley in our rear? The subject of this sentence is *τὸ—ποιήσασθαι*. — *εὔπορα*. Some of the greatest masters in the science of war, have laid it down as a rule, to leave open to the enemy a way of retreat, in order that they may not fight with the bravery of despair.

19. *τῶν ἄλλων ὧν διαπεπορεύμεθα χωρίων* by attraction for *τῶν ἄλλων χωρίων ἃ διαπεπορεύμεθα*.

20. *θρηψόμεθα*, fut. mid. *shall support ourselves*.

21. *οἰωνοὶ αἴσιοι* refers to the eagle spoken of, § 2 supra. — *ἴωμεν ἐπὶ τοὺς ἀνδρας*. The asyndeton gives life and force to the exhortation.

22. *ἧ . . . ὧν*, in whatever part of the valley each one happened to be. — *τὴν γέφυραν*. This shows that the *νάπος* was a marshy valley, or that in certain seasons of the year water flowed through it as in a *χαράδρα*. Some think that *γέφυραν* in this passage means nothing more than a narrow way. — *ἐξεμηρύνοντο*, they defiled.

25. *δρόμῳ διώκειν*, to go running. The transitive sense of *διώκω* is the more usual one. Cf. Butt. Lexil. No. 40. p. 232.

29. *ἀπέθανον δ' ὀλίγοι* refers to the enemy.

## CHAPTER VI.

2. *ἐλάβανον οἱ ἐξιώντες*, i. e. the plunder belonged to those who took it. Schneider added the article, which is retained in the best editions.

3. *κατήγον*, sc. *τὰς ναῦς*, brought their ships into port.

5. *τινὲς οἰχόμενοι ἄλλοι ἄλλῃ*. The readings of the MSS. are various. The text is Dindorf's, which Poppo approves, and which differs only from Schneider's reading in the substitution of *ἄλλοι* for *ἄλλος*. Born. proposes *τινὲς οἰχόμενοι ἄλλοσε*, which gives no suitable sense to the passage. The conjecture of Krüg. is worthy of consideration, that *καὶ* should be placed after *οἰχόμενοι*, making *ἄλλοι εἰς τὸ ὄρος* refer to a party who had gone to the mountain (4. § 5) for wood, there being no villages whence plunder could be taken. — *εἰλήφεσαν* refers to *ἐπὶ λείαν τινὲς οἰχόμενοι*, who it seems had

straggled away from the main body, and fallen in with large flocks of sheep pastured upon the mountains.

7. περιτυχών, *falling in with*. — ἀνακαλούντες τὸν προδότην, *exclaiming, "The traitor!"* The article implies that Dexippus was the one to whom of all others the epithet προδότης belonged. Cf. Mt. § 268, p. 470; S. § 167. 1; H. § 535; C. § 696.

8. ταῦτα γενέσθαι is an adnom. genitive after αἴτιον. For the omission of the article, cf. Mt. § 542. b.

9. ἀχθεσθεῖς, *being chagrined*.

10. τὸν ἄρξαντα βάλλειν, i. e. the ringleader of those who attempted to strike Dexippus.

11. διὰ τέλους = διὰ παντός, *continually, during the whole time* of the expedition. — ἐξ οὗ, i. e. on account of his friendship for Xenophon. — παρ' ὀλίγον, *of little account*. — φαῦλον, *small, trifling*.

13. οἶτος, Cleander, who was then harmostes of Byzantium. Cf. VI. 4. § 18. — ἀνόμους, *lawless*, i. e. not subject to law, as bandits, robbers, &c. — οἶτος ὁ λόγος, *this report concerning our lawlessness*.

15. ἐγὼ μὲν οὖν is repeated in this sentence in consequence of the parenthesis commencing with καὶ γὰρ ἀκούω. — ὑμᾶς τῆς αἰτίας. S. § 197. 2; H. § 580. 1; K. § 157. — καταδικάζω ξεμαντοῦ. S. § 194. 4. c; H. § 577. b; K. § 158. R. 7; C. § 553. — τῆς ἐσχάτης δίκης, i. e. death.

18. μὴ ἐκδῶτε—πολεμεῖτε. In prohibitions or entreaties, the aor. subjunct. or pres. imperat. follows μὴ, according as the action is to be expressed as momentary or continued. Cf. Butt. § 148. 3; Mt. § 511. 3; S. § 218. 3; H. §§ 720. b; 723. a.

22. ἐφ' ᾧ τε, *for the purpose of*. — Δέξιππον. The repetition of his name gives emphasis to the treachery charged upon him in ἀποδράντα and προδόντα.

23. τὸ ἐπὶ τούτῳ, *as far as it depended upon him*. — ἀπολώλαμεν "aliquanto vividius est quam si dixisse ἀπωλόμεθα ἂν." Krüg. — Ἦκουε γὰρ, ὥσπερ ἡμεῖς κ. τ. λ. It appears that the first definite information respecting these impassable rivers, was received by the Greeks at Cotyora (V. 6. § 9), after Dexippus had deserted. Reference in this place is therefore doubtless had to some general report of the difficulties attending a journey by land, made to the Greeks while they lay at Trebizond.

24. Τοῦτον . . . ἀφειλόμην, *from a fellow of such a character I rescued the man*. Cf. N. on III. 1. § 30.

27. εἰ καὶ may be rendered *although*, when as here the apodosis is negative.

28. ἵνα . . . μηδεῖς, *that no one might noise it abroad*. — τοῖς λησταῖς refers to the party who had taken the πρόβατα (§ 5 supra), and wished, through the aid of Dexippus, to keep them as private booty.



30. Δρακόντιον. The same who presided over the games, IV. 8. § 25. The reader cannot but sympathize with the army in the interest which they felt for Agasias, than whom to no captain were they more indebted for the retreat which they had so successfully and gloriously made.

31. τῶ Σιῷ, i. e. Castor and Pollux. — ἀντίοι—ἧ, *other than—different from.*

36. ἀλλά, *well then.* — ἐκεῖσε, i. e. at Byzantium.

38. Χρυσόπολις (see N. on 3. § 16) may be regarded as the place where the Retreat of the Ten Thousand terminated, what follows having no direct connection with the Expedition of Cyrus.

## BOOK VII.

## CHAPTER I.

8. εἰ δὲ μή, *otherwise*. Cf. N. on IV. 3. § 6. — οὐ ταχὺ ἐξέρπει, *is slowly creeping out*. This shows the reluctance with which the army left the town.

11. ὅτι . . . αἰτιόσεται, *that he should blame himself* for the consequences. The threat is designedly ambiguous.

13. Κυνίσκος. "Haud dubie Laco qui in Chersoneso bellum cum Thracibus gessit." Zeune.

17. τὴν χηλὴν (literally, *the claw*) here signifies the projecting stone work which protected the walls next to the sea from the force of the waves. By clambering up this mole, the soldiers were enabled to scale the walls and enter the city.

19. ἐνδον, i. e. within their houses. So Weiske.

20. Χαλκηδόνος, now Cadiqua (Καδίκιοῦ) opposite Constantinople, on the northern shore of the Marmora.

22. Ἄλλ' εὖ τε λέγετε. By apparently acceding to the wishes of the army, Xenophon succeeded in restoring order, and prevented the soldiers from committing those excesses which in the end would have proved fatal to their best interests.

25. ἦν . . . χαριζόμεθα, *but if we should indulge our wrath*, i. e. give scope to our desires for vengeance. — τὴν οὐδὲν αἰτίαν, *in no respect to blame*. — ἂ ἔσται ἐντεῦθεν = *what will be the consequences*.

27. ἐν τῇ πόλει, i. e. ἐν τῇ ἀκροπόλει. Cf. Thucyd. II. 24. — ἔχοντες, *having charge of*, i. e. the cities here spoken of, committed themselves to the patronage and guardianship of the Athenians.

30. τοῖς τῶν Ἑλλήνων . . . τυγχάνειν, *by persuading the masters of the Greeks* (i. e. the Lacedæmonians) *to endeavor to obtain your rights*. — ἡμῶς δεῖ κ. τ. λ., i. e. by an impotent attempt to avenge your own wrongs, you ought not to preclude yourselves from your own country.

33. καθήμενον, "*remaining in quiet expectation*." Belf. — στρατηγιῶν, *desiring the office of a general*. — εἰς ἀφθονίαν = *ἀφθόνως*.

39. Μάλα μόλις, "*non sine magna difficultate*." Sturz.

41. Ἐπεὶ . . . αὐτῷ, lit. *but when there was wanting much to him*, i. e.

when he fell far short of having enough provisions, so that each soldier might have one day's allowance. — ἀπειπών, *resigning*.

CHAPTER II.

3. τὰ ὄπλα ἀποδιδόμενοι, *selling their weapons*.

5. ὅσον οὐ παρέη, lit. *he was only not present = he was almost present*. The phrase is elliptical: he was only so much wanting as was necessary to make him not present. Cf. Butt. § 150. p. 439; H. § 848. d; C. § 757. N.

7. κατὰ τὰ συγκείμενα, *according to agreement*. Cf. VII. 1. § 2. — Ἀναξιβίου μὲν ἡμέλησε. A merited recompense for the treachery and cupidity of the Spartan admiral.

8. Πέρινθον, *Perinthus*, a city of Thrace, W. of Byzantium, now called Erekli.

9. ὡς διαβησόμενοι, *hoping to cross over*. Cf. N. on I. 1. § 7.

10. αὐτῷ . . . πείσειν, *saying what he thought* (i. e. making such promises as he thought) *would induce him*. — οὐδὲν . . . γενέσθαι, *none of these things, or, nothing of this sort was possible*. Cf. N. on I. 3. § 17.

12. ἔπραττε περὶ πλοίων, *negotiated for vessels*.

18. πυροῖς ἐρήμοις, i. e. *fires having no guards around them*.

20. ἀναπηδήσαντες ἐδίωκον, *leaping upon their horses, they galloped away to inform Seuthes*.

23. κέρατα οἴνου προὔπινον, *they drank to one another in a horn of wine*.

26. Ἴδι νῦν, *come now*. — ἀφήγησαι. Xenophon here calls upon Medosades to report to Seuthes the reply made to his proposals, which Medosades does in the next section.

29. Νῦν τοίνυν, *now then*.

30. σὺ ἐλθὼν εἰπέ, *do you go and say to them*.

33. εἰς . . . ἀποβλέπων, *looking (for sustenance) to the table of another*. — ἐνδίφριος, as Krüg. remarks, is equivalent to *δομοτράπεζος*. Cf. § 38 infra.

CHAPTER III.

2. ὀδὸν εἶσαι, *not to go; literally, to let alone the way*.

3. ὁδτος δὲ ὁ αὐτός. Some MSS. and editions omit the article, which would give the signification *hic ipse*, instead of *hic idem*, a sense which the passage evidently demands.

4. τοῦτο βουλευσέσθε, "utrum Aristarcho parendum an eundum sit ad Seuthen." Weiske.



5. οἱ ἥττους, *those who are weaker than you.* — τῆς = ἕκαστος (i. e. Seuthes and Aristarchus), S. § 165. N. 1.

7. πλείστων ἀκουόντων, *in the hearing of as many as possible.* — αὐτῶ, i. e. Xenophon.

8. ὑπὸ . . . ἐξενίσθαι, *we shall think ourselves hospitably entertained by you.*

10. τὰ νομιζόμενα, *that which is customary.* Cf. VII. 2. § 36. — ἐξῶ, *in addition to.* — ἀξιῶσω αὐτός. S. § 160. 4. (b); H. § 669. b; C. § 733. R. — ἵνα ταῦτα διατιθέμενος, *in order that by the sale of it.*

11. διώκειν καὶ μαστεύειν, *to pursue and search out.*

13. χειμῶν γὰρ εἶη. For the omission of ὅτι before this opt., cf. Mt. § 529. 3. — εὔρημα. Cf. N. on II. 3. § 18.

16. ἔσοιτο, sc. ὅτι from the preceding context.

17. καὶ εὖ καὶ κακῶς ποιεῖν is regarded by Bloomfield (N. on Thucyd. VIII. 82. § 3), as almost an *adagial* expression. — ἄμεινον ὑμῖν διακέισεται, *it will be disposed of more to your advantage.*

18. τάπιδας, *carpets.* — Τοιαῦτα προὔμνῆτο, "*talibus verbis hortatus dona captabat.*" Weiske.

19. ἄλλοι τῶν ὑμετέρων. Zeune thinks that Alcibiades is here alluded to. Cf. Corn. Nep. Alcib. VII. 4. See also Hell. II. 1. § 25.

21. καθήμενοις. The Thracians sat at their meals, instead of reclining as did the Greeks.

22. ὅσον μόνον γεύσασθαι, *sufficient only for a taste.*

23. φαγεῖν δεινός, *a very great eater.* — εἶα χαίρειν, *paid no regard to.* — τριχόινικον. Ἀ χολίξις was one day's allowance.

29. ἤδη . . . ἐτύχχανεν, *for he had by chance now drunk rather too freely.*

30. τούτους = *here.* S. § 163. N. 2.

32. μαγάδι. The *magadis* was a stringed instrument of great compass, introduced originally into Greece from Asia Minor. The one used by Anacreon is said to have had twenty strings.

45. ὅτι . . . δέη, *that you will not need me alone,* i. e. that I alone without the troops can render you no essential aid. — δραμοῦνται, fut. mid. derived from the supposed theme ΔPEMΩ. Cf. Butt. Irreg. Verbs, p. 247.

46. ἐτρόχαζε. Carmichael (Gr. Verbs, p. 287) derives τροχάζω from τροχάω, an Epic form of τρέχω.

47. τάδε δὴ, sc. ἐστίν, *those things have happened.* — ἔρημοι, i. e. without leaders, and apart from the main army. — συστάντες ἀδρόοι που, *collecting somewhere.*

## CHAPTER IV.

4. ἀλωπεκίδας, *caps made of foxes' skins.* — ζειράς. These seem to have been a kind of cassock enveloping the inner garment, as an additional protection against the cold.

5. τῶν αἰχμαλώτων, sc. τινάς. — καὶ (before τούτων), also, “sicut illorum vicos de quibus dictum est § 1 supra.” Weiske. — τῶν λιμῶν, which would follow the burning of their villages and provisions.

7. Ἐπισθένης. This person must not be confounded with the Amphipolitan Episthenes, who commanded the targeteers at Cunaxa (I. 10. § 6), and to whose care the Armenian youth was committed (IV. 6. § 1).

10. μηδέτερον, neither. — περιλαβόν, embracing.

11. ἐν . . . Ὀραξί, among those called the mountain Thracians.

12. ἐν τοῖς στεγνοῖς, in the covered places = in the houses.

13. ἠγγυᾶτο, pledged himself to them, became security.

15. ἔφασαν refers to the Thynians who were captured. — ὡς ἀποκόψου-  
τες, in order to break off.

16. ἐτῶν ἤδη ὡς ὀκτωκαίδεκα. Schneider thinks that Xenophon remarked on the age of this youth, because the strength of a full-grown man was requisite for blowing the trumpet.

19. τοῖς πρώτοις, in relation to others of Seuthes's men, who came up afterwards.

21. τριπλασίαν δύναμιν, i. e. three times the number of troops he had, when the Greeks first became his allies.

## CHAPTER V.

5. ὡς δεῖ κηδεσθαι Σεύθου, to care for the interests of Seuthes as you ought. — εἰ μὴ ἄλλως ἐδύναω, if you could have effected it in no other way. — καὶ ἀποδόμενος κ. τ. λ. A proverbial phrase, as Bloomfield (N. on Luke 22 : 36) says, by which a thing is counselled to be done at any rate. Cf. Thucyd. VIII. 81.

8. αὐτῶν, i. e. Xenophon. — ἐμέμνητο refers to Seuthes.

9. ἔτι ἄνω, further up from the sea-coast into the interior.

13. στήλας . . . ληΐζονται, the sense is, having defined their respective limits with pillars, each plunders the wrecks which fall within his section. The following extract from Perkins's Residence in Persia, will illustrate the dangerous navigation of this part of the Euxine: “We left the Bosphorus and entered the Black Sea about noon. A thick, damp fog still filled the atmosphere, and vividly impressed us with the appropriateness of the appellation, *Black*, or *dark* Sea. From the head of the Bosphorus, the shores, on both sides, recede at right angles, and, as a bend occurs in the Straits a few miles below, it is almost impossible for vessels coming down to find the entrance, especially when the fog prevails. Terrible wrecks occur there in almost every storm. Beclouded in mist and fog, the doubtful mariner creeps along, and uncertain, yet hoping, that he has gained the entrance, is decoyed into some

treacherous nook and dashed in a moment upon the foaming rocks. There are few points in any sea navigated by Europeans which are so perilous." p. 83.

## CHAPTER VI.

3. παράγειν, sc. the Lacedæmonian ambassadors. — ἐπὶ ξενία, sc. τραπέζῃ.

5. Ἄρ' οὖν . . . ἀπαγωγῆς, *will he not then be opposed to our leading away the army?* In his note on ἀρα μή, Soph. Electr. 446, Prof. Woolsey cites Buttman's acute observation (Index to Plato's Four Dialogues, 4th ed. Berlin, 1822) under ἀρα, "ἀρα μή, sicut μή solum, interrogat in re incredibili, ita tamen ut ἀρα addat fere aliquam sollicitudinem, sive veram sive fictam, ne forte ab altero affirmetur." Cf. Mt. § 608. Obs. 3.

15. περὶ ὧν = ἐκείνων περὶ ὧν, of which equivalent, ἐκείνων limits αἰτίαν. Sturz makes περὶ ὧν = περὶ ἐκείνων περὶ ὧν.

16. τὰ . . . τεχνάζειν, *that I, having received your pay from Seuthes, am managing to deceive you.* — ὧν = ἐκείνων ᾱ, of which ἐκείνων depends on στεροῖτο. S. § 200. 3; H. § 580. 1; K. § 157.

17. ἐὰν . . . χρήματα, *if you exact from him the money.*

19. μὴ . . . ἔνιοι, *no, not even as much as some of the captains.*

20. τὴν γνώμην. Xenophon uses a mild expression because Seuthes was present.

21. αἰσχύνῃ. Cf. N. on II. 3. § 22.

22. εἴ γε . . . φυλακή, "*si qua est ab amicis cautio.*" Krüg.

23. τούτου ἐναντίον, *in the presence of this man.*

24. προσίοιτε. The common reading is προσήτε, which Mt. (§ 525. d) disapproves, because a repeated action is spoken of. — ὄτων. The Attics seldom use this form of the compound relative. Cf. Butt. § 77. N. 4.

36. κατακεκάνοτες. The common reading is κατακάνοντες. Cf. Butt. Irreg. Gr. Verbs, p. 157; Carmichael, Gr. Verbs, Obs. sub voce κτείνω; Mt. § 498. p. 836. — ἐν τῷ μέρει καὶ παρὰ τὸ μέρος, "*cum officio suo functus tum prætur officii necessitatem.*" Zeune. These words correspond to our phrase, '*in turn and out of turn.*'

41. ἐξόμεθα αὐτοῦ, *we shall lay hold of him.*

43. ἐν ἀπορρήτῳ ποιησάμενος, *having enjoined secrecy.*

## CHAPTER VII.

3. Προλέγομεν, *we forewarn.* — εἰ δὲ μή, *otherwise.*

6. ἠδύλιζον, *remained; literally, encamped in the open air.* Cf. II. 2. § 17.



7. κατὰ κράτος. Krüg. concurs in Weiske's conjecture, that these words should be placed before *χώρας*. But if *ἐχόντων* be substituted for *ἐκόντων*, the difficulty, resulting from the present collocation, disappears.

8. οὐχ ὅπως, *not only not*. On this phrase, cf. Butt. § 150. p. 438; Mt. § 623.

14. τὰ δίκαια, *their wages*; literally, *what is just, or due*.

15. λέγειν. Supply *λέγε δὴ*. The first of two contrary conditional propositions, is sometimes found without the apodosis. Cf. Butt. § 151. IV. 2; Mt. § 617. a.

22. Πρῶτον . . . καταστήσαντας, *for in the first place, I know that, next to the gods, these have made you distinguished*; literally, *have set you in a conspicuous place*.

24. πλανωμένους, *wandering about*. "Significanter pro ὄντας." Weiske. — τούτων . . . βία, *the words of these are not less effectual to accomplish what they desire, than the force of others*.

29. ἀνάγκη, *by necessity*, is opposed to *φιλία*.

33. ἐγκαλοῦσιν, *they demand in payment*. This verb is used of a creditor summoning the debtor into court, in order to obtain judgment in his favor.

40. Αἰσχρὸν γὰρ ἦν, *for it would have been disgraceful*, For the omission of *ἔν*, cf. Mt. § 508. Obs. 2.

47. σοὶ προεμένους εὐεργεσίαν, *having been first to show you kindness*. Schneider says that *προέσθαι τι εὐεργεσίαν* is significantly said, "cum quis prior beneficium confert in aliquem, incertus an gratiam apud illum sit in futurum." Cf. Plato's Gorgias. 520. C., with Woolsey's note.

51. Ταῦτα . . . οἶόν τε, *it is impossible that these things should be so*.

53. ἀλλ' ἢ μικρὸν τι, *except a very little*.

54. τίνος . . . ἔχειν, *whose talent shall I say I have?* i. e. I shall be obliged to distribute this talent (thy present) also, and then say I have nobody's talent in my possession; I shall lose it. — τοὺς πέτρους. Cf. VII. 6. § 10.

57. οὐ προσῆει, *did not come near* the Lacedæmonian leaders who were distributing the money among the soldiers. His object was to avoid censure, by abstaining from all participation in the affair. — οἴκαδε, i. e. ὡς οἴκαδε ἀπιών. Krüg.

## CHAPTER VIII.

3. παρεστήσατο, *placed by his side, caused to stand near*.

4. Ἐμπόδιος, *obstacle, hinderance*. — δλοκαυτεῖν, *to offer a holocaust*, i. e. to burn the whole victim upon the altar.

6. πεπρακέμαι, perf. infin. of πιπράσκω. — λυσάμενοι, *ransoming, redeeming*, which is the leading sense of λύω in the middle.

9. αὐτόν, i. e. Xenophon.

20. ἀφυλακτεῖν, sc. τοὺς πολεμίους.

21. ἐχούσας, *reaching to*.

26. Zeune estimates the whole distance travelled  $1039\frac{1}{2}$  Saxon miles each =  $2\frac{1}{3}$  British miles.

TABLE OF MARCHES, DISTANCES, AND HALT-DAYS IN  
THE ANABASIS.

NAMES OF PLACES.	NO. OF MARCHES.	PARASANGE.	HALT-DAYS.
From Sardis to the river Mæander, I. 2. § 5.....	3	22	—
Colossæ, § 6.....	1	8	7
Celænae, §§ 7-9.....	3	20	30
Peltæ, § 10.....	2	10	3
Κεραμῶν ἀγοράν, § 10.....	2	12	—
Plain of Caystrus, § 11.....	3	30	5
Thymbrium, § 13.....	2	10	—
Tyriæum, § 14.....	2	10	3
Iconium, § 19.....	3	20	3
Through Lycaonia, § 19.....	5	30	—
Dana or Tyana, § 20.....	4	25	3
Tarsus, § 23.....	4	25	20
River Sarus, 4. § 1.....	2	10	—
River Pyramus, 4. § 1.....	1	5	—
Issus, 4. §§ 1-3.....	2	15	3
Pylæ Syriæ, 4. § 4.....	1	5	—
Myriandrus, 4. § 6.....	1	5	7
Chalus, 4. § 9.....	4	20	—
River Daradax, 4. § 10.....	5	30	—
Thapsacus, 4. § 11.....	3	15	5
River Araxes, 4. § 19.....	9	50	3
Corsole, 5. §§ 1-4.....	5	35	3
Pylæ Babyloniæ, 5. § 5.....	13	90	—
Through Babylonia, 7. §§ 1-14.....	4	15	—
* Battle Ground, 8. § 1. 10. § 1.....	1	4	—
Night March to Ariæus.....	1	4	—

\* This march is not included in the enumeration made in the note on II. 2. § 6.



## MARCHES, DISTANCES, AND HALT-DAYS IN THE RETREAT.

NAMES OF PLACES.	NO. OF MARCHES.	PARASANGS.	HALT-DAYS.
With Ariæus, II. 2. § 13; 3. §§ 10, 17; 4. § 1.....	2		24
Wall of Media, II. 4. § 12.....	3		—
Sitace on the river Tigris, II. 4. § 13.....	2	8	—
Opis on the river Phycus, II. 4. § 25.....	4	20	—
Through Media, II. 4. § 27.....	6	30	—
River Zabatus, II. 4. § 28; 5. § 1.....	5	20	3
Villages where they enrolled slingers, &c., III. 3. § 11; 4. § 1.....	1		1
Larissa on the Tigris, III. 4. §§ 6, 7.....	1		—
Mespila, III. 4. § 10.....	1	6	—
Villages, III. 4. §§ 13-18.....	1	4	1
Through the Plain, III. 4. § 18.....	1		—
Villages where the wounded were taken care of, III. 4. §§ 23-31.....	5		3
Through the Plain, III. 4. § 31.....	1		—
Night March, III. 4. § 37.....	1		—
Villages in the Plain, III. 4. § 37-5. § 1.....	4		—
Return March, III. 5. § 13.....	1		—
Through the Carduchian Mts. IV. 1. § 5-3. § 8.....	7		1
Through the Plain of Armenia, IV. 4. § 1.....	1	5	—
Sources of the Tigris, IV. 4. § 3.....	2	10	—
River Teleboas, IV. 4. § 3.....	3	15	—
Through the Plain to Villages, IV. 4. § 7.....	3	15	—
To the Pass, IV. 5. § 7.....	1		—
Eastern Branch of the Euphrates, IV. 5. § 2.....	3	15	—
Through the snow, IV. 5. § 3.....	3	15	—
Refreshment Villages, IV. 5. § 7-6. § 1.....	1		7
With the <i>κωμάρχης</i> , IV. 6. § 2.....	3		—
River Phasis (the <i>Arras</i> ), IV. 6. § 4.....	7	35	—
Mountains occupied by the Taochians, &c., IV. 6. § 5-27.....	5	30	—
Through the country of the Taochi, IV. 7. § 1.....	2	10	—
Through the Chalybian country, IV. 7. § 15.....	7	50	—
Through the Scythian country, IV. 7. § 18.....	4	20	3
Gymnias, IV. 7. § 19.....	4	20	—
Mount Theches, IV. 7. §§ 19, 20.....	5		—
Through the Macronian country, IV. 8. §§ 1-8.....	3	10	—
Sickness caused by the honey, IV. 8. §§ 20-22.....			3
Trapezus, IV. 8. § 22.....	2	7	30
Cerasus, V. 3. § 2.....	3		10
To the country of the Mossynœcians, V. 4. § 2.....	1		—
Through the Mossynœcian country, V. 5. § 1.....	8		—
Chalybians, V. 5. § 1.....	1		—
Through the Tibarenian country to Cotyora, V. 5. § 3.....	2		45
By sea to Sinope, VI. 1. §§ 14-17.....	2		5
By sea to Heraclea, VI. 2.....	2		—
Port of Calpe, VI. 3. § 24.....	5		—
Chrysopolis, VI. 6. § 38.....	6		7

## REFERENCES

TO

### KÜHNER'S ELEMENTARY GREEK GRAMMAR.

THE following references to Kühner's Elementary Greek Grammar, translated from the German, by S. H. Taylor, Principal of Phillips Academy, Andover, Mass., have been prepared in compliance with the request of many teachers, who have adopted that excellent grammar in their respective institutions.

These references extend only through the first book, the references in the Notes being deemed sufficient for the remaining books. The numerals refer to the sections of the Grammar.

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### PROFESSOR HADLEY'S GREEK GRAMMAR.

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*Aorist*—used for the pluperf. I. 1. § 2; for the fut. I. 2. § 2; intermingled with the imperf. I. 3. § 2; with *ἄν* denoting repetition with reference to a single point of time, I. 9. § 19; II. 3. § 11; in the infin. referring to an act without reference to its continuance, IV. 3. § 15; aor. subj. after *μὴ* to denote the prohibition of an act expressed as momentarily, IV. 6. § 18.

*Apposition*—partative, I. 8. § 27.

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*Formula*—*ὁ μὲν—ὁ δέ*, one sometimes omitted, II. 3. § 10.

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*Gender*—of adjunct. sometimes conforms to the gend. implied in the subst. I. 2. § 11; II. 1. § 6.

*Genitive*—after verbs referring to a part. I. 2. § 3; of quality, custom, etc. without a prep. I. 2. § 11; of value, I. 3. § 12; after verbs signifying to rule, command, etc. I. 4. § 2; after the comparative, I. 9. § 5; of the thing bought, III. 3. § 18.

*Genitive absolute*—the subject sometimes omitted, I. 2. § 17; 4. § 12.

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*Noun*—put after the relative by attraction, I. 1. § 6; 2. § 1; 9. §§ 14, 19; II. 5. § 22; V. 4. § 30; in the nom. by attraction, I. 1. § 8.

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GORGIO—brother of Gongylus, VII. 8. § 8.

GRECIANS—manner in which they are assembled by Cyrus to go against the king, I. 1. §§ 6-11; their number, I. 2. § 9; are unwilling to march against the king, I. 3. § 1; 4. § 12; rout the barbarians opposed to them in the battle of Cunaxa, I. 8. § 21; 10. § 11; return to their camp, I. 10. § 17; are afflicted at the news of the death of Cyrus, II. 1. § 4; march to join Ariæus, II. 2. § 8; encamp separately, II. 4. § 1; come to the river Zabatus, where their leaders are treacherously seized and slain by Tissaphernes, II. 5. § 31; their discouragement, III. 1. § 3; their courage is aroused by Xenophon, III. 1. §§ 15-44; elect new commanders, III. 2. § 47; pursue their march fighting, III. 3. § 7; defeat the Persians, III. 4. § 15; and drive them from the heights, III. 4. § 25; pass with difficulty through the country of the Carduchi, IV. 1. § 8; with whom for seven days they are obliged continually to fight, IV. 3. § 2; traverse Armenia, IV. 4. § 1; suffer from snow and cold, IV. 5. § 3; reach the Phasiani, IV. 6. § 24; attack the Taochi, IV. 7. § 2; are opposed by the Chalybes, IV. 7. § 15; proceed through the country of the Seythini, IV. 7. § 18; make a league with the Macrones, IV. 8. § 7; conquer the Cholci, IV. 8. § 19; reach Trebizond, IV. 8. § 22; attack the Drylæ, V. 2. § 1; take the chief city of the Mosynœci, V. 4. § 26; make a league with

the Tibareni, V. 5. § 3; sail from Cortyora to Sinope, VI. 1. § 14; thence to Heraclea, VI. 2. § 2; divide into three bodies, VI. 2. § 16; reunite, VI. 4. § 1; conquer the Bithynians, VI. 5. § 31; reach Chrysopolis, VI. 6. § 38; cross to Byzantium, VII. 1. § 7; from which place they are excluded, VII. 1. § 16; force their way in, VII. 1. § 17; enter the service of Seuthes, VII. 3. § 1; assist him in conquering the Thracians, VII. 3. § 34-48; have difficulty in obtaining their pay, VII. 7. § 56; sail to Lampsacus, VII. 8. § 1; reach Pergamos, VII. 8. § 7; and join the army of Thimbron, VII. 8. § 24.

**HECATONYMUS**—an ambassador from Sinope to the Greeks, V. 5. § 7; threatens war, V. 5. §§ 10-12; advises the Greeks to proceed by sea and not by land, V. 6. §§ 3, 10.

**HEGESANDER**—an Athenian captain, VI. 3. § 6.

**HELLAS**—wife of Gongylus, VII. 8. § 8.

**HERACLIDES** of Maronea—advises the Greeks to make presents to Seuthes, VII. 3. §§ 16-29; booty is delivered to him to be sold, VII. 4. § 2; calumniates Xenophon to Seuthes, VII. 5. § 6; accuses him to the Lacedæmonians, VII. 6. § 4.

**HERCULES**—the Greeks offer sacrifices to him at Trebizond, IV. 8. § 25; VI. 5. §§ 24, 25; Xenophon sacrifices to him, VI. 2. § 15; the place where he descended for Cerberus, VI. 2. § 2.

**HIERONYMUS EUODEUS**—a captain wounded by the Thynians, VII. 4. § 18.

**HIERONYMUS** of Elis—the oldest captain of Proxenus, III. 1. § 34; VI. 4. § 10; is sent by Xenophon to Anaxibius, VII. 1. § 32; is wounded by the Thynians, VII. 4. § 18.

**ITABELIUS**—brings aid to Asidatas, VII. 8. § 15.

**JUPITER**—*Ξέρος*, III. 2. § 4; *Σωτήρ*, III. 2. § 9; IV. 8. § 44; *βασιλεύς*, VI. 1. § 22; *Μειλίχιος*, VII. 8. § 4.

**LACEDÆMONIANS**—their brevity of expression, III. 1. § 46; 2. § 2; are taught in youth to steal, but are punished if detected, IV. 6. § 14; contend with the Athenians for the supremacy in Greece, VI. 1. § 27; the places subjected to their command, VII. 1. § 28; reward Xenophon, VII. 8. § 23.

**LOTOPHAGI**—III. 2. § 25.

**LYCIUS** son of Polystratus—an Athenian commander of the cavalry of the Greeks, III. 3. § 20; IV. 3. § 22; IV. 7. § 24.

**LYCIUS** a Syracusan—sent as a scout by Clearchus, I. 10. § 24.

**LYCON** an Achæan—opposes Xenophon, V. 6. § 27; persuades the army to demand supplies of the Heracleans, VI. 2. § 4; is sent on this business to Heraclea, VI. 2. § 7; excites a sedition, VI. 2. § 9.

**MÆSADES**—king of Thrace, and father of Seuthes, VII. 2. § 32.

**MEDOCUS**—king of the Odrysæ, VII. 2. § 32.

**MEDOSADES**—is sent by Seuthes to Xenophon, VII. 1. § 5.

**MEGABYZUS**—guardian of the temple of Diana, at Ephesus, V. 3. § 6; restores the treasure committed to him by Xenophon, V. 3. § 7.

**MEGAPHERNES**—a Persian officer who conspired against Cyrus and was executed, I. 2. § 20.

**MENON** a Thessalian—brings troops to Cyrus, I. 2. § 6; is sent by Cyrus into Cilicia, as an escort of Epyaxa, I. 2. § 20; is first to cross the Euphrates, I. 4. § 13; some of his soldiers attack Clearchus, I. 5. § 11; commands the left wing of the Greeks in the battle of Cunaxa, I. 8. § 5; is sent to Ariæus, II. 1. § 5; remains with him, II. 2. § 1; is suspected by Clearchus of treachery, II. 5. § 28; is taken by Tissaphernes, II. 5. § 31; and put to an ignominious and lingering death, II. 6. § 29; his character, II. 6. § 21.

**MIDAS**—king of the Phrygians, who is said to have caught the Satyr, I. 2. § 13.

**MILESIA**—a concubine of Cyrus, I. 10. § 3.

**MILTOCYTHES** a Thracian—deserts with some troops to the king, II. 2. § 7.

**MITHRIDATES**—a friend of Cyrus, II. 5. § 35; gives treacherous advice to the Greeks, III. 3. §§ 2-4; attacks them on their march, III. 3. § 6; attacks them the second time, III. 4. §§ 2, 3; but is repulsed, III. 4. § 4; is satrap of Lyconia and Cappadocia, VII. 8. § 25.

**MYOS** a Mysian—executes a stratagem for Xenophon in the retreat from the Drylæ, V. 2. § 29; is wounded, V. 2. § 32; dances at an entertainment, VI. 1. §§ 9-12.

**NEON** an Asinæan—in the absence of Chirisophus receives his share of the booty, V. 3. § 4; commands in the place of Chirisophus, V. 6. § 36; calumniates Xenophon, V. 7. § 1; persuades him to march by himself, VI. 2. § 13; on the death of Chirisophus is elected in his place, VI. 4. § 11; heads a foraging party, VI. 4. § 23; is left with others to guard the camp, VI. 5. § 4; demands of Cyratades provision for the army, VII. 1. § 41; desires to be general of the whole army, VII. 2. § 2; separates himself from the rest of the army, VII. 2. § 11.

**NICANDER** a Lacedæmonian—kills Dexippus, V. 1. § 15.

**NICHARCHUS**—an Arcadian captain who announces to the Greeks the seizure of the generals, II. 5. § 33; deserts with twenty men to the Persians, III. 3. § 5.

**NICOMACHUS** an Cætan—commands the light-armed troops, IV. 6. § 20.

**ORONTES**—a Persian related to the king, lays snares for Cyrus, I. 6. § 1; is tried, I. 6. §§ 6-9; and condemned to death, I. 6. § 10.

**ORONTAS**—son-in-law of the king, II. 4. § 8; accompanies Ariæus and Tissaphernes, II. 4. § 9; 5. § 40; satrap of Armenia, III. 5. § 17; IV. 3. § 4.



PARYSATIS—wife of Darius and mother of Artaxerxes and Cyrus, I. 1. § 4; prefers Cyrus to Artaxerxes, I. 1. § 4; her villages in Syria, I. 4. § 9; and in Media, II. 4. § 27.

PASION a Megarean—brings to Cyrus 700 men, I. 2. § 3; is deserted by some of his soldiers, I. 3. § 7; he leaves Cyrus, I. 4. § 7.

PATAGYAS—a Persian faithful to Cyrus, I. 8. § 1.

PHALINUS—a Greek who was with Artaxerxes, and sent by him to command the Greeks to lay down their arms, II. 1. § 18.

PHARNABAZUS—satrap of Bithynia, VII. 8. § 25; his cavalry attack the Greeks, VI. 4. § 24; his troops are defeated, VI. 5. § 26; requests Anaxibius to remove the Greeks from Asia, VII. 1. § 2; afterwards neglects him, VII. 2. § 7; treats with Aristarchus, VII. 2. § 7.

PHILESIUS an Achæan—elected general in the place of Menon, III. 1. § 47; said to be one of the oldest of the generals, V. 3. § 1; speaks against Xenophon, V. 6. § 27; is fined for embezzlement of effects committed to his charge, V. 8. § 1; is sent as an ambassador to Anaxibius, VII. 1. § 32.

PHILOXENUS a Pellenian—his bravery in storming a fort of the Drylæ, V. 2. § 15.

PHOCAIS or the Phocian concubine of Cyrus, I. 10. § 2.

PHRASIAS—an Athenian captain, VI. 5. § 11.

PHRYNISCUS an Achæan general—remains with the Greeks, VII. 2. § 1; wishes to march to Seuthes, VII. 2. § 2; receives money from Seuthes, VII. 5. § 4; refuses to serve Seuthes without Xenophon, VII. 5. § 10.

PIGRES—interpreter to Cyrus, I. 2. § 17; I. 8. § 12; helps to extricate the carriages from the mud, I. 5. § 7.

POLUS—is reported as coming to succeed Anaxibius as commander of the fleet, VII. 2. § 5.

POLYBOTES—an Athenian captain, takes possession of a village, II. 5. § 24.

POLYCRATES—an Athenian captain, occupies a village, IV. 5. § 24; appointed to collect ships at Trebizond, V. 1. § 16; goes with Xenophon to Seuthes, VII. 2. § 17; defends Xenophon, VII. 6. § 41.

POLYNICUS—an ambassador from Thimbron to the Greeks, VII. 6. §§ 1, 39, 43; VII. 7. §§ 13, 56.

PROCLESON son of Demaratus—informs the Greeks of the death of Cyrus, II. 1. § 3; goes to Ariæus and returns, II. 2. § 1; brings aid to Xenophon, VII. 8. § 17.

PROXENUS a Bœotian (II. 1. § 10)—raises troops for Cyrus as if to go against the Pisidians, I. 1. § 11; joins him with his troops, I. 2. § 3; is accompanied by Xenophon, III. 1. § 4; attempts to reconcile Clearchus and Menon, I. 5. § 14; his station at the battle of Cunaxa, I. 8. § 4; responds to the messengers sent by the king to demand the arms of the Greeks, II. 1. § 10; walks with Xenophon before the camp, II. 4. § 15; is treacherously

seized by Tissaphernes, II. 5. § 31; and put to death, II. 6. § 1; his character, II. 6. §§ 16–20.

**PYRRHIAS**—an Arcadian captain, VI. 5. § 11.

**PYTHAGORAS** a Lacedæmonian—commands the fleet sent by the Lacedæmonians to the aid of Cyrus, I. 4. § 2.

**RHATHINES**—is sent by Pharnabazus with troops against the Greeks, VI. 5. § 7.

**RHOPASAS**—governor of Babylon, VII. 8. § 25.

**SAMOLAS** an Achæan—sent to Sinope for ships, V. 6. § 14; commands a detachment of reserve in the battle with Rhathines, VI. 5. § 11.

**SEUTHES** king of Thrace—invites the Greeks to enter his service, VII. 1. § 5; is visited by Xenophon, VII. 2. § 17; relates his history and fortunes, VII. 2. § 32; calls the Athenians his relatives, VII. 2. § 31; 3. § 15; gives an entertainment to the Grecian leaders, VII. 3. § 15; marches with his Greek allies against some villages, VII. 3. §§ 40–48; which he burns, VII. 4. § 1; orders the prisoners to be slain, VII. 4. § 6; pays the officers, but gives to the army only twenty days' pay, VII. 5. §§ 2–9; is prejudiced by Heraclides against Xenophon, VII. 5. §§ 7, 8; agrees to give up the Greeks to the Lacedæmonians, VII. 6. § 3; is persuaded by Xenophon to pay the Greeks in full, VII. 7. § 55; but does not perform his promise to Xenophon, VII. 5. § 8; VII. 6. § 18; VII. 7. § 39; wishes him to remain with him, VII. 6. § 43; VII. 7. § 50.

**SILANUS** an Ambracian soothsayer—receives ten talents from Cyrus on the accomplishment of his prediction, I. 7. § 18; V. 6. § 16; divulges the secrets of Xenophon, V. 6. §§ 17, 29; is threatened by the soldiers if he should desert them to go home, V. 6. § 34; escapes from Heraclea, VI. 4. § 13.

**SILANUS**—gives the signal with the trumpet, VII. 4. § 15.

**SMICRES**—commander of a body of Arcadians, is killed by the Thracians, VI. 3. § 4.

**SOCRATES** the Achæan—enrols forces for Cyrus, I. 1. § 11; joins Cyrus with his troops, I. 2. § 3; is treacherously seized by Tissaphernes, II. 5. § 31; and put to death, II. 6. § 1; his character, II. 6. § 30.

**SOCRATES** the Athenian philosopher—is consulted by Xenophon respecting his expedition, III. 1. § 5; his reply, III. 1. § 7.

**SOPHLENETUS** a Stympthalian (called I. 2. § 9 an Arcadian)—is on friendly terms with Cyrus, I. 1. § 11; brings troops to him, I. 2. § 3; goes to meet Ariæus, II. 5. § 37; is left to guard the camp, IV. 4. § 19; is said to be one of the oldest generals, V. 3. § 1; is fined for neglect of duty, V. 8. § 1.

**SOSIAS** (or Socrates) a Syracusan—comes to Cyrus with troops, I. 2. § 9.

**SOTERIDAS** a Sicyonian—a worthless soldier, who reproaches Xenophon, III. 4. § 47.

**SPITHRIDATES**—is sent by Pharnabazus against the Greeks, VI. 5. § 7.

**STRATOCLES**—commands the Cretan archers, VI. 2. § 28.

**SYENNESIS**—king of Cilicia, I. 2. § 12; VII. 8. § 25; guards the Cilician pass against Cyrus, I. 4. § 4; leaves the pass, I. 2. § 21; on the approach of Cyrus, abandons the city Tarsus, I. 2. § 24; is persuaded by his wife to give himself up to Cyrus, I. 2. § 26; assists Cyrus with money and receives honorable presents from him, I. 2. § 27.

**TAMOS** an Egyptian—commands the combined fleet of the Lacedæmonians and Cyrus, I. 2. § 21; having previously commanded the fleet of Cyrus in the siege of Miletus, I. 4. § 2; the father of Glus, II. 1. § 3.

**TERES**—an ancestor of Seuthes, VII. 2. § 22.

**TERIBAZUS**—a satrap of Western Armenia, IV. 4. § 4; and governor of the Phasians and the Hesperitans, VII. 8. § 25; makes a treaty with the Greeks, IV. 4. § 6; but plots against them, IV. 4. § 18; his tent is taken, IV. 4. § 21.

**THARYPAS**—connected with Menon, II. 6. § 23.

**THROGENES**—a Locrian captain wounded by the Thynians, VII. 4. § 18.

**THEOPOMPUS** an Athenian—refuses to surrender, II. 1. § 10; called by Phalinus a youth and philosopher, II. 1. § 13.

**THIBRON** or **Thimbron**—invites the Greeks with Xenophon to join him against Tissaphernes, VII. 6. § 1; makes war with them against Tissaphernes and Pharnabazus, VII. 8. § 24.

**THORAX** a Bœotian—opposed to Xenophon, V. 6. § 19.

**TIMASION** a Dardanian—elected general in place of Clearchus, III. 1. § 47; VI. 1. § 32; an exile from Troy, V. 6. § 21; had formerly served with Clearchus and Dercyllis in Asia, V. 6. § 24; one of the youngest of the generals, III. 2. § 27; tries to prevent Xenophon from founding a city in Pontus, V. 6. § 19; commands the cavalry, VI. 3. § 22; 5. § 28; VII. 3. § 46; remains with the army, VII. 2. § 1; wishes to cross from Byzantium into Asia, VII. 2. § 2; receives money from Seuthes, VII. 5. § 4; refuses to serve in the war without Xenophon, VII. 5. § 10.

**TISSAPHERNES**—goes up with Cyrus to Darius, I. 1. § 2; calumniates Cyrus to his brother, I. 1. § 2; kills some and banishes others of the Milesians, I. 1. § 7; discloses the design of Cyrus to the king, I. 2. § 4; II. 3. § 19; is one of the four generals of the king, I. 7. § 12; informs the king that the Greeks have conquered, I. 10. § 5; professes good-will to the Greeks, II. 3. § 18; makes a league with the Greeks, II. 3. § 26; endeavors to remove their suspicions of him, II. 5. § 16; treacherously seizes the leaders of the Greeks, II. 5. § 32; attacks the Greeks, III. 4. § 13; the Lacedæmonians declare war against him, VII. 6. §§ 1-7; 8. § 24.

**TOLMIDES** an Elean—the best crier in the army of the Greeks, II. 2. § 20; III. 1. § 46.



ULYSSES—alluded to as returning asleep to Ithaca, V. 1. § 2.

XANTICLES an Achæan—elected a general in the place of Socrates, III. 1. § 47; is fined for embezzlement of effects committed to his charge, V. 8. § 1.

XENIAS a Parrhasian—accompanies Cyrus on his visit to Darius, I. 1. § 2; assists him in his expedition against Artaxerxes with 4000 troops; I. 2. § 3; celebrates the *Δύκαια* at Peltæ, I. 2. § 10; some of his soldiers desert to Clearchus, I. 3. § 7; in consequence of which he secretly leaves the expedition, I. 4. § 7.

XENOPHON an Athenian—on friendly terms with Proxenus, by whom he is invited to share the fortunes of Cyrus, III. 1. § 4; he consults Socrates, III. 1. § 4; is referred by him to the Delphic oracle, III. 1. § 5; goes to Cyrus at Sardis, III. 1. § 8; acquaints Cyrus with the watch-word of the Greeks, I. 8. § 15; answers Ariæus, II. 5. § 41; his dream, III. 1. § 11; awakes and summons the captains of Proxenus, III. 1. § 15; harangues them, III. 1. §§ 15–25; is elected general in the place of Proxenus, III. 1. § 26; degrades Apollonides, III. 1. § 30; advises the generals, III. 1. §§ 35–44; exhorts the soldiers, III. 2. §§ 7–32; proposes a plan for the march, III. 2. §§ 34–39; pursues the enemy unsuccessfully, III. 3. § 8; and is therefore blamed by the older generals, III. 3. § 11; appoints slingers and cavalry, III. 3. § 20; reaches the summit of a mountain before the enemy, III. 4. §§ 44–49; is reproached by Soterides, III. 4. § 46; advises Chirisophus to spare the country, III. 5. § 4; deceives the Carduchians by a stratagem, IV. 2. § 2; is deserted by his armor-bearer, IV. 2. § 21; sees a vision in sleep, IV. 3. § 8; performs libations, IV. 3. § 13; repulses the Carduchians in passing the river Centrites, IV. 3. §§ 20–34; relieves some famishing soldiers, IV. 5. § 8; encourages those who are overcome with cold, IV. 5. § 16; passes the night in the open air without fire or food, IV. 5. § 21; joins Chirisophus, IV. 5. § 23; treats with kindness an Armenian chief, IV. 5. §§ 28–36; disagrees with Chirisophus, IV. 6. § 3; his advice followed in attacking some heights, IV. 6. §§ 10–21; he advises to change the order of march, IV. 8. §§ 10–13; gives employment to the Greeks during their stay at Trapezus, V. 1. §§ 5–8; leads them against the Drylians, V. 2. §§ 1–32; treats with the Mossynœcians, V. 4. § 5; encourages the soldiers, V. 4. §§ 19–21; answers the Sinopian ambassadors, V. 5. § 13; attempts to found a city in Pontus, V. 6. § 15; but is prevented by some of the other leaders, V. 6. §§ 19–35; repels the accusations made against him, V. 7. §§ 5–12; charges disorder upon some of the soldiers, V. 7. §§ 13–33; purifies the army, V. 7. § 35; is accused of insolence in the exercise of command, from which charge he defends himself, V. 8. §§ 1–26; refuses the office of commander-in-chief, VI. 1. §§ 19–31; consults Hercules on the expediency of continuing with the army, VI. 2. § 15; marches to the assistance of the Arcadians, VI. 3. § 19; exhorts the soldiers, VI. 5. § 14; quells a disturbance among the troops, VI. 6. § 8; urges them to obey Clean-

der, VI. 6. § 12; appeases their fury against the Byzantians, VII. 1. § 22; takes leave of the army, VII. 1. § 40; is sent back to them by Anaxibius, VII. 2. § 8; Aristarchus plots against him, VII. 2. §§ 14-16; he goes to Seuthes, VII. 2. § 17; conducts the Greeks to Seuthes, VII. 3. § 7; by whom he is entertained, VII. 3. §§ 15-33; is reproached by some of the army, VII. 6. §§ 7-10; defends himself, VII. 6. §§ 11-38; replies to Medosades, VII. 7. §§ 4-10; persuades Seuthes to pay the Greeks, VII. 7. §§ 21-57; is compelled by want to sell his horse, VII. 8. § 2; is well received at Pergamos, VII. 8. § 8; besieges Asidates, VII. 8. §§ 11-19; makes him prisoner and takes all his effects, VII. 8. § 22; is received with honor by the Lacedæmonians, VII. 8. § 23; makes an offering afterwards at Delphi in his own name and that of Proxenus, V. 3. § 5; is exiled from Athens, V. 3. § 7; VII. 7. § 57; takes up his abode at Scillus, where he builds a temple to Diana, V. 3. §§ 6-12.

XERXES—defeated by land and sea by the Greeks, III. 2. § 13; after his retreat from Greece, builds a citadel and palace at Celænæ, I. 2. § 9.

ZELARCHUS—a commissary, V. 7. §

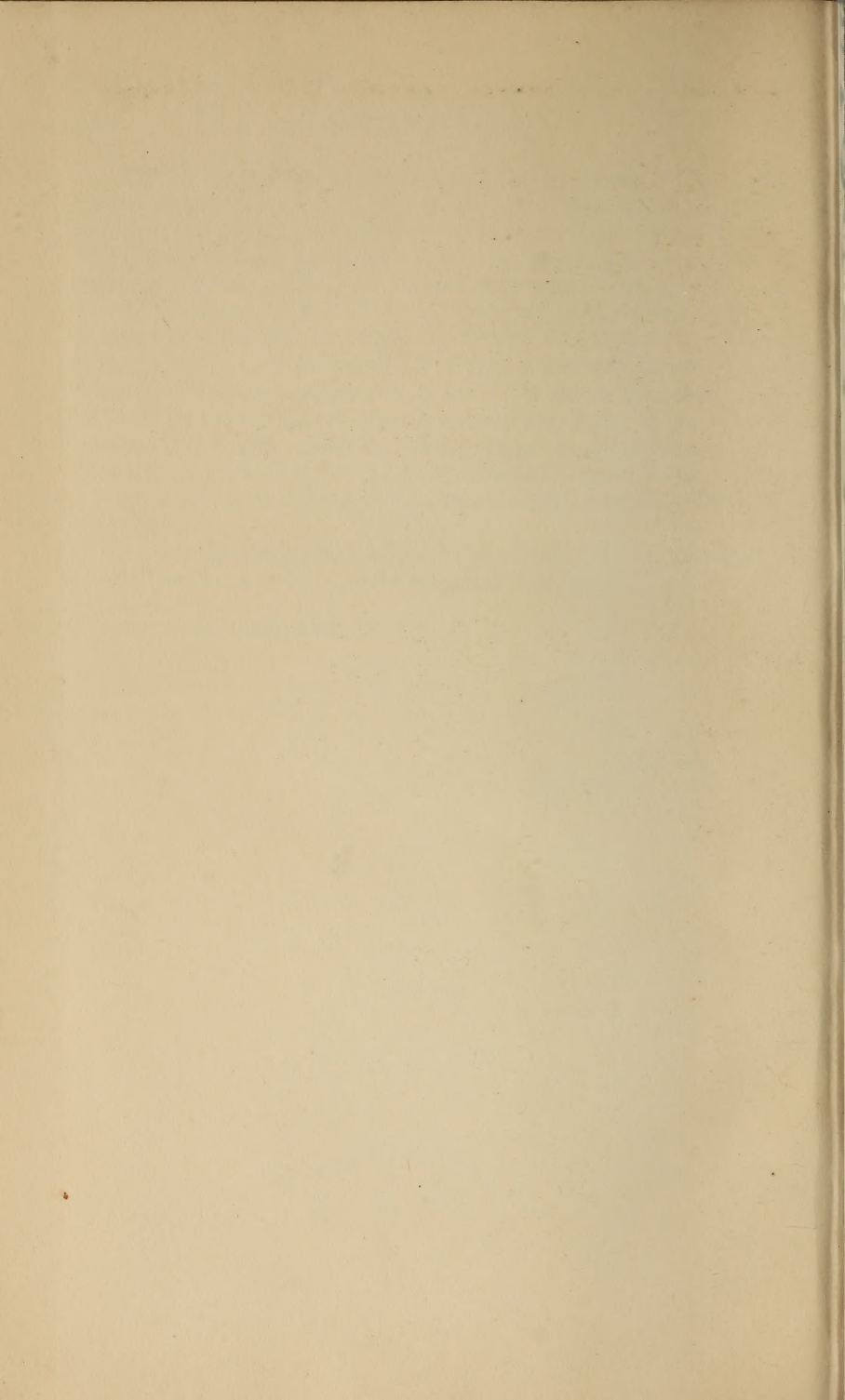
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